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# THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but  
mighty through God to the pulling down of strong holds"*

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VOLUME XXXI

APRIL, 1913

NUMBER 1

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## SUBSTANCE

FREDERICK DIXON

THERE is nothing more characteristic of the instability of modern scholasticism than its effort to find an explanation of the miracles which shall be at once rational and yet consonant with the Nicene definition of the Trinity. The old scholasticism suffered from no such hesitations; its theology was as full-blooded as its manners. It explained the omnipotence of God as the ability of the creator to reverse His own laws, regardless of the fact that such a theory made pandemonium perpetual. It insisted that divine omniscience was inseparable from a knowledge of evil, entirely careless that this made evil eternal; while in making God manlike, instead of man godlike, it circumscribed infinity and clothed Spirit in matter. The reign of harmony, in short, was to be expressed in a paradisiacal condition in which the only consciousness of disorder, evil, and material limitation was to be confined to an omnipotent, omniscient, and omnipresent God!

To any one who questioned all this, the old scholasticism replied that

truth was a mystery, discernible only by those participating in that eternal life, which, in turn, could only be enjoyed by those who had experienced death. If, unsatisfied with this answer, curiosity showed an indication to probe the mystery, scholasticism became alarmed. It rang its bell, painted its "sanbenitos," or prepared its branding-irons; while it placed on the statute-books its acts "*de heretico comburendo*," or such modification of this as the "test" and "corporation" acts. Intolerance, if it had made nothing else in the gospels its own, had at any rate imbibed to the full the argument of the Pharisees, when, unable to shake the evidence of the man born blind, they, to translate the Greek text a little more literally, flung him out.

In spite, however, of this blatant expression of "the countercheck quarrelsome," the cry of the blind man has come echoing down the centuries, and little by little the world too has exclaimed falteringly, "I see"—see something impenetrable to the materialistic gaze of the Aristotelian



schoolmen, something undreamed of in the philosophy of Torquemada, of Laud, or even of Cotton Mather, namely, the true meaning of substance; and with that perception the true significance of the miracles stands revealed.

For centuries, from the time of Plato down to the day of Berkeley, and from the day of Berkeley down to the discovery of Christian Science, humanity has been dimly conscious of the importance of this question. The old alchemists sought the explanation unconsciously, in their hazardous pursuit of the elixir of life; the modern chemists, quite as unconsciously, in their analysis of the atom, culminating in the staggering theory that matter represents a suppositional vacuum in a hypothetical medium. From the time of Plato, however, until the discovery of Christian Science, all these theories were vitiated by certain defects, with the result that, no matter how loud the idealist talked, the materialist had the last word.

It may safely be said that there is hardly a human theory under the sun which could by human ingenuity be classed under the generous term idealism, with which Christian Science has not been dogmatically confused. It is not difficult for anybody with a true conception of Christian Science to understand how all this confusion has come about; what it is difficult to understand is, how men who have spent years in patient effort to fathom the systems of Plato or Spinoza, should imagine that they can dismiss in a sentence the gospel of "Science and Health with Key to the Scriptures." Many a figure which

looms like that of a giant in the midst of today's intellectual materialism, will presently shrink into a pygmy in the sunshine of spiritual truth.

There is some affinity, though it is not a very close one, between the Platonic theory of ideas and that of Spinoza. There is none between either of them and that of Mrs. Eddy, and this for a reason unsuspected by the ordinary thinker, that, when the definitions of Science and Health are accepted, Plato and Spinoza will be found to be arguing from a material basis. To Plato, there was but one science, that of mathematics. Had he lived a couple of thousand years later, a contemporary of Spinoza, or twenty-four centuries later, in our own time, he must still, retaining the Platonic platform, have dismissed the whole gamut of what is comprehended as physics, into the limbo of speculation. With Spinoza this was different. A philosopher of the sixteenth century, he had at his disposal, not only the works of the pagan thinkers, but of the medieval Conceptualists and Nominalists, and was probably familiar with that great saying of the schoolman Aquinas, building better than he knew, that the only absolute science was theology, or the Word of God. As a result, he evolved a theory of substance, to be one day calmly appropriated by Leibnitz as a Christian doctrine.

If it is not too daring to put it in a paragraph, the Platonic theory of ideas amounted to this: There is a superphysical world of absolute ideas, of which the phenomena of the physical universe are but sensible approximations. Such a doctrine, of course, is the very antithesis of Mrs. Eddy's



teaching,—the one being drawn by a process of logical deduction from certain premises contained in Socrates and Heraclitus; the other being derived by inspiration from the gospel of Jesus the Christ. On page 21 of "No and Yes" Mrs. Eddy herself writes: "The Science that Jesus demonstrated, whose views of Truth Confucius and Plato but dimly discerned, Science and Health interprets." If Plato's theory bears any relation at all to Christian Science, it is the precise relation the Berkeleian theory bears to it, with the reservation that it is not so blatantly pantheistic.

The Berkeleian theory explained material phenomena as human ideas objectified: thus, so far from the mind being in the head, the head was an object in the mind. As far as this goes, so far, that is, as accepting an idealistic in preference to a materialistic basis for physical phenomena, Christian Science coincides with Berkeleianism. When, however, Berkeleianism goes on to make divine Mind the cause of material creation, and to accord to physical phenomena a spiritual ultimate, Christian Science parts company with it altogether, and there yawns immediately the "great gulf fixed," which, in Mrs. Eddy's teaching, separates the spiritual from the material, and repudiates all connection between divine Mind and mortal mind.

Precisely the same gulf yawns between Christian Science and Platonism. When Plato made good the ultimate cause of "ideas," and described evil as disorder, he simply transplanted the tree of the knowledge of good and evil from Mesopotamia to the Chersonese; that is to

say, he made the human mind the medium of decision in each case. It is true that he described material phenomena as only approximations of pure logical concepts or ideas, but this merely substituted the noumenon as the reality in place of the phenomenon, which is very much what natural science does today in insisting that matter is a thing imagined, and that of energy alone can reality be predicated. Plato explained in one sentence that the human mind was to be perfected by the elimination of disorder, through a mastery of the science of dialectics, which is of course a form of teaching expressly repudiated by Christian Science. Plato's theory begins with the spiritualization of matter, and ends by welding spirit and matter as firmly as did Berkeley, though by a different process.

The idealism of Spinoza may have been fundamentally Platonic, though the Jew and the Greek worked out an entirely different system. It is not, however, in his theory of ideas, but in his explanation of evil, that the similarity has been found between his teaching and that of Mrs. Eddy. Because Christian Science, while denying that evil is positive, admits that it has a relative actuality to human sense, shallow criticism has concluded that Mrs. Eddy was anticipated by Spinoza. As a matter of fact, the gulf between the two doctrines yawns as wide, if not wider, than that between Christian Science and Platonism. Mrs. Eddy was anticipated in her discovery; but it was not by Spinoza, it was by Jesus of Nazareth. Now, it is true that Spinoza was an idealist, but he was



none the less the high priest of pantheism. There is, he declares, only one substance, self-existent, infinite, eternal and perfect being, God. Nothing exists but this substance, its attributes and its affections. All that happens in the universe is the inevitable effect of the fact that God can act only as He does, and therefore there is no freedom of will. Positively, then, there can be no such thing as evil, but relatively, men exhibit it in their actions. The mistake of humanity is in applying its own criterion to the operations of nature. The bad man fulfils the law of his being, but not so well as the good; and if God did not make all men to be governed by reason, it was because there was "no lack of matter to create all things from the highest to the lowest grade of perfection." All this, so far as it goes, is the very doctrine of predestination which Calvin read into the Pauline doctrine of grace; but it is the antithesis of Christian Science. It is the "tree of knowledge of good and evil" transplanted bodily, this time, to the quays of Amsterdam.

When Christian Science declares that there is only one substance, infinite Spirit, God, and that therefore evil is unreal, it makes an absolute statement. When it says that in the illusion of human existence men have a relative sense of what is good and evil, it means that the good is as relatively good as the evil is relatively evil. Of good, of God, there are no degrees; of evil there are degrees, and the human sense of good is one of them. In the flesh, absolute good is an impossibility. The full understanding of God is manifested in the

dissolution of materiality: this is the lesson of the ascension. It is something about as different from the teaching of Spinoza as anything well could be. It is, indeed, with perfect justice that Mrs. Eddy writes, on page 24 of "No and Yes," "According to Spinoza's philosophy God is amplification. He is in all things, and therefore He is in evil in human thought."

What does the human mind ever know of God? Are not spiritual things spiritually discerned, cognizable only in that spiritual kingdom in which there is neither marriage nor giving in marriage? Today, even, in the realm of human thought, Platonists are squabbling over Plato, and such readers of Spinoza as have survived that metaphysical exercise, hesitate in uncertainty. It is well for the wayfaring man in the deserts of philosophy, if some evening he comes in his weariness to the well at Sychar, and, standing humbly by the side of his predecessor, the woman of Samaria, listens to the voice of the Teacher whom Mrs. Eddy has described on page 313 of "Science and Health with Key to the Scriptures" as "the most scientific man that ever trod the globe," declaring for all time, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Had Christian Science merely been a new philosophy, the world would have discussed it with interest for a season, and then relegated it to the realm of subjects which are familiar only to scholars. Mrs. Eddy might



even have been regarded with the sort of respect which is accorded to the author of "Theophrastus Such." Had it only been a new religious creed, it would undoubtedly have been furiously attacked for a season, after the manner of welcome accorded to every new sect, and then allowed by the great world to pass out of its life into the lives of such men and women as its peculiar tenets appealed to. It is because Mrs. Eddy's discovery was not only a new religion, but was Science, that it compelled attention, and will remain, until its conclusions are finally accepted, the central point of the storm center commonly known as humanity.

The human mind, though it delights in diletanteism, and seeks, like the Athenians of old, every day some new thing, is inherently lazy and fundamentally fearful. As a result, when some new teacher, a Socrates or a Jesus of Nazareth, preaches a gospel which strikes at the very heart of its being, its "Hosanna" is rapidly changed into the scream of "Crucify him." Mrs. Eddy saw this, and with unerring precision wrote, in that famous sentence in *Science and Health* on page 410, "Mankind objects to making this teaching practical." The Platonic, the Spinozian, or the Berkeleyan theory of substance might be accepted by men with no demand on anything except their intellect, but if the Science of Christianity, as expounded by Mrs. Eddy from the pages of the New Testament, is true, men are called upon to make this teaching practical,—not some day, in the "undiscovered country" beyond the grave, but today, in their own homes. It is the choice between mat-

ter and Spirit made practical, the truth concerning substance demonstrated, as it was demonstrated by Jesus the Christ in the miracles.

The difference between Christian Science and all pagan and eastern and western philosophy, is that Christian Science sweeps the whole illusion of matter, whether as phenomenon or noumenon, into "its native nothingness" (*Science and Health*, pp. 91, 190, 365, 572), and declares that neither in the mountain of esoteric suggestion, nor in the Jerusalem of spiritualized matter, shall men worship the Father, for "God is a Spirit: and they that worship him must worship him in spirit and in truth." The anthropomorphic inclinations of the human mind made God, in the dawn of history, a man. Mrs. Eddy, with a truer spiritual perception, wrote on page 19 of "No and Yes," "What the person of the infinite is, we know not; but we are gratefully and lovingly conscious of the fatherliness of this Supreme Being." Now Jesus said, in the metaphorical language of the East, a thorn does not bring forth grapes, and Spinoza echoed, centuries later, in the scientific terminology of western Europe, the affections of causes can only partake of the nature of those causes. Consequently, God being Spirit, God's creation must be spiritual and not material, and man in the image and likeness of Spirit, as Mrs. Eddy insists on page 468 of *Science and Health*, must be godlike, instead of God manlike. In a word, true substance must be spiritual.

What, then, is physical nature? It is simply the lie about Spirit. When the further and apparently inevitable question comes, What is the origin of



the lie? Christian Science contents itself with the metaphysical reply, A lie has no origin. Is it not easy to understand why the picturesque historian, Anthony Froude, expressed his joyful if short-lived anticipation, that the race of metaphysicians was ceasing to cumber the globe, while the precise biologist, Thomas Huxley, welcomed their discipline as a drastic antidote to loose thinking and common sense "cocksureness"? For centuries the wise men of the world have sought the answer to the riddle, What is the origin of material existence? what is the origin of evil? They have never found the answer, neither will their successors, by reason of the fact, extremely fortunate for humanity, that matter has no more existence as a phenomenon than has energy as a noumenon; while a lie has no origin, otherwise it would be true.

Four centuries after Plato, sixteen centuries before Spinoza, Jesus of Nazareth answered the riddle which they and all other philosophers have spent their lives in guessing, and answered it, not only philosophically, but scientifically. You, he said, the mental and physical materiality counterfeiting the image and likeness of God, and warring against Spirit, are of the devil, or evil. Yet this evil abode not in the truth, for there is no truth in it; it never really existed, for it never had any origin. He went, however, farther than this. He exchanged philosophy for Science. Those, he said, who could not accept his word for itself, must accept it for the very works' sake. In the miracles, or object-lessons, he proved that matter was a lie and Spirit the only substance. Where the lie seemed

most concrete, he put it under foot, walking on the waves; when the sense of limitation seemed most unlimited, he found the necessary food for the multitude, proving Spirit to be infinite and substance to be Spirit.

There was nothing supernatural about the miracle. Neither the text of the Greek Testament nor that of any responsible version affords any pretext for such a suggestion. The attribution is due entirely to the assumption that these acts constituted a violation rather than a demonstration of law. Such an idea amounts to a contention that God, that is to say, Principle, has created an absolute and a relative law, the one inviolable, the other violable by Himself, but inexorable so far as its human victims are concerned. This theory is not only scientifically ridiculous, but morally indefensible. Huxley insists on the scientific aspect of this in his famous criticism of Hume's inept definition of a miracle, and Spinoza accepted the ethical consideration in his elaboration of the doctrine of evil.

Law is, of course, a succession of cause and effect in which no variation has been perceived. When such a variation does appear, even if it is contrary, not merely to the evidence of the senses, but, what is much more important, to ascertained knowledge, instead of collapsing, open-mouthed, and ejaculating "Miracle!" it would be more intelligent to accept the observation of a hitherto unrecorded fact and proceed to attempt to investigate it. If, says Huxley, I met a centaur walking down Piccadilly, I should simply recognize that I had to correct my views of anatomy. The word *miraculum* only expressed some-



thing remarkable after all. It was the word selected by the pagan philosophers to define their experiments, and only reached the theological vocabulary when Jerome made use of it in its normal sense in his post-Vulgate writings. There is really no excuse whatever for its intrusion, even in its archaic sense, into the text of the English version, since in making the famous Latin translation Jerome had confined himself to the words *virtus* and *signis*, the natural equivalents of the Greek originals, meaning, the one, an act of power, the other, a sign or demonstration.

Now what, to a person educated in the atmosphere of Hebrew literature in general and the law and the prophets in particular, would be the obvious term to describe the miracle? Undoubtedly it would be the word power. What, again, to those who had imbibed the more practical aspect of Jesus' teaching, would be more natural than to speak of it as demonstration? The gospel of John undoubtedly contains the most spiritual, and consequently the most scientific, account of the ministry of Jesus, and as a result the word demonstration is essentially, though not exclusively, a Johannine word. The ministry of Jesus of Nazareth was devoted to explaining the new gospel and demonstrating the truth of it.

The theory of the gospel of Jesus the Christ, as explained by Mrs. Eddy, may then be summarized as follows: The only intelligence, power, or substance is the divine Mind and its ideas. The physical universe, as cognizable by the material senses, is nothing but the subjective condition of mortal mind, itself the veriest of

illusions, and the lie about divine Mind. A scientific hypothesis needs, however, to be demonstrated. Jesus' demonstrations took the form of showing that material law was an imposition, and that man was bound only by spiritual law. This statement he reduced to the phrase, "Ye shall know the truth," the absolute law, "and the truth shall make you free," free from any illusion of relative law. In a word, Jesus came preaching to a world convulsed with human dogmas, the reign of law, and to a people drunk with animal propensities, the reality of substance, the kingdom of heaven in your midst.

The inveterate materialism of the human mind, and its determination to admit nothing as substance but physical phenomena, has found its fundamental expression in the anthropomorphic tendency which confuses Jesus with the Christ, and confounds both with God. For this reason, the significance of the miracles has been overlooked, except by those who realize that Jesus manifests imperatively the Christ, inasmuch as he is metaphysically the anointed, the man who has grasped and demonstrated the truth most perfectly. It was not the person of Jesus, however, it was the Mind of Christ, which performed the miracles of the first century; and in the exact proportion in which this Mind is acquired by his followers, will they be able to demonstrate in turn their knowledge of Truth, and so prove that the miracle is not a supernatural violation of law by an anthropomorphic God, but a divinely natural exposition of law by a man who has attained sufficient knowledge of what substance really is.



It is among the significant facts, which many readers of the New Testament have failed to notice, that the works of physical healing, which were among the simpler forms of the demonstrations of Jesus, took the shape of contradictions of physical law. He seems to have adopted the most deliberate form of proving that the ordinary conception of substance was ridiculous, and the accepted view of law was ignorance. When he healed the withered arm, he bade the owner stretch it forth. When he healed the deaf man by the sea of Galilee, he stopped his ears with his fingers. When he healed the blind man at Bethsaida, he covered his eyes with his hand and bade him look through, not up.

There are three variations of the Greek verb to look, in the account of the last miracle, but the distinctions are ruinously sacrificed in even the more modern translations. Jesus appears, indeed, to have made two facts extremely clear in this instance; first, that sight is not in the optic nerve, and second, that the hand with which he covered the man's eyes was not substance. The dense materiality which has avoided the plain significance of the miracles by regarding Jesus as God, has been even surpassed by the denser materiality of those who have striven to prove that the feeding of the multitude meant feeding them spiritually, and walking on the water was merely a metaphorical way of proving Truth superior to error. Jesus fed the multitude and walked on the water just as he healed the blind man, by knowing that neither the optic nerve nor the palm of the hand was substance. What

substance was, he showed clearly enough in theory in the parable of the widow's mite, and in practise in the miracle of the tribute money.

Poverty is a belief in limitation. What a man has, as well as what a man is, represents the subjective condition of his own thought. Riches, however, are not necessarily any more a demonstration of Truth than poverty. Jesus drew no distinction in this way between Dives and Lazarus. He did not say that it was a good thing to be starving and covered with sores, and to feed on crumbs, any more than to be covered with purple and fine linen, and to fare sumptuously. He did say he was "the way," and he went his way without the purple, indifferent to sumptuous living, walking the hillside instead of being borne in a litter, without anywhere to lay his head, and yet the richest man the world has ever seen: able to light his fire at will on the seashore; to feed his thousands without the help of a contractor; to pay the Roman taxes without laying up talents in his treasury; to heal the sick without recourse to drugs; to raise the dead in defiance of medical law, and to walk on the water in spite of the laws of natural science. Is it not just a little childish to argue that the man who raised Lazarus only touched non-infectious cases of leprosy; and that the man who walked on the water only fed the multitude in the sense of teaching them? When the world begins to understand what substance is, the incongruous materiality of such arguments will become apparent to it.

It is impossible to study closely the ministry of Jesus without being struck by his contemptuous toleration



of material beliefs, combined with his intense pity for humanity. The keynote of the latter is perhaps struck in the tender lament for Jerusalem, and of the former in the healing of the blind. Mrs. Eddy, endeavoring to build up a scientific religion founded on the teaching of Jesus, accepted divine Mind as the noumenon and spiritual ideas as the phenomena of true creation. In doing this she was following the method of natural science, which is held before the world as the zenith of obtainable wisdom. From this hypothesis she deduced a coherent and demonstrable system, and then, having proved her theory by the collection of a vast quantity of evidence, proceeded by induction to attribute the recurring object-lessons to the existence of the divine law of cause and effect, operating from a correct realization of the facts of being.

Jesus had insisted that grapes could not grow on a bramble. Natural science has accepted this, in its theory of like producing like. Mind being spiritual and not material, being necessarily harmonious, if creative, the ideas of Mind must be, *ipso facto*, spiritual, mental, and harmonious. Spiritual law represents this invariable operation, and substance cannot be material, but must be, lawfully, spiritual. If this is so, matter can only be the phenomenon, or subjective condition, of a material noumenon, and this noumenon, or mind, producing every sort of inharmony, ultimating in death, must be at once mortal and unreal. Consequently, the understanding of the absolute, spiritual Truth will cause the supposititious, material noumenon and phe-

nomenon to be rolled together into their native nothingness, like a scroll.

It is perfectly certain, then, that Science and Health presents an explanation of the unreality of matter much more far-reaching than anything in Platonism, and a view of the unreality of evil positively divergent from anything Spinoza ever conceived. Many a man has drunk, and drunk as deeply from the well at Athens or at Amsterdam as the Samaritans drank at Sychar, only to thirst again. The fact is that, in spite of all their metaphysical subtleties, the philosophies of Plato and Spinoza, like the teaching of Maya, of absorption, of Gnosticism, or of Manicheism, are as fundamentally and inherently material as the water of Sychar. The teaching of Jesus of Nazareth alone rises from a spring in which there is no taint of materiality, so that he who drinketh of this water "shall never thirst," for it shall be "a well of water springing up into everlasting life."

"This is life eternal," Jesus said, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." An anthropomorphic attempt to picture God as a man has never brought humanity a knowledge of eternal Life. For a finite, material mind to attempt to outline spiritual infinity is, of course, ludicrous. "What the person of the infinite is," Mrs. Eddy writes on page 19 of "No and Yes," "we know not;" but it is possible to conceive of infinity as Principle; and Principle as comprising "Mind, substance, Life, Truth, Love," she continues, "is found to be the only term that fully conveys the ideas of God."



As humanity rises superior to the sensuous claims of anthropomorphism, it will gain an appreciation of Mind, not as matter in a cranium, but as infinite intelligence, unconscious of the ignorance of evil; of substance, not as "the lumps of stuff" of the materialist or the hypothetical vacuum of the idealist, but as divine

Mind and its ideas. Then it will begin to comprehend Truth which knows no error, Love unconscious of hate, Life without beginning and without end. This is the knowledge of Truth which is to free mankind; that full, exact, and therefore scientific knowledge of God and Christ which constitutes eternal Life.

[Written for the *Journal*]

## THE HEALING

BENJAMIN JOHN WADE

It was but yesterday I lay beside  
The gate called Beautiful, where entered in  
A ceaseless, ever changing stream of men;  
The most to pray, and some perchance to mock.  
And mine it was to ask an alms of these,  
Some scant material offering to receive  
To satisfy material needs,—the while  
Something within me hungered and cried out  
Against the seeming emptiness of all.  
Lame from my mother's womb, I had not known  
The joy that freedom brings to other men,  
Nor dreamed I that my birthright was the same.

About the ninth hour came two men by me,  
And something in their faces drew my eyes,  
Some high, fixed purpose there intensely burned.  
The face of one was stern, the other mild  
Almost with woman's softness, but its strength  
Not marred thereby, 'twas only glorified.  
To these I stretched my hands and waited. He  
With the stern face looked down. A tremor shook  
His rugged frame, and in the tone of one  
Who knows his words are true, he spoke and said:  
"Look thou on us! I have not gold to share  
Nor even silver, but that which I have  
Freely I give thee, as I have received.  
In that great name of him of Nazareth,  
I bid thee rise and walk!" And I obeyed.  
Through all my being surged a tide of joy,  
My limbs, long useless, stronger grew, and then  
I walked and leaped, and praises gave to God  
For His great love that makes His children free!

## APPLYING CHRISTIAN SCIENCE

SAMUEL GREENWOOD

SOMETIMES the beginner in the study of Christian Science, although fully convinced of the truth of its teachings, feels at a loss as to the proper method of applying them. It may seem to him either that he does not know enough to begin this work, or that he does not understand how to make use of the little he knows. It is not the question of believing Christian Science, but of getting his belief upon a practical working basis. How, he asks, is he to go to work? What is he to do? How can he apply the spiritual truth of Christian Science to his every-day problems, most of which seem very material and to have very much to do with worldly matters?

Well, how, we may ask, does he apply what he knows regarding other things? How does he apply what he knows of mechanics, or chemistry, or music? How does he apply his knowledge of the multiplication table? By simply using that knowledge as occasion presents itself, does he not? There is nothing abstruse in the using of what one knows, or in relying upon what one steadfastly believes. If one discovers that he has been mistaken in any direction, he naturally adjusts his thought and conduct to accord with the discovered or ascertained truth. There is nothing strange about it except, perhaps, that he should have allowed himself to be deceived so long. Human experience presents notable instances of enlightened thought readily

adopting a corrected view or standard, notwithstanding that the error was firmly established in universal belief. The student of Christian Science is apt in the beginning to create much of his own difficulty in looking beyond or outside of his own consciousness for the seat and source of his troubles, and he gains a more intelligent grasp of the situation as he finds that the corrective process, the working out of his salvation, lies wholly within himself.

One should be sure that he understands what Christian Science is, what its purpose, and what the need that has called it forth to the aid of mankind. As its name implies, Christian Science is the demonstrable knowledge of Christ, not as a person, but as a divine Principle, as the saving Truth, the Redeemer and "great Physician" of mankind. For the lack of this knowledge, for the lack of knowing what Jesus knew, mankind have submitted to the despotism of a supposed evil power; and for the lack of this knowing, sin, disease, and death, with their attendant miseries, appear in human experience today. Christian Science is the supply of this need. It is that knowledge of the truth which the Master foresaw would emancipate humanity. It is the freedom of knowing God, and it is the knowledge of God. Christian Science, then, means knowing, and its operation or application lies in knowing—knowing the whole truth about God, knowing the infinity, the all-



power and all-presence of good. The student of Christian Science is learning to know a little of this truth, and what he knows is ever applying itself to the problems before him.

It should be beyond argument that the sense of evil, in which mankind appear to be engulfed, can be destroyed and human nature regenerated only through the consciousness of good. This elevation and purification of thought to know God must come through its spiritualization; for material knowledge, through all the ages in which matter is supposed to have existed, has never enabled mortals to overcome evil, and it never could bestow this power though matter should be believed for countless ages to come. It is not in the nature of so-called matter, nor within its power, to impart the knowledge of God to man, for matter is but the sense of not knowing God, Spirit, and this negative sense is, therefore, to be reckoned with only as error, not as the medium of Truth, nor as a spiritual means or mode of help for the race. Christian Science being the Science of Mind, the Christian Scientist, in its application, turns from matter entirely, while looking to and relying upon divine Mind as including all real causation, all real consciousness, law, substance, and power.

Since the advent of Christian Science, it is becoming generally recognized that all which comes within the range of human consciousness is a mental state. What mankind think as a whole makes up human experience as a whole, and what the individual thinks, or what is contained in his thought, makes up individual experience. Things go wrong in the

human consciousness because human thought is first wrong, and things will continue to go wrong until this thought is set right; but this general betterment can come about only through individual betterment. Humanity will be redeemed through the redemption of its units. And so with Christian Science, mankind feel its beneficent and purifying influence through the consciousness of Christian Scientists, through their individual right thinking, their individual knowing of the truth, and its active and spontaneous application. The effect of this right mental activity is the manifestation of more harmonious conditions, and it reaches into every nook and corner of the thinker's consciousness. This improved experience is genuinely possible in no other way; for although one form of error may succeed for a time in covering up another, only an actual knowledge of the truth can correct and remove error.

Obviously, then, the way a man is thinking is the way he is treating himself; that is, he is mentally applying to himself what he holds to be true, and the result will be according to the truth or the error which is embodied in his thinking. The vital point is not so much the words in which his thoughts shape themselves, but whether those thoughts are true. One may say, "I do not know how to treat in Christian Science," but he goes on thinking, day in and day out, not realizing that applied right thought constitutes mental treatment.

Mrs. Eddy says: "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years



of human doctrines, hypotheses, and vague conjectures emit no such effulgence" (Science and Health, p. 504). If one's thought is scientifically Christian, if it is based on the absolute allness of God, and the consequent powerlessness and nothingness of aught beside Him, it is a Christian Science treatment. Plainly, to think the truth and nothing but the truth is the only way to make Christian Science operative in one's consciousness; and from an unbiased study of the gospels one must conclude that this was the Christ-way.

Here it may be seen how so-called will-power has no place in Christian Science practise, for one has no need to force himself to think according to what he believes. Indeed, all the will-power at a mortal's command could not make him think what he does not hold to be true; but so far as the truth is apprehended, it pervades one's consciousness and dominates his thinking without effort. It is plain that will-power is not necessary to think that one and one are two, neither is it necessary in order to think that God is good, or that infinite good is supreme over the claim of evil, and so on. In reality all that the student of Christian Science does is to remove from his thought whatever obstructs his realization of the allness of God; that is, his belief that there is any other power or entity. As this is accomplished, his thought naturally takes in only the right view of things, and shuts out the evil as unreal.

"The demands of God appeal to thought only," Mrs. Eddy writes on page 182 of Science and Health. Our Master voiced the same truth when

he declared that they who worship God must do so "in spirit and in truth;" that is, mentally. It is in his own thought or consciousness, apart from symbol or ritual or any spoken word, that the individual worships or is indifferent to God. It is the nature and the quality of one's thinking, its truth or its error, that makes him a blessing or a bane among men. Thinking wrongly or evilly about any one is wrong mental practise, or in other words mental malpractise. Thinking good thoughts is thinking God's thoughts, and is the only right mental practise, the only corrective of evil thoughts, and is the practise of Christian Science so far as it is understood. If we are acknowledging as true what should not and does not belong to man as the divine image and likeness, we are not thinking true or godlike thoughts, and are therefore mentally malpractising to that extent. To believe that we are in truth the children of God means, in all consistency, that we shall think that way, and not admit nor declare evil concerning ourselves, nor consent to the claims of disease, poverty, misfortune, and kindred errors. If we believe that good alone is real, we shall declare this fact in all its bearings upon our affairs, and we shall disbelieve and deny whatever is presented as opposing the government of God.

Christian Science being based on Truth alone, on the absolute perfection of God and His creation, it follows that one cannot admit the opposite of this perfect Principle and the perfect idea, and at the same time practise Christian Science, any more than he could believe that one and one



are both two and three and expect to do correct work in mathematics. If it had been possible for God to conceive of man as capable of sin, disease, and death, He would not have declared man to be His own image and likeness; that is, as possessing and reflecting His own nature. It is evident, then, that if we are believing in the existence and power of sin and disease, and that man is mortal, we are not thinking God's thoughts, but their opposites. Mortal man has been educated to think evil, to think that man and the universe are under the control of evil law and power, and his salvation demands that he gain the opposite view-point, from which he can see things as they really are; that is, as God made them and as God sees them. He must gain the view-point from which he will actually think good, instead of merely thinking about God or what he conceives of as God. Christian Science gives this new outlook, and is consequently bringing in a better mode and standard of thinking, and an improved and ever-improving experience.

Reversing his former position, the student of Christian Science, if he has grasped the import of its teachings, looks upon man as originating in divine Mind, not in matter; as proceeding from and governed by good, not evil; as being inseparable from his divine source or Principle, hence as continuously reflecting all good, health, and eternal life. He thinks of God as the only creator, and is therefore losing his belief in human origin, or that man derives his being, nature, disposition, temperament, etc., from any lesser or secondary source than God. He thinks of God, or divine

Principle, as the source of his health, supply, strength, and intelligence; therefore his thoughts are not taken up with the contemplation of disease, poverty, fear, or failure. In Christian Science he is beginning to discern and understand that divine Principle is the substance and intelligence of man and the universe, and is the only governing power. He is learning to think this way not merely at special seasons, but all the time, and he does it without the sense of effort. The result is less anxiety, worry, unhappiness, discord; less of everything that in human belief makes earth so wretched, and more of all that makes up the kingdom of heaven.

"But," one may say, "how can I think thus in the face of what appears to the contrary? How can I make the connection between myself and what Christian Science teaches concerning man, when sense evidence asserts that I am not these things?" Through confidence in the unseen reality, through the faith which the apostle declares to be "the substance of things hoped for," and its application according to the rules of Christian Science. Whatever is true concerning man must be true concerning you and me, if it is true at all; but it is spiritual faith and not material sight that enables one to look beyond the outward appearance for the truth. Although material sense pictures man as discordant and imperfect, as poor or miserable or blind or helpless, what will this testimony weigh with one who knows material sense to be a lie? What did it weigh with Jesus? How far will the claim of evil deceive one who is convinced in his heart that God is infinite, All?



Inasmuch as no one can serve both God and mammon, both Spirit and matter, good and evil, Truth and error, the choice must sometime be made between these opposites, and why should we not today choose the good and immortal as the reality, and be consistent to that choice in all that we think? If we sincerely believe that God is omnipotent, we shall naturally have faith in and rely upon that omnipotence; and this inward, spontaneous thinking, this faithfulness in consciousness to the Christ-ideal, is the application of Christian Science. The beneficent effect of this treatment is not a special favor from God, but the impartial response of divine Principle to the human understanding, the blessing of Truth upon those who think truly.

It is simple and satisfying reasoning, is it not, and applicable to all mankind, that if God alone created man, man must be godlike. For instance, if God alone is man's origin, I must in my true self be conscious only of good, and reflect only good; and so on through the scientific definition of God as Love, Life, Truth, Spirit. It is just as practical and more so, to think after that manner, as it is to think that God is good, but that man, His spiritual offspring, is evil. Let one who in belief has been a sinner, apply this to himself in all sincerity, declaring that man, his true selfhood, is God's child only, and he will begin to cease associating himself with evil, he will cease to have pleasure in it, and to that extent it will cease to appear in his life. Let one who believes that he is sick apply this to himself, and he will begin to separate himself from the thought of

disease, until he knows that in God alone is his health and life, and the shadows of disease begin to disappear. This, in a measure at least, is the "unwinding one's snarls" spoken of by our Leader on page 240 of *Science and Health*, and it leads to the discernment of being as harmonious and immortal.

To have faith in one's conviction means to be faithful to it. To have faith in Christian Science means to be faithful to our highest understanding thereof in our thought and conduct, in our business, and in all our associations. If we confidently believe, as Christian Science teaches, that God is our health, we shall go forward with that thought dominant, and not talk for disease or admit its claims. If we believe that divine Principle is the source of our supply, we shall not limit that supply nor talk on the side of lack or failure. If we have faith that God, good, is the only Mind or intelligence, we shall not be found in the company of an evil thought. If our concept of God is as infinite Love, we shall scout the suggestion of hating any one, or of thinking in any other than a loving spirit. If we know that God's being is good, we shall know that it is our business to reflect that good; and if we are minding our business in that sense, we shall know that the Father's will is being fulfilled in us. This positive knowing, this whole-hearted reliance upon God, divine Principle, in contrast with every half-hearted acceptance of the teaching of Christ Jesus, is the application of Christian Science,—unlabored, effective, ever available, and simple enough for all mankind to understand.



## SEEING OUR BROTHER RIGHT

LOUISE KNIGHT WHEATLEY

NO teaching of Christian Science is more beautiful and satisfying than that concerning man. The apostle John once wrote, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" and from the old point of view this seemed "an hard saying" indeed. It was a comparatively easy thing to love God, or at least to say we did, but to love our brother was an entirely different matter. In fact, when we took into consideration certain persons of our acquaintance, we felt the case to be as hopeless, perhaps, as did the little boy who said, "Mamma, when the minister said we must love our neighbor as ourselves, do you think he knew our neighbors?" And truly, if we were to look at poor weak humanity, dragging its useless burdens along life's highway, we might well despair if we thought we were required to love all that the material senses tell us of our brother.

Christian Science clearly differentiates, however, between mortals and man in God's image and likeness. It is the real man, spiritual and not material, whom we are to love if we would really love God. Indeed, since God and man are inseparable in Science, it is impossible to love one without loving the other. Can we know the sun from which light emanates without recognizing and rejoicing in the light which emanates from it?

Indeed, as the light is the proof of the sun, so is man the expression of Mind, proof of that Mind, for Mind unexpressed is a self-evident impossibility.

Material sense, however, contradicts all this, and was busy contradicting it centuries before John leaned on Jesus' breast and learned from him man's unity with the Father. Material sense inverts the facts of being, and says that there is not only one kind of man, but two; and here old theology and Christian Science part company, for the belief in a dual creation would not only separate man from God, but would also separate a man from his brother. Jacob once had an experience which proved to him the fallacy of this mode of reasoning. His brother, Esau, with apparently just cause for wrath, was coming out against him with four hundred men; and when the news was brought to Jacob, he "was greatly afraid and distressed." He immediately proceeded to do the very worst thing he could have done,—and we, as Christian Scientists, may congratulate ourselves if we have never done likewise,—he divided his household "into two bands," which may fittingly symbolize a divided consciousness. He saw man not as one, but as two; not as wholly spiritual, but as both spiritual and material; and then his trouble began.

First, the claim of "thine" and "mine" arose, as it would naturally do. On page 541 of "Science and



Health with Key to the Scriptures" we read, "The erroneous belief that life, substance, and intelligence can be material ruptures the life and brotherhood of man at the very outset." As soon as Jacob divided his thought "into two bands," he lost sight of man as ever-loving because God is love, and saw him instead as something to be feared and propitiated. "For he said, I will appease him with the present that goeth before me, and afterward I will see his face." Instead of realizing that man, being God's reflection, already possesses all good, he thought to add to this infinite abundance by bestowing a gift; in other words, he thought he could give his brother something which he did not already have. It was not a love-token, given from an overflowing heart, as was the Magdalene's gift to the Messiah of the alabaster box of ointment; rather was it a sacrifice emanating from the same frightened sense which still impels Hindu women to throw their babies to the crocodiles, that a power greater than they may be appeased.

But Jacob had much to learn. While the costly gift was proceeding on its way, "there wrestled a man with him until the breaking of the day." This experience, so luminously explained in *Science and Health* (pp. 308, 309), did for him what it will do for each one of us, when we have fairly met and overcome in our own consciousness a mortal belief of life in matter. How long the struggle must continue, "knoweth no man, . . . but the Father;" but we know that if we strive honestly, the moment will come when we can

say, as did he, "I have seen God face to face."

To see God right is to see our brother right, and coincident with this mighty revelation we discern on Jacob's part an entirely new mental attitude. As "the sun rose upon him," as the realization of this glorious truth grew brighter and brighter, he "lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men." But there is no longer anything to fear. They hasten toward each other, and with tears of joy Jacob exclaims, "I have seen thy face, as though I had seen the face of God, and thou wast pleased with me."

To see our brother's face as "the face of God," this is the true achievement! "Jesus beheld in Science the perfect man," writes Mrs. Eddy; and she straightway adds, "In this perfect man the Saviour saw God's own likeness" (*Science and Health*, pp. 476, 477). To see our brother as God sees him, pure and perfect, loving, compassionate, tender, kind, gentle, patient, forgiving, this is to love our neighbor to his betterment; and when this is really done, what clasping of hands there will be, what reaching across the weary years to find that which was thought to be lost, what return to old-time happy relationships which have long seemed gone forever!

Perhaps we feel that we have been greatly wronged, unjustly treated, even persecuted. What then? Can height, or depth, or "any other creature" make us believe that there are two instead of one? Shall we believe in a man whom God made, and at the



same time believe in a man capable of wronging, unjustly treating, persecuting, or in a man capable of being wronged, unjustly treated, persecuted? Old theology says, "My brother has stolen my apples, but I forgive him." Christian Science says, "My real brother never stole my apples, for my brother loves me."

How shall we see our brother? We have our choice; and until this choice is made, let us continue to "watch and pray" and wrestle, even though the night seem endless. Let us resolutely turn our back upon sense testimony. Let us not be beguiled into believing that what we see with our eyes and hear with our ears is the truth of being. What if a brother has seemed unjust, unkind, unmerciful, intolerant? Is that our brother?

What if he does seem to be rushing fiercely toward us with his four hundred men, or with four hundred times four hundred men? Is that our brother?

"Let me go, for the day breaketh," said the angel to Jacob. He need remain no longer, for the struggle is over. In the solemn hush of that dawning of a clearer understanding, wrapped in the snow-white robe of righteousness, or right-thinking, as in a garment, with outstretched hands and radiant face, Jacob goes out to meet his brother. A healing has taken place which includes, as all true healing does, not only Jacob, but Esau also; for we read that "Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept."

[Written for the *Journal*]

## PRAISE

MINNA MATHISON

For gladdened heart, now filled with love to overflowing;  
For thought inspired, in grateful deeds outgoing;  
For bounteous harvests, beyond our feeble sowing,—  
Give praise.

For life that as the eagle its strength reneweth;  
For peace that by still waters its way pursueth;  
For brotherly love that the will of the Father doeth,—  
Give praise.

For strength that sustains when clouds of sense surround us;  
For Truth that e'en in darkness sought and found us;  
For Love, whose tender arms are ever round us,—  
Give praise.

Give praise for the light that leads the way before us;  
Give praise for the good, forever hovering o'er us;  
Give praise, till earth unites in the glad chorus,—  
Give praise!

## CENSURE MADE TO PRAISE GOD

LUCY HAYS EASTMAN

THE habit of censure implies a belief in something apart from good, and, whether humanly just or unjust, censure and all its attributes can never be found in the realm of reality, where all is blameless perfection. We learn in Christian Science that the tender, loving Father has glorified His only begotten child with the reflection of His perfect selfhood, therefore to condemn man is in the same breath to condemn God. But, from this metaphysical standpoint there is no condemnation in man's attitude to man, for the relationship between spiritual ideas is one of perpetual love, wherein perfection only is present and evil ever absent. Thus, even as known axioms by their very truth are in no need of justification, so is the son of God in no need of defense from censure. Verily, he is forever blest, not condemned, and there is no other son.

Where, then, is the accuser? He is found only in that relative law which insists that the nothingness which claims reality for itself return to its native state; in other words, that dust be relegated to dust. In mathematics there is a symbol of this law, as in the case where the mistake that five is the multiple of two times two is condemned by the law that declares four to be the multiple. The operation of such law proves, in the midst of human wrangling, that the verdict of unmerited censure can no more alter the perfection of spiritual man than praise is able to

glorify the son of mortality. An understanding of this enables humanity to assume a Christlike attitude toward the would-be accuser and to strive more earnestly to overcome all unmerited censure with the law that permits of "no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." He who does this has surely no need to open his mouth in self-defense. Rather does his protection lie in safeguarding the priceless treasure of a free conscience, around which angels of wisdom and humility continually hover to sustain well-doing, until all misjudgment is slain by blameless purity and God is glorified in man's reflected goodness.

This attitude requires much self-surrender and the substitution of the new commandment, "Love one another," for the old Mosaic law of "an eye for an eye and a tooth for a tooth." Nevertheless its acquisition is well worth the price, for it transforms the would-be hindrances of misjudgment into rare opportunities for drawing nearer to God. It opens the way to that deep-settled calm beneath the angry sea of misunderstanding where sensitive self is lost in the consciousness of the Love that beholds only perfection. Herein one becomes a law unto himself, and is qualified to speak to error with authority. This authority, however, because of its unworldliness, enrages evil, until in dire revenge it would turn the lie upon the innocent.



Verily will the good of such a one be evil spoken of, as well as his every fault exposed.

If the true Christian shrinks back before this contemplation, he becomes unworthy of the blessings attendant upon drinking the Master's cup; or if, perchance having made some headway in spiritual ascent, he grows weary of being spitefully used, and secretly yearns for peace without the sword, the crown before the cross, his net is cast on the wrong side, and he must not hope to escape the discouragement of fruitless effort. When the apostle Stephen answered the accusations of blasphemy, in order that the people might awaken to righteous judgment, they were "cut to the heart," and fell upon him with dire intent. Stephen, however, looking steadfastly into heaven, saw the glory of God and exclaimed, "Behold, I see . . . the Son of man standing on the right hand of God." Though he was cast out of the city and stoned, yet through it all he looked only to God, until his prayer was answered and he reached that zenith of peace and love where he could pray for his enemies, crying with a loud voice, "Lord, lay not this sin to their charge." If we are seeking to follow this exalted example of love in forgiving its enemies, and find that much is given us in return, shall we murmur if much also is required of us?

After all, what if the Adam creature is censured unmeritedly? Do we need to justify a false sense of man? Is it not enough for us to know that the spiritual idea is forever perfect, and that humanity must learn to manifest goodness regardless of the world's frown or smile?

To spare mortals is to plead for the man of dust. To rejoice in their praise or murmur over their dispraise is to rejoice in the glory of counterfeits or to murmur over their condemnation. Consequently, it is as wrong, in a degree, to resent judgment rendered as to render judgment. Such response to error forsakes Christianity and is found fighting on the same level as the false accuser with his same erroneous methods. Resentment is unacquainted with the joyous magnanimity which makes nothing of personal injury, and would seek to justify in the name of "righteous indignation" the desire "to give back as good as it gets." At the same time it would ascribe cowardice to that nobleness of mind which refuses to retaliate and renders blessings for every curse. So would this false attitude drag humanity from the heights of moral courage down into the swamps of self-justification, there to fight for it with that animal courage which always endeavors to escape the inevitable question, "Where art thou?"

There is, however, a right motive in desiring to prove one's innocence under misjudgment, and that is to bring out truth for truth's sake. It has ever been easier for the human mind to find fault than to see good, to tear down than to build up, and yet, to look beneath a blundering deed and find an honest intention, or to cast aside crude methods and gather up underlying love, magnifies good and blesses the finder. Hence, rightly to prove one's innocence not only glorifies truth but blesses one's enemies, by giving them the opportunity of manifesting the harmony



of correctness. If the censurer be honest with himself, he will undoubtedly rejoice to discover his judgment untrue, and with the glad acknowledgment of his mistake a friendship will be established which is set in the seal of God. If, however, the antagonist be stubbornly prejudiced or jealous, and therefore desirous of making the well-doer appear unrighteous, the misjudged can afford in all mercy and love to leave such a one to the justice of God, while entrenching himself in these words of the Christ-loving Peter, "What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

Moreover, should the false accuser and his subject be associated in daily intercourse, the latter must not wildly beat his wings in vain attempt to fly from fortuitous circumstances, but rather welcome them as opportunities in which to stand still and see the glory of God made manifest, as untruth is silenced by truth, hate ruled out by love, and estrangement replaced by unity. It is indeed as great a mistake to believe that our neighbor is "holding wrong thoughts" against us, and is therefore unloving, as it is for us to be unloving toward our neighbor, since by the law of reflection love given out brings multiplied return. Neither distance nor time can ever really correct a mistake. The only way to overcome falsity is to master it with truth right where we are.

It is not the censured innocent so much as the false witness who most needs our compassion, for while

conscious worth is satisfying the blameless heart, the unjust accuser is either suffering the pangs of a guilty conscience or else the despair of unrewarded labor. She who so undeservedly met at one time the whole world's condemnation, bravely faced it with love, until above its angry roar she heard the mighty song that broke forth in thanksgiving and praise to God for lives regenerated and health restored. It is Judas who, awakening to his awful crime, seeks self-destruction, that calls forth the unavailing tears. It is Christ Jesus and his victory with whom we rejoice whenever we overcome a fleshly belief by the law of Truth.

As we turn to the marvelous godlikeness portrayed in the Nazarene's "meek might, sublime patience, wonderful works, and opening not his mouth in self-defense against false witnesses" (Message for 1902, p. 16), can we ask for a better way in which to praise God? Could His image and likeness be better glorified here on earth? Before such supreme self-forgetfulness the bitterness of false accusations becomes the perfume of a trampled flower; pride and justification stand abashed; murmur and complaint are struck dumb; and God, the loving Father of us all, is glorified in the son and the son in the Father. As an awakening love for such goodness is aroused in humanity, its presence will be felt and its power demonstrated through Christian Science, until the rebuke of the people will be swept away with praise for God, and a loud voice will be heard, saying, "Now is come salvation, . . . for the accuser of our brethren is cast down."



## “STRONG CONSOLATION”

S. A. TIRBUTT

IN all ages there have been those whose keen vision has to some extent penetrated through their material surroundings, enabling them to discern something of the truth of being. The knowledge thus gained has imparted to their existence an element of certainty, surety, and continuity, the faith attained being to them indeed “the substance of things hoped for, the evidence of things not seen.” The ancient prophets attained to such a knowledge of the absolute truth of existence that it enabled them to overcome in large measure their material surroundings, and to know that the power of God with them was greater than the powers which appeared to be against them. Their knowledge of God brought to some of them a sure and certain conviction that the power of good was the only real power, and this knowledge gave them a consciousness of peace and security which nothing could destroy.

God is infinite and eternal, and therefore has had His witnesses in all places and at all times. In the recorded thoughts of the best thinkers of all ages we find rays of the light divine and inklings of the knowledge of God; and we also find power manifested over material conditions in proportion to the amount of truth apprehended. To illustrate: the philosopher Epictetus considered that the ideal man was that man who lived in constant fellowship with Zeus (the Almighty), and that such fellowship resulted in an equanimity and peace

of mind which material conditions could not destroy. In a hymn to the Almighty, the philosopher Cleanthes wrote, “For we are His offspring;” and this is the poet and the quotation referred to in St. Paul’s speech on Mars’ hill. In the writings of the ancient philosophers generally, we find inklings of divine knowledge here and there; but none of them had that profound and absolute understanding which gave the prophets their power in the days of old, and which made the teaching of Jesus of Nazareth the salvation of the world. In the writings of some of the most profound thinkers of our own day we search in vain for absolute certainty in their teaching regarding God. Like the philosophers of ancient times, they give us hints of the truth, a ray of light here and there; but the time occupied in studying their works in order to find these rays of light and glimmerings of truth in regard to God, is altogether out of proportion to the amount of practical, spiritual truth obtained.

It is not intended to depreciate the works of the thinkers of any age, for we have all been benefited by them in so far as they taught us of the good and the true; but where there is uncertainty in regard to the nature of the Supreme Being, there must be lack of that spiritual power which overcomes the disabilities under which humanity labors. The unscientific worshiping of God (without any real and tangible knowledge of the ab-



solute facts of existence) has been the cause of all the trouble of the ages, so that men have been "tossed to and fro, and carried about with every wind of doctrine," few having settled and certain ideas as to why we are here, where we have come from, or whither we are going.

The perfect knowledge of God and the perfect life which is its sequence, was prophesied, however, and discerning minds looked for its appearing. The great thinker Jesus of Nazareth came, and demonstrated by practical application that his teaching was true; he revealed to us the power of infinite Mind. "God is a Spirit," he said, "and they that worship him must worship him in spirit and in truth." He taught that man is at one with God now,—“I am in my Father, and ye in me, and I in you.” He taught that there is only one Life, and that Life is God, here and now, and therefore the understanding of God is life eternal. This teaching was clear and unequivocal, and it gave such steadfastness of thought and spiritual strength to those who accepted it, that the apostle in referring to it said that through it we have "strong consolation." He then speaks of the hope which is "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." The reference to the veil of the temple was a familiar one to the Hebrews of old. Within the veil was the holy of holies; our hope is within the veil, in the heart of the eternal; our hope is in the knowledge that God is infinite Mind, that we dwell in Him, and therefore we are at-one with Him.

After the first two or three cen-

turies of the Christian era, only a very feeble hold was kept on the fundamental truths of Christianity, that God is infinite Mind, and that man and all things real are the spiritual manifestations of this Mind. In consequence, individual communion with God became almost unknown, and men began again to trust their spiritual affairs to those who appeared, or claimed, to have greater knowledge. Time after time teachers arose with the very best intentions in the world; but the fundamental truth had been lost sight of, and insecurity and uncertainty was the result. Without certain knowledge, without any sure hope, men worshiped God, until at last in our day there came one whose vision was clear, the revered Discoverer of Christian Science, who had knowledge of God, and who found for us the truth, declaring again in unmistakable tones and with practical demonstration that God is Love, that God is here, and that we live in Him.

The teaching of Christian Science that all things real (having permanent existence) are the manifestations of Mind, and that God is this Mind, is influencing the thought of our times to a remarkable extent. How far this influence has directed present-day thinking none can say; but there are no boundaries to the power of Truth,—no doors can shut it out, no obstacles can bar its action. It finds its way through all the ramifications of modern social life; it enters our legislatures and influences the deliberations of the nations of the world. In other words, the truth proclaimed by Jesus, and by his followers for several generations after him, and



again apprehended by Mrs. Eddy, the truth that "all is infinite Mind and its infinite manifestation" (*Science and Health*, p. 468), is now beginning to be recognized by those who have been seeking for truth from a material basis, and by those who have endeavored to help mankind by applying all the truth they knew on a material basis.

It must be readily conceded that the earnest physical scientist is a seeker after truth, for error in his work would lead him astray; it means delay in his researches, and no advancement could be made until he retraced his steps, rectified his mistake, and got on the right road again. Those who work for the betterment of humanity eventually find that only in the line of truth is lasting success to be attained. In learning the scientific facts of existence, however, the Christian Scientist has a great advantage, inasmuch as he has been taught, and has proved for himself, that "all is infinite Mind and its infinite manifestation," and he is therefore working with the truth and in the light; whereas the physical scientist is working toward the truth and toward the light from the darkness of the ages of the past. The physical scientist is trying to discover a basis on which definite and irrefutable knowledge of creation may be founded; the Christian Scientist has found and knows the basis, the Principle of existence, and that knowledge is to him "an anchor of the soul, both sure and steadfast."

Christian Science teaches that God is infinite Spirit, or Mind. Mind is revealed in thoughts or ideas. All things having permanent existence

are ideas in Mind, and will always remain in Mind. "Every plant of the field before it was in the earth, and every herb of the field before it grew," was thus embraced in the divine intelligence. God is eternal Life, and nothing dies but our misconceived, perverted view of existence, a travesty of God's beautiful and everlasting creation. "Now we see through a glass, darkly;" but when that which is perfect is understood, when our vision becomes cleared and we see through our material surroundings, we shall know that all things are spiritual and eternal, and that not any least creature of God's creation can ever die.

Christian Science teaches that in our spiritual selfhood we are the ideas of Mind. As a statement of the present moral order, we must earnestly seek to acquire every virtue; nevertheless, in the absolute truth of being, man is impelled by the divine activity to express all good. The Master said, "I can of mine own self do nothing;" "the Father that dwelleth in me, he doeth the works; . . . that the Father may be glorified in the Son." God is the only good, and His goodness is made visible through us and through all other real things. It is possible by an effort of the human will to appear peaceful and patient, but we cannot by our own exertions be peaceful or patient; nor by the same means can we possess faith, love, joy, and spiritual power,—these are qualities of the divine Mind, and are seen in us not because we try to express them, but because God manifests them in His ideas.

Similarly, the flowers, lakes, hills, and trees do not by their own endeav-



ors express the purity and beauty, the strength and glory of the divine Mind, but divine Mind may be revealed to us through right concepts of them. Man is the highest idea of infinite Mind, and was made in His image and likeness. If we, then, realize to some extent that the infinite Mind is here, and that our true selfhood naturally manifests that Mind, it follows that we have a certainty of life, a consciousness of strength, "an anchor of the soul, . . . which entereth into that within the veil." We cannot by any exertions on our part reject mortality, with its sickness and sin, and become at-one with God and live henceforth as the expression of divine Mind. God alone has made us and all creation the manifestation of Mind. In the knowledge of this Principle of spiritual law there lies peace and confidence and power, from which we cannot be parted by the clamorous waves and winds of material sense.

Christian Science teaches that God is the only Life; therefore, on Him depends our existence. Having God, we have all there is, "for of him, and through him, and to him, are all things." God, then, is the source of our supply of truth, love, joy, peace, and He is our supply of all the good that has ever been known. Living in God, we live in abundance. To know that God is here, that we are ideas in and of divine Mind, and therefore manifesting this Mind, is fellowship divine. To have fellowship

with God is to know God, and to know God is to have everlasting life here and now. Knowing that life eternal is here, we know that we live in the "house not made with hands, eternal in the heavens;" we see the new heaven and the new earth wherein dwelleth righteousness; we see the new Jerusalem, the holy city; and the great voice from heaven speaks again for us: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

The great value of Christian Science teaching cannot be estimated merely in its present effect upon modern human conditions. In the complexities and perplexities, under the pressure and strain of mortal consciousness, the thought of the one infinite Mind restores the soul (spiritual sense), and gives a true perspective of things as they really are. When the sense of materiality presses upon us on every side, and its discordant voices clamor for recognition, we have but to know that God is here, and the sweet tranquillity and peace of His presence calms the perturbed consciousness. Changeable and unstable conditions characterize all things mortal; but the one infinite Mind, eternal Life and Truth and Love, is our rightful inheritance here and now. This "anchor of the soul" is our hope at all times; the scientific knowledge of God is our assurance forever.

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I find the great thing in this world is, not so much where we stand, as in what direction we are moving. To reach the port of heaven we must sail sometimes with the wind and sometimes against it,—but we must sail and not drift nor lie at anchor.—*Oliver Wendell Holmes.*



## “SOME BETTER THING”

MARY I. MESECHRE

OVER the ice-locked earth the balmy breath of spring has sent its insistent message, and with all but imperceptible stir the wonder of growth in response to the ceaseless divine summoning again begins its renewed manifestation before our eyes. Once more is enacted the entrancing drama of the progress of the year through its successive scenes of birth, awakening, growth, maturity, decay, until at length the curtain falls upon its close.

To one for whom this unfoldment means only the passage of time, must often come a pang of regret that the innocence of the dawning year, its gentle awakening to vernal beauty, its rapid maturity into the unchallenged sovereignty of summer, its defiant rioting in the glorious tints of autumn, its helpless yielding to the smothering clasp of winter's snowy arms, must repeat the hapless tale of each recurrent year, and for such a one is the deeper lesson of the year unheeded and unguessed.

But “the time for thinkers has come” (Science and Health, Pref., p. vii), and to the thinker is unfolded a wondrous message, to which each year, each day and hour, yields its significant quota. To his eager gaze appears no monotony in the days while the earth lies asleep beneath its snowy coverlet. In anticipation he has already heard the voiceless call of the “vernal maid,” he has already sensed the faint response from the drowsy earth that hints of full awak-

ening, and for him the air is already musical with the notes of twittering birds, fragrant with the scent of the springing grasses, and redolent with the perfume of the shy blossoms that star the hidden nooks. Though the sky be gray above him, though snow-laden winds buffet him, though his feet still tread the icy ways of winter, in his heart is naught but spring, and with the ever-present reality of this vision the passage of time is to him an unheralded flitting.

The springtide of the year is a period of deepest significance to the student of Christian Science. Its advent is an exquisite reminder of the dawn of the dayspring in his heart; its first grass-blade touches his consciousness to renewed humility and gratitude; its earliest blossom breathes for him the age-abiding fragrance of changeless Love and eternal beauty. The faintest murmur of its first courageous feathered songster echoes that hymn which has resounded since “the morning stars sang together,” and with which his throbbing heart joins in truest accord, although his lips may be silent. To him this renewal season of the year must ever retell the unforgettable and ever-new story of his own awakening to the call of the “still small voice,” of the greater marvel of his response thereto, and of the greatest wonder of all,—that miracle which had been wrought in his own life,—of blossomy growth wheretofore there had been naught but icy barrens.



How is it that the desolate wintry landscape has given place to this fresh and blooming world where all is beautiful and fair? How is it that one who struggled long and hopelessly under the crushing burdens of sin and shame, suffering and sorrow, with all imaginable attendant discords, now walks upright among the sons of men, with firm tread and fearless glance, with cheeks mantled by the glow of health, with hand ready to lift a fallen brother or to steady the going of the unwary, with voice ringing with joy and cheer or whispering tender comfort? And the answer comes: Both earth and men were but fettered by false belief, belief in the reality of material conditions, belief from which knowledge of the truth brings sure release.

No one can be found who would assert that winter can ever ceaselessly dominate the earth; all look forward to the certain advent of the milder season. To such as have ears to hear, this universal expectancy speaks in clarion tones the conviction that the longest, most severe winter cannot withstand the onward march of spring, the heaviest ice-forged chains will melt at its approach, and the very heart of the frozen earth will beat again responsive to that wondrous law of growth which is "the eternal mandate of Mind" (*Science and Health*, p. 520).

In view of this universal repudiation of the power of a belief in winter to hinder the manifestation of spring, it seems almost incredible that mankind is so slow to repudiate a belief in the power of evil to delay not only the manifestation, but the recognition, of good. The healing of the

sick and the reformation of the sinner are no less in accord with the law of God than is the progress of the spring into beauteous growth. The release of the earth from the stagnation of winter, and the release of mankind from the inactivity of material conditions, testify alike to the irresistible power of good. In each instance the one thing needful is response to the activity of good, and there follows respectively the fragrance of a blooming world and the beauty of an ordered life, in immeasurable reward for the emergence from former conditions.

But while we recognize and deplore the unwilling response which mankind too often seems to accord to God, it may seem fanciful to conceive of the earth as unresponsive to the coming of spring. I recall that in my childhood springtime wanderings I came one day upon a bank of ferns. To my surprise the ground beneath was frozen, and the fronds were still tightly rolled, while but a few feet distant along the same bank another group had made fine growth, and all around were nodding windflowers and violets. My childish eye could see no particular difference in location, as each spot seemed equally sunny; but the vast contrast in development was most perplexing. For several days I went regularly to the spot, much exercised lest the lazy ferns should not wake up at all; but at length my patience was rewarded, and the bank became a veritable fairy bower, while these ferns were far more luxuriant than their sisters of speedier growth. It was rather a temptation to believe that it paid to be lazy—at least it did for ferns.



Many times since have I remembered the frozen fern-bank. Countless lessons of patience, tolerance, and hope have come through its silent ministry, leading to an abiding conviction of the truthfulness of God, with a trustfulness that sees beyond the circumstance of the moment and endures in confident serenity, awaiting the better things of His providing. One should not, however, be misled into regarding passive resignation to untoward conditions and hampering circumstances as trustfulness toward God. Resignation is never passive; it is the active alliance of oneself with God, the rejection of the sign of error apparent in some phase of evil, and the assumption of His standard by conscious yielding to Him, thus becoming resigned to His will and in His service.

Nor should slow growth be mistaken for unwilling response to His will. He whose earthly history singles him out as the earliest chosen messenger of the most High, presents in his career probably the most signal example of slow growth that can be found, yet in no sense was Moses unresponsive to God's revelation. Hesitant he was often, because of imperfect understanding of the divine purpose, but in his very hesitancy growth was manifest. Forty years in the deadening winter of Egypt's materiality; awakened therefrom by the startling result of a lordly attempt to avenge the wrongs of his race; fleeing from thence in terror,—not because he was conscious of crime, but because for the first time he had come face to face with himself,—he withdrew from the society of his kind into the desert solitudes, where he

was to be prepared to come face to face with God.

Another forty years of continued awakening to a sense of God's purpose, although he neared its close seemingly without clear recognition thereof. Then came the hour when the common wayside bush became the instrument of revelation, and with his consciousness now fully receptive to the divine unfoldment, he was given to perceive the significance of the repeated abandonment of former pleasures and luxuries, and of the monotonous tending of the wandering flocks, and was shown that more tenderly than he had guided them had he been led, in his march of twice forty years, from Egypt to Midian, over desert to mountain, from thoughtless luxury succeeded by doubt of himself into the loneliness of the wilderness, wherein had come to him the perception of the eternal will and purpose, with unmistakable evidence of the divine leading, "God having provided some better thing" at every stage.

Through still another forty years did Moses consciously and actively follow the leadership of God, symbolized by the fire by night, when light was most needed, and by the cloud by day, when the greatest need was protection. Even here were often manifest slowness of growth and imperfect understanding, but the weariest wanderings tended toward the land of promise, and at length he stood upon its border. In the moment when his hope, so oft deferred, seemed certain in fruition, came the startling repulse: "Thou shalt not go over this Jordan." Thrice forty years of growth, of continued striving, to end

in utter failure? Nay! The refusal held also the promise of "some better thing," and what wondrous fulfilment followed!

Another period elapsed, many times repeating the tale of forty years, and on the mount of transfiguration, with the great prophet-herald of the Christ, and with the Christ made manifest to human vision, stands Moses. Denied entrance into the earthly land of promise, he now joins in irrefutable testimony of the passage of that other Jordan of "the universal belief in death" (*Science and Health*, p. 42), and of entrance into the spiritual realm of eternal being, into uninterrupted continuity of Life, where "all things are become new," and "where everlasting spring abides." The denial to Moses of the passage of "this Jordan" was not a punishment for disobedience; he was but withheld from the realization of

earthly hopes that to him might come the full inheritance of "some better thing."

God's denials are always assurances of better things, and they make strong demands for faith. His promise to Joshua: "As I was with Moses, so I will be with thee," is in process of fulfilment to each of His children. The unattained blessing is indicative of a larger good to which this would but blind us; the joy unrealized points to a fuller happiness which this would dim for us; the thwarted desire whispers of a nobler aspiration beside which this dwarfs to a selfish impulse. With unfailing certainty is the obedient heart rewarded, and that beyond its most selfless imaginings, for "eye hath not seen," the apostle tells us, "nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

[Written for the *Journal*]

## LOVE'S SPRINGTIME

CHARLES C. SANDELIN

As from the distant skies, to sight unknown,  
 Descends through heat of day the cooling shower,  
 Giving refreshment to the grass and flower,  
 That seem in summer's drought awearied grown:  
 The gentle rain from out of heaven blown,  
 Of Love's invisible and tender power,  
 In heated error's inharmonious hour,  
 Doth soothe the troubled thought till fear hath flown.

And, wakening from its dream, the morning light  
 Hath chased the dismal darkness round about:  
 'Twas but a fleeting phantom of the night,  
 For Love's sweet freshness is within, without—  
 Eternal springtime in each heart blooms bright,  
 And leaves no taint of weariness or doubt.



## "PATIENCE OF THE SAINTS"

HELEN WARD BANKS

EVERY one who accepts Christian Science can but be deeply impressed with the magnitude of the truth that a perfect God has made man in His image. This truth may come as gently as a June dawn; it may come as the reward of years of eager, weary search, or it may come in a sudden, sense-blinding vision as it came to Saul on the Damascus road, destroying our belief in the material and opening our eyes to the spiritual.

Whatever the manner of its appearing, it certainly comes with power, and we surrender joyfully to its complete control. We have found infallible Principle, and we are likely to think that we can demonstrate it at once. Hereafter evil will be unknown; we shall experience nothing but health and holiness, peace and plenty. This is our vision on the mount, where God Himself shows us the pattern of a saint. We come into our workshop with perfect man clearly defined. We have one model and we can follow it. Before the daylight fails, we think we shall have made our demonstration. But alas, the day lengthens, and we have not yet even refined the gold for our work! We drop our tools and sit down in sad despondency, asking perhaps in our secret thought, "Can it be that this is not a working truth?"

Then a workman more advanced than we whispers in our ear, "Do not forget the 'patience of the saints.'" That whispered word, when comprehended, remands us to a renewed effort. Shall we not as Christian Sci-

entists have the faith of Abraham, who, called of God, went out from his material inheritance and dwelt for weary years amid the uncertainties of mortal experience while he was winning his way to the city that hath foundations? Are we to have less courage than Moses, who learned sainthood through forty patient years of misjudgment at the hands of those he was trying to lead out of their enslavement? Can we not trust God as sturdily as did Elijah when all men were against him and the birds seemed to be his only friends? Is it not possible for us to be as unflinching as was Paul, who counted himself "less than the least of all saints"? Are we not impelled to emulate our Leader's unfailing patience and hope? and must we not with all these try to follow the steps of our Master, as in loving patience he moved steadily forward to the completion of his sublime proofs of the allness of God, good, in Gethsemane, on the cross, and in the tomb? Are we to be discouraged if our ideal is not at once realized in our experience? We must do our work as our exemplars have done theirs, "in the secret place of the most High," and the very slowness of our demonstration may indeed give us a deeper and more enduring grasp on Truth.

The progress of patience is not fast or easy. It is a more arduous task to make a saint after the pattern shown in the mount than it was for Moses to construct all the furniture of the tabernacle. It means



construction and destruction. If we would have God's image appear, we must destroy our carnal beliefs; our weaknesses of temperament, our closely hugged prejudices, our stupefying fears; one after another they must all be cast out; every false belief of materiality, sickness, and sin must pass into utter oblivion, so that even their memory shall perish.

Some of our false beliefs fall off at the first appearing of Truth; others yield only as our experience grows; and there are yet others which for a time seem to defy all effort. Then the need of patience appears. We cannot succeed in character building by simply getting rid of the results of sin: this would be like trying to destroy a noxious weed by cutting off its branches; we must get at the root to get rid of the weed. Without Christian Science we would often be unable to find the basic error, but Truth, more powerful than the X-ray, turns its search-light into every earnest, working consciousness to show us not only the pure gold of Truth, but the dross of human sense which must be destroyed. During the process of its destruction we may suffer, but if we do not know enough yet to do away with error painlessly by knowing its unreality, let us be glad that we can overcome even though it be through struggle and suffering. It is better to suffer courageously while striving to know that evil is unreal, than to increase the illusion in our consciousness by making a bugbear of the things which seem to cling to us. The writer has always been grateful that Mrs. Eddy quotes in *Science and Health* (p. 492) the words of a great general: "I

propose to fight it out on this line, if it takes all summer.' " We must fight it out on this line, if it takes eternity. We may work calmly, though slowly. We need not struggle wildly nor lie in apathetic content, but that we "show the same diligence to the full assurance of hope unto the end: . . . followers of them who through faith and patience inherit the promises."

The longer we work in obedience to divine Love, the easier will we find it to be patient, our faults of temperament will seem less fixed, and the physical inharmonies before which we have brooded hopelessly will seem less invincible. We know that working with Love "in the secret place," trying to build the character of a saint, we can have patience to wait for knowledge, patience to work out our salvation; yea, patience to suffer, if need be, until we have overcome the last enemy. Through the patience which the saints have exercised, and in no other way, shall we at last reach sainthood, be established and secure.

When our work for ourselves and for the world seems slow and discouragement is near, let us remember the words of our Leader, written after she had met every discouragement that can face humanity: "Individuals are consistent who, watching and praying, can 'run, and not be weary; . . . walk, and not faint,' who gain good rapidly and hold their position, or attain slowly and yield not to discouragement. God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won" (*Science and Health*, p. 254). Does not this call for "the patience and the faith of the saints"?



## DIVINE LOVE REFLECTED

IRENE F. HORNER

UPON coming into Christian Science, our false concepts of life and happiness undergo so gradual a change that one is not fully aware of the mighty work of this leaven of Truth, until suddenly some passage in the Scriptures or in the Christian Science literature stands out illumined, and in its light we see the distance which we have traveled in our journey from sense to Soul. At such moments discouragement at our seeming slowness in rising out of material conditions vanishes, because we are rejoicing in actual accomplishment instead of wearily contemplating the daily problem; and in this rejoicing more and more of the light of divine Truth is filling our consciousness.

One Wednesday evening, as the congregation rose to sing that beautiful hymn, "In heavenly love abiding," the writer was carried back in thought to an afternoon spent with a girlhood friend of many years ago. To the question as to what she prayed for most, she calmly answered, "For the love of God." To the writer at that time the love of God was something to be taken for granted. She believed that she loved God, but actually to pray for such a thing had not appealed to her when material needs seemed insistent. Years after, through the need of physical healing, she turned to Christian Science, and felt for the first time the touch of Love that heals and saves. As understanding grew, she learned the power of that abiding

presence, and gained a larger sense of how abundant had been her blessing, for who can measure "the depth of the riches both of the wisdom and knowledge of God!"

Christian Science not only heals us of all our diseases, but it brings into our hearts so great a rejoicing that all the world seems made anew; then little by little we are gently led away from our false sense of material needs, to the contemplation of divine Love, and with the psalmist we cry out, "Thy loving-kindness is better than life."

The love of God brings with it all needed supply, for our deepest lack in any event is lack of love. To the beginner in Christian Science this may seem incomprehensible, but a very little testing will prove that the consciousness of infinite Love, gained and adhered to in the face of any difficulty, will lift the burden and supply the need. In testing the truth, however, we must be willing that God shall test us. Often we assume to decide the time and manner in which God's goodness must be manifest, and seeming failure in our demonstration turns us away from Spirit. We may even plead lack of understanding as an excuse, but the command is, "Trust in the Lord with all thine heart; and lean not unto thine own understanding," as we read in Proverbs. Right here is where childlike trust carries us through the testing period, and soon is manifested the Love divine in which, as Paul tells us, "we live, and move, and have our



being." The question is, Are we willing to trust?

The heart-hunger of the world cries out on every side for love, and knows not where to find it. Our human sense of love has not stood the tests which love must ever stand, and nowhere is comfort. But Christ Jesus said: "I will not leave you comfortless;" and in the study of Christian Science we indeed find the

Comforter promised by him. It leads us into "the secret place of the most High," where an abundance of good, the provision of divine Love, awaits us; and as we reflect more and more of the healing power of Truth to earth's weary ones, we know that unceasing prayer is answered with countless blessings, for "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

## "TEACH US TO PRAY"

VIOLET RHODES

**P**ROBABLY every student of Christian Science, quite early in his experience, feels that he has never really known how to pray, and echoes the cry of the disciples to their Master, "Lord, teach us to pray." In the beautiful chapter on Prayer in the Christian Science textbook, Mrs. Eddy says, "We must close the lips and silence the material senses" (p. 15). We see, therefore, that prayer is the activity of Mind, and we have learned that there is only one Mind, God, Spirit; so we find that nothing desired from the standpoint of the material senses can be granted us by God, who is Spirit, for "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other."

What, then, is our remedy? What may we ask of God? How can we hope for help in this the physical realm? Our Leader says, "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual" (Science and Health, p. 427). This helps us to see that what we call the physical realm is only a

wrong concept of God's kingdom, a false sense of the manifestations of infinite Mind; that it is nothing but our sense of that which we say constitutes the physical realm which is wrong; and our prayer, which must be the reflection of the one Mind, is destined to dissipate this false sense, which is all that prayer can do.

There is nothing wrong with God or with His creation, since God, who is infinite good, made all that was made and pronounced it "very good." Jesus said, "Your Father knoweth what things ye have need of, before ye ask him;" and the Father, who is the infinite source of supply for all our needs, could not for that very reason know that His children had any needs which were left unsupplied. The Father knows the things needed; therefore, from the very nature of God, infinite Love, everything necessary for the welfare and contentment of His children must be already supplied, awaiting their recognition. This being true, our prayer is to lift us up above the false consciousness of material need, into the understanding of man as spiritual, having access to the inexhaustible source of all supply.



If, according to the material senses, there seems to be a lack of any sort, whether of health, of strength, of harmony, or of means, we must silence these false senses by turning away from them to Spirit, and trying to see what we are omitting in our reflection of the one Mind. To reflect God means to think pure, spiritual thoughts. Then if we are failing to reflect these right thoughts, we are not reflecting wholly "that true Light" in which "is no darkness at all," and this omission is causing a shadow which manifests itself as material lack. Christian Science teaches us that Spirit is the only substance, therefore any shadow must mean the absence in consciousness of a full reflection of substance. Let us, then, follow the counsel of St. Paul, and examine ourselves in order to see wherein we are failing to reflect this substance, Spirit.

Perhaps we are forgetting that patience which implies a readiness to await God's time without doubting the power of Truth. Are we lacking in that faith without which it is impossible to please God, but having which our Master assured us we could remove mountains of difficulty and fear? or the courage which enables us to give the lie to every form of error? It may be that we are not manifesting the peace which comes only with the realization of the

presence of God, or are forgetting that man reflects that infinite wisdom which means infinite guidance. Are we expressing the gratitude which is so much more than an outward expression of thanks and which at all times opens a way for further blessings? Do we remember that the "joy of the Lord is [our] strength" and radiate that joy wherever we go? Are we striving constantly to reflect the love which "thinketh no evil" and "seeketh not her own" for that meekness which is might, and for the beautiful humility which is willing to efface self and to leave all to the Father?

These are the things the Father knoweth we have need of, these are the fruits of the Spirit; and before we can hope to gain them we must be willing to silence the material senses by surrendering the lusts of the flesh. It is in this way that we obey the Master's injunction to seek first the kingdom of God, and until we have done our part we should not expect the fulfilment of the promise that "all these things shall be added unto you." In this fuller reflection of Truth, we shall however see that God is indeed the source of all supply, and shall prove for ourselves that "every good gift and every perfect gift . . . cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

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WHEN that which men call death seems victorious, and we realize that it might have been abolished, if we had done our watchful parts in the far-back nights, when we were heavy with sleep, swiftly there is spoken to our smitten hearts the words of the psalmist, "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." In that fervent heat, may our dross be consumed and our gold be refined.—*Ella S. Sargent.*



# PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, PARIS, FRANCE

IN June, 1898, about two years after Christian Science was first brought to Paris, a church was organized. For seven years, except during the period when a hall in the Hotel Continental was used, the services in English and French were held in private rooms, part of the time in a remote locality. In 1905, when the inexpediency of continuing them under such conditions became apparent, a small public hall in the avenue d'Antin was secured. The idea of having a church edifice of their own had never been lost sight of by the members, but at the time of the building of the extension of The Mother Church, the greater privilege of cooperating with that work was welcomed, and the entire building fund which had been collected was forwarded to Boston. This was followed by other contributions, and although a further move was made in 1907 to Washington Palace, 14 rue Magellan, one of the largest and most desirable halls, situated in the best quarter of the city, this was and is regarded only as a step on the way to a permanent church home.

In 1905 the French services held on Sunday and Wednesday were suspended, but in February, 1912, it seemed necessary to resume the Sunday services in the French language, and to make some arrangement by which the French friends who spoke no English could share the blessings of the Wednesday evening meetings. Now the selections read from the

Bible and from Science and Health at the Wednesday evening meetings are repeated in French, and testimonies are given in the two languages. In the Sunday school which was opened in 1910 there are classes for French as well as for English-speaking children. The greatly increased attendance and attention apparent at the eight lectures which have been delivered, are also very encouraging evidence of the ground gained year by year. Since the reading-room at 194 rue de Rivoli, opposite the beautiful Tuileries Gardens, was opened in 1908, the work has more than doubled, and is especially interesting, owing to the number of travelers from all parts of the world who visit this room. Besides the large amount of literature distributed at the lectures, copies of *The Christian Science Monitor* are regularly sent to many of the best hotels and to the reading-rooms of several important banks.

It should be particularly noted, in considering the work of this church, that Christian Science had to be introduced in France among a people who not only do not know English, but who are almost totally ignorant of the Bible. Indeed, Bibles are not kept, as a rule, by the French booksellers. Instances could be cited of the impossibility of obtaining copies by persons living in distant parts of the country, as well as others, who are unaware of the existence of our reading-room or of those societies in Paris formed expressly to promote



the circulation of the Bible. As all the work of the loyal followers of Mrs. Eddy's teachings must be based on the Bible, which she acknowledges to have been her only guide to the discovery of Christian Science, the importance of a knowledge of this book cannot be overestimated.

Owing to these conditions, the work of establishing Christian Science in France has been attended with difficulties unknown to Bible-reading communities; but in spite of this, interest

in the subject now extends to all classes and is steadily increasing; the work of healing sin and disease is constantly multiplying, and attests the practical value of Christian Science; consequently the growth of the cause may be gratefully recognized as unprecedented under similar conditions here or elsewhere. Progress has been made just in the measure that fidelity to Principle, as opposed to the following of personality, has been put into practise.

#### FIRST CHURCH OF CHRIST, SCIENTIST, GARDINER, MAINE

CHRISTIAN SCIENCE was introduced in Gardiner in the year 1882, by a loyal follower of Mrs. Eddy who came to this city and practised for a few months. At that time considerable interest was aroused in this subject, several copies of the textbook, "Science and Health with Key to the Scriptures," were sold, and considerable healing was done. Later on, another practitioner opened an office and engaged in the work, and in the course of time, just as other churches of this denomination were being established, services were started here, first in a private residence. A short time after, it was deemed wise to hold these services in a public place more centrally located, and for some time they were conducted in an office in the Danforth block on Water street, during which time the healing power of Christian Science was being continuously demonstrated.

These services led up to the organization, on Aug. 31, 1897, of First Church of Christ, Scientist, Gardiner, and on Dec. 30 of the same year the church was incorporated under the laws of the state of Maine. During

the year 1898, A. O. U. W. hall was hired for church services, and during this year, also, a building fund of several hundred dollars was pledged. The first public lecture on Christian Science in Gardiner was given at the Johnson opera house Nov. 8, 1898, by a member of the board of lectureship of The Mother Church, and was well attended.

In September, 1899, the church received a present of a valuable lot of land, situated on Lincoln avenue, to be used as a building lot, and further progress is noted in January, 1900, when a public reading-room was opened in an office on the business street. During the year 1901 Sunday school work was begun. In October, 1902, a fund was started for the purpose of assisting in the building of the extension of The Mother Church, and on Oct. 3, 1904, at a business meeting of the church, it was voted to contribute toward this fund the collection for the first Sunday in each month so long as the needs of The Mother Church required. In August, 1904, a building committee was appointed, and work was begun on the foun-



dition of the church edifice in the autumn of that year. Work was resumed in May, 1905, and on July 3 following, the corner-stone, which was presented by the first patient healed by Christian Science in Gardiner, was laid with simple but impressive ceremony. The structure is of wood and stone and is capable of seating about five hundred. The first service was held Oct. 18, 1905.

June 17, 1906, the edifice of First Church of Christ, Scientist, was dedicated. The dedicatory exercises, which were held in the forenoon, were well attended, a goodly number of visiting Scientists from many other places being present. In the afternoon, a lecture on Christian Science was delivered by a member of the

board of lectureship. All of the exercises of the day were very interesting and were favorably received. In the autumn of 1907, a very fine pipe-organ was installed. In September, 1909, it was voted to occupy as a reading-room the room in the church edifice which had formerly been used as a reception-room.

Several times in the history of this church its members have been called upon to assist in opposing legislation hostile to Christian Science, but thus far all such legislation has been defeated. The members of this church acknowledge their indebtedness to Mrs. Eddy for the truth revealed to the world through her inspired sense, and they are endeavoring to be known "by their fruits."

#### FIRST CHURCH OF CHRIST, SCIENTIST, DAVENPORT, IOWA

As early as 1887 healing through Christian Science treatment was known in Davenport, but it was not until May 31, 1892, that First Church of Christ, Scientist, of Davenport was organized with sixteen charter members, about half of them from Rock Island, Ill., the sister city on the opposite bank of the Mississippi. The first meeting-place of the organization was room 21 in Masonic Temple, where services were held Sunday mornings and Friday afternoons, the afternoon meeting being later changed to Wednesday evening. The steady growth of the church soon made larger quarters necessary, and during the summer of 1895 Sunday services were held in Columbian hall, near Third and Brady streets. In the fall of 1896 the strength of the church was so evident that a division could be con-

sistently entertained, and to this end the members from Rock Island withdrew and organized First Church of Christ, Scientist, of that city.

About this time the room in Masonic Temple was given up, and all services were held in Columbian hall. In 1908 it became evident that the congregations could no longer be accommodated in this hall, and the necessity of buying or building presented itself. A building was secured on the corner of Sixth and Perry streets, which, after being remodeled to conform to its new use, was dedicated on June 28, 1908, and for the first time since its organization the church occupied its own building. The cause continued to prosper, and in less than three years larger quarters were again needed. The Unitarian church opened the way for the next move by lovingly consenting



to the renting of their large annex, known as Unity hall, possession being given March 1, 1911. It is to be noted that all through the years of continuous growth of the church, the Sunday school kept steadily abreast and is today in a most flourishing condition. In addition to the regular officers it has eighteen teachers, all of whom are class-instructed students. A suite of rooms was secured in Masonic Temple and a down-town reading-room established. The need of a reading-room in the business district is now so evident that it is still maintained, although accommodations were provided for it in planning the new edifice.

Immediately following the move to Unity hall steps were taken for the building of a new church edifice to have a seating capacity of seven hundred, and at a total cost, including lot and furnishings, of fifty thousand dollars. The work progressed steadily and quietly, and on Sunday, Jan. 5, 1913, the first services were held in the new home. On this first Sunday, services were held both morning and evening, in order to per-

mit the friends from Rock Island and Moline to attend, and at both services the auditorium was filled. On the evenings of Jan. 16 and 17 a lecture on Christian Science was given, and notwithstanding extra accommodations were provided, many were obliged to stand during the entire lecture.

Something of the interest aroused by the lecture and by the demonstration of such a beautiful church edifice was shown by the unparalleled sale of literature at the reading-room during the remainder of the month, also by the fact that the local paper which printed the lecture was obliged to run an extra edition in order to meet the demand for papers. Surely the healing power of Truth is being demonstrated in Davenport, and quite correctly has it been stated that this church was built with money contributed as a thank-offering to God by those who have been healed through Christian Science, although the material demonstration is forgotten in the growing realization of the true church, "the structure of Truth and Love" (Science and Health, p. 583), as defined by Mrs. Eddy.

#### FIRST CHURCH OF CHRIST, SCIENTIST, MEMPHIS, TENN.

THE active ministry of Christian Science in Memphis dates from Oct. 25, 1888, for on that date one of Mrs. Eddy's students came to the city, and after a short time services were begun in the homes of those who had been physically and spiritually benefited by this healing truth. Enlarged interest being manifested, a room was secured in the Appeal building at the corner of Main and Jefferson streets, and these quarters were used for services and reading-rooms

until it was found desirable to occupy more spacious accommodations in Fireman's hall on Linden street. The Sunday school was also started about this time, and the attendance at services increased until it became necessary to move again, more convenient rooms being secured in what was then the new Randolph building at the corner of Main and Beale streets.

On Sept. 11, 1894, First Church of Christ, Scientist, of Memphis, was organized with a charter from the



state, and from that time to the present the growth of this branch of The Mother Church has been steady and sure. Shortly after the church had organized it became necessary to expand still further, which was accomplished by removing the partitions of adjoining rooms sufficiently to increase the seating capacity to about one hundred and seventy-five. In the mean time the little band, while placing special emphasis on the importance of the healing work, had met every obligation entailed by the local work, had contributed lovingly and liberally to the building fund of The Mother Church and of the Publishing House, and had purchased a lot on which to erect its own edifice. Still greater church facilities being imperatively needed, and the congregation not yet being ready to begin work on the contemplated structure, the building of the Central Methodist church, on Union avenue, was purchased in 1906. This was fully equipped for church purposes, and with some slight alterations was occupied for several months, until it was completely destroyed by fire.

Services were then held in Beethoven hall, with reading-rooms in the Southern Express building, and in thorough unity the members began preparations for the erection of their own home on the lot originally purchased. In 1908, with simple and appropriate ceremonies, the cornerstone was laid, and during this year the lower story was built, with a specially planned temporary roof. This has been occupied ever since without interruption, though the upper story containing the main auditorium was begun during 1912 and it is expected

that the entire building, including the installation of the organ, will be completed about April 1, 1913. The lower story will then be utilized for the Sunday school.

The structure occupies a beautiful site at the corner of Dunlap street and Monroe avenue, the outlook on Forrest park being considered one of the finest views possible in the city. The building is of the Greek style of architecture with construction of buff brick and trimmings of stone and terra cotta. The seating capacity is about seven hundred and fifty. The membership has, however, learned in large degree that its work is not to be measured by aught save the doing of the works of him who said: "He that believeth on me, the works that I do shall he do also; and greater works than these."

The reading-rooms occupy a pretty suite on the fourteenth floor of the Exchange building, and from these headquarters is circulated a gratifying quantity of the writings of Mrs. Eddy and the periodicals issued by The Christian Science Publishing Society. The public libraries and other public and semipublic institutions are kept supplied with sufficient books and literature to meet the growing demand, and special committees have been organized to distribute literature and to look after the circulation of the periodicals. The church also pays special attention to the lectures, never giving less than two each year and sometimes three. The effect of these lectures is always marked by increased interest in Christian Science and a larger attendance at the services, as well as by renewed consecration on the part of the membership.



## TESTIMONIES FROM THE FIELD

**I**T is without hesitation that I place on record, in plain and unvarnished language, the debt of gratitude I owe Christian Science. In First Church of Christ, Scientist, Johannesburg, I have often expressed the gratitude I owe Mrs. Eddy for her beautiful teachings, which rescued me from a condition of degradation and vice to one of supreme joy and contentment. Some three and a half years ago I was a chronic victim of the drink habit, and had arrived at such a stage of mental depression and moral depravity that I sought only the dark places of the earth, and shunned the society of my fellow creatures, desiring only the end, but lacking the courage to make my exit from this mortal plane in a manner the world fallaciously regards as manly. I considered myself the most miserable man on earth, having fallen from a position of some importance in the history and development of the gold-fields in this country, to that of a wretched pariah of the streets.

One day I was accosted by an old friend, and on my relating my unhappy condition he begged me to visit the reading-room of the Christian Science church on the following day, and have a talk with his wife, who was on duty and in charge of the reading-room. At first profoundly ignorant of anything connected with the new revelation of Truth, I only derided the idea, and sneered at the possibility of deriving help from such a source. The following morning, however, I presented myself at the reading-room for an interview with

my friend's wife, whom I had also regarded as a friend long ago.

It was my usual habit to fortify myself with strong drink the first thing in the morning, before commencing my usual round of profitless and useless wanderings, but I had retained sufficient self-respect not to appear before this lady with indications of drink about me, though my sufferings were consequently intense. After a few words of ordinary conversation the lady remarked that I was trembling; so then I told her that I had not had my usual quantity of stimulant that morning, which I considered necessary to bring me up to my normal condition, and that at this moment I was a nervous wreck. I only desired a speedy termination of the interview, when I should at once adjourn to a bar and take what would soon put me right. The pity in her face somewhat disconcerted me, but I was obedient to her wish that I should remain quiet a little while. I turned over the leaves of a Bible, while she herself read from a book which I know now was a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Silence remained between us only a few minutes, when I could perceive my condition was undergoing some wonderful change for the better, and a feeling of comfort and soothing seemed to pervade my whole being. I was then asked if I would care to come to the service on the morrow. On replying that I did not care to give my word, as it was more than probable I would break it, she said



she was sorry, as she knew that if I promised I would come. This confidence and trust decided me, and I said I would come, so with farewell greetings I departed.

Now comes to me the glorious effect of that one short interview. I could not help feeling that some remarkable change had taken place in my life. So uplifting had been this brief period of association with good, by the reading of a few passages from the Bible and certain spiritual interpretations by my friend from Science and Health, that I had tingling sensations of exultation. The misty visions of a false concept of life, with the one craving desire to leave it, swept from my consciousness, and I suddenly realized that the world was good, and resolved from that moment to lead a better life. With the restoration of the nervous system to a normal condition of health, through the power of divine Truth, the craving for drink left me. I did not rush for a refreshment bar, and from that moment I have not touched strong drink and know I never shall! Next morning I prepared to go to the Christian Science service as I had promised. On my way I remembered that a first-class cricket-match was taking place on the local ground, and that two men, celebrated players, whom I had never seen, but often wished to see, were playing. I hesitated only a moment; and I often think divine Love was very near to me then, for with eager steps I walked to the church.

Since that time there has been no looking back, and although I do not perhaps progress with the knowledge and understanding I should like, hav-

ing many idols to break down, nevertheless day by day some little is added, and there are times when I feel so overcome with joy and thankfulness for the light and happiness which Christian Science has brought into my life, that a feeling comes over me to rush to the market-place and appeal to the people, urging them to heed the words of the gentle Master: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—*J. Cyrus Millbourne, Johannesburg, Transvaal, Africa.*

[Translated from the German]

I WOULD like to give expression to my gratitude for the blessings which have come to me through Christian Science. During a period of thirty years, possibly more, I suffered with severe and painful cramps in the legs, which in the course of years so increased in severity as to become almost unbearable. My friends to whom I complained about my ailments would mention all kinds of remedies, and outdo themselves in this respect; but it was all to no avail. I must state here that I was averse to medical treatment, and my late father having suffered with the same trouble, I thought that I must consider it to be inherited and submit to what I believed to be my fate, especially since the physicians all told me that if I had tried all the remedies mentioned, there was nothing more that could be done for me.

In 1897 a painful stomach trouble was added, which manifested itself in such a severe form that I would go from one fainting spell into another. This trouble I tried to cure by using



household remedies, but in vain. It grew more severe with every day, and the breakdown of my constitution was so noticeable that my friends remarked upon it and said that I must consult a physician if I expected to get well at all. At the urgent entreaty of my wife I went to a physician of excellent repute. He gave me a thorough examination and informed me that the trouble was most serious, and that a start should be made at once toward a radical cure. If I had waited a week or two longer, he added, no physician would have been able to do anything for me. A well-known cure was resorted to at once, the result being that I felt an improvement after a few days and the trouble gradually disappeared. After I was through with the course of treatment and the convalescent régime, I felt quite well, but the improvement was not of lasting nature, for in less than a year the old trouble set in again. I consulted the same physician and had to go through another course of treatment and dieting, by which I was benefited, though I was not relieved this time of the pain in the stomach.

Upon hearing of a certain watering-place I resorted to it and went through the cure, whereupon the pain subsided for a while, yet healing seemed out of the question. I then went to a doctor in Berlin whose treatment seemed satisfactory at first, but I had only stopped taking his medicine for about a week, when the pain in the stomach returned. I was on the verge of despair, and had lost the desire to live, when I heard through a relative of Christian Science and of the truly marvelous heal-

ing which was performed through a correct apprehension of the truth. It was advised that we attend the meetings and services. My first thought was that what is known as faith-cure was involved, and I therefore assumed a rather skeptical attitude; but when a man has gone through what I had he is likely to resort to almost anything, and so we decided to attend these meetings. I must say that the whole thing did not impress me as being very clear, and it failed to satisfy me. Then I thought that I probably lacked the necessary understanding which one would have to grow into, and this was true. We attended the services regularly, and it gradually became clear to me that the recognition of God as divine Truth heals the sick and reforms the sinner; it was even as the Master said: "Ye shall know the truth, and the truth shall make you free."

Our interest in Christian Science dates from that time, and after we had been hearers for a while, in order to acquire a proper understanding of the subject, I called on a Christian Science practitioner and asked for treatment. Some preliminary explanations were given, and she then kindly began to treat me. When she had finished, and while I was still at her home, I experienced such a sense of comfort and delight that I felt like crying aloud in praise to God for the healing. I have needed no other treatment. Two years have gone by since, and I have felt very well during that time, neither have I been troubled with pain. He who has suffered as I have will readily appreciate my joy and know what it must mean to be able to return home to



the dear ones free from all former troubles. For this I am most deeply grateful, next to God, to our beloved Leader, Mrs. Eddy.—*Carl Kunkel, Berlin-Wilmersdorf, Germany.*

It has been my desire for several months to have others know what Christian Science has done for me. I had been a great sufferer from rheumatism for many years, it being considered hereditary in my family; I had, in fact, despaired of ever being well again. I was almost helpless, could not walk without the support of a stick, could not dress or undress myself, and had to be waited on like a little child. I was also so drawn up that I could not straighten myself out on the bed. My children had spent hundreds of dollars in trying many doctors and every material remedy that they heard of, but I could only get temporary relief.

About two years ago my daughter visited me and persuaded me to give Christian Science a trial, as she had seen a case which had been healed by it. I consented though I had no faith in it. When the practitioner came, I was suffering from a severe headache, which was banished in a few minutes. I thought then there must be something in it, and after a few days' treatment I put away my stick and left off the glasses that I had worn for thirty years. I was then sixty-five years old. In the past year I have done work that I have not been able to do in nineteen years, and I have used neither medicine nor any other material remedy since my first treatment. The Bible is a new book to me since I began to study it with Mrs. Eddy's book, "Science and

Health with Key to the Scriptures." Christian Science is a great blessing to me also, and I shall always endeavor to live its teachings. I am truly thankful to God for having been so lovingly helped.—*Mrs. Annie Gillis, Eufaula, Ala.*

ELEVEN years ago I had the misfortune to injure my back severely while playing in my father's ice-house. An abscess formed, and I steadily grew worse until January, 1903, when I was taken to a hospital in St. Paul and put under the care of a specialist. There I remained for six weeks, during which time another abscess was lanced and a brace strapped about me, with the order that I should wear it three years. My back was very weak, and I was told I had tubercular disease of the spine.

My mother, who had been with me constantly, brought me home, and I gained for a time. Then in May I was obliged to take to my bed again, remaining there for eight weeks, during which time there was a repetition of my former experience. It was a question of life or death, and there seemed little hope of recovery. During the summer, though, I became so much better that I was allowed to walk about, but as carefully as possible, and my mother took me frequently to St. Paul to have the brace adjusted and my general condition noted by the specialist. I was not growing normally, and was not very strong, but the specialist gave his consent to my going to school in September on condition that I would not walk much or romp about. I drove my pony to and from school, but



kept growing weaker, until it was feared that I could not attend school any longer. The mere mention of this was, however, so discouraging to me that I was allowed to continue.

About the first of October I began to limp, but fearing hospitals and more surgical treatment, I laid the trouble to one little thing and then another. My father, who feared something more serious, took me to our family doctor, at St. Peter, Minn. He examined me carefully, and found that one of my legs was an inch shorter than the other, and that another abscess was forming. My shoe was built up immediately, to prevent curvature of the spine.

Soon after this a very dear friend of our family made a trip to Minneapolis, and she asked that I might accompany her and see a Christian Science practitioner in that city. She told my father that she would take me to the specialist also, if he wished it; but he said it would only mean another stay at the hospital, with a readjustment of my brace, some changes of medicine, and no particular benefit to me, and that I had already suffered enough. I was allowed to go to Minneapolis with this friend, to see what hope might be held out for me in Christian Science; but I was not to engage treatment until my father had heard what the practitioner said, when he would fully consider the matter and then decide. On our return from the city it was arranged that I should stay in town with my friend and attend school if I felt inclined, but I was in such a condition I could not lean back in a chair, and sat on my foot to hold myself straight. I steadily grew worse,

and at last my father requested this friend to write the practitioner and engage treatment; but before this letter could be written I was again confined to bed.

On Thanksgiving day, two days after absent treatment was begun, the abscess broke painlessly, and I was up and around the house. After five days of this treatment my friend took off the brace which I had worn constantly, and without which I had been commanded by the specialist never to attempt to stand, or even to set foot upon the floor. I put on my ordinary shoe instead of the built-up one, and my father was quite surprised when he saw me walking about without these appliances, and more so when he saw me run. My improvement was constant, and within a few days I could lean back naturally in my chair, and was able to romp about with the other children. Soon I was able to ride the pony at a gallop, and play with my brother without feeling tired.

I am now in perfect health, my limbs are of equal length, and I have lost only a few days at school since knowing of Christian Science. I have walked regularly a distance of five miles a day to and from school, and have done this at times during the winter when it was too icy to drive my pony without shoes. I had lost three years of school work during my sickness, but I am now a senior in the high school at Kasota and expect to graduate with my class. Our whole family now turn for help to Christian Science in time of need, and are deeply grateful to Mrs. Eddy for the truth contained in Science and Health.—  
*Ferne E. Leonard, Kasota, Minn.*



I AM glad to say that Christian Science has done me much good. About eighteen months ago I was a wreck in more than one way, for I had come through a great sorrow, besides which my health and strength had failed me. I had tried medicine for years, my trouble being a general breakdown of the whole system. I was like an old man, though I was only forty-eight years old. I could do no work, as my heart was so weak I had to lie down several times each day. Finally I turned to Christian Science, as a last resort. I took absent treatment for two months, got a copy of *Science and Health*, also the *Sentinel*, and today I am happy and well. I was very busy last summer, so I was not able to read my *Sentinels* as fast as they came, but I laid them up and read each one after a while. I shall always be loyal to Christian Science, and am very grateful for what it has done for me.—*G. W. Steinhauer, Alpha, Ore.*

I FEEL the time has come for me to acknowledge through our periodicals the healing power of Truth. Several years, filled with health and activity, have come and gone since I was lifted out of invalidism and what was well-nigh despair. At that time the suffering, both physical and mental, was so great that I prayed for death, although a little son needed my care. All my life I had fed on Jesus' teachings, never doubting their truth or their availability if we had understanding. I did not think God was responsible for earth's sorrows, but how to find in Him the way of escape I did not know, and none of my church acquaintances could tell

me. The problem was turned over and over in thought until I felt it would remain unsolved this side of the grave.

Through many years there were months at a time when food even in very small quantities and of the simplest nature caused constant suffering, although I tried all kinds of treatment at home and in a noted sanitarium without benefit. There were also months of nervous exhaustion so great I would be unable to sit up. I would be confined to my bed, or would lie in a wheel-chair, until the long rest restored enough strength to take up a few simple duties again; only to have the experience repeated, until at last even that failed and I could find nothing to build on. I think all my family felt the hopelessness of the case, and one eminent nerve specialist of a near-by city said he could see nothing in the case to offer any encouragement for recovery.

Christian Science had been offered by an earnest student as a solution, and I believed it was based upon a healing Principle (for I had read some of the literature), but I thought my own condition too hopeless for its ministrations. A testimony which I found in a *Journal* that had been loaned me, was however read over and over, and here I caught the first faint beam of light that inspired hope. The writer said that "when the patient began to see that the Saviour was the divine Principle in conformity to which Jesus lived, taught, and demonstrated, then she began to walk." That truth was the star of Bethlehem to me, for I saw that this being true, the same Prin-



ciple would operate through all time for one and all impartially, as the understanding of it was applied, consequently it was here for my help as well as for the suffering ones of centuries ago. Then I knew what Jesus meant when he said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

A practitioner was called, and while at times I mended rapidly, there came periods when the work would have to be repeated, so great was the fear of past suffering. I cannot be too grateful for the health and strength which have been given me. I have done a great deal of work, have walked seven and eight miles at a stretch in the mountains without any ill effects. I have indeed almost forgotten the physical since realizing that God is my stay, my strength, and my support. Many other ills have been conquered during the years which have intervened, —headaches, supposedly inherited; grief calmed and overcome; also my son has been cared for almost entirely in Christian Science with excellent results.

The many transformations wrought in our home life impel me to say that God has indeed turned our sorrow into joy, and the spirit of heaviness has been changed into a song of praise, for when thought is clear and loving there comes a peace which passes human understanding, and my earnest desire is to consecrate my consciousness and life, purified of impulsiveness, envy, jealousy, and other errors of the human mind, not to an unknown God, but to a known and infinitely loving Father-Mother, and

to reflect His love to those I meet in daily life. I also desire to follow closely the teaching of our dear Leader, Mrs. Eddy, whom I revere as the one chosen of God to lead His people in this age, and who learned of the Christ all she taught.—*Mrs. Sophie M. Ward, Olean, N. Y.*

THE understanding of the governing Principle of the universe and man, in connection with certain business events, brought to my consciousness, through a late experience, the reliance which may be placed on God's law, made available to human need through Christian Science. At the death of my husband it was found that an insurance policy, made out to one who in the interim had died, had not been transferred to me as I had supposed, for I had misunderstood my husband's directions and had failed to attend to his instructions in the matter. I needed the money, and knowing that my husband had meant me to have it, I felt assured it was rightfully mine. Having proof, as I supposed, that there was no blood relative living to whom, as the policy read, the money could revert, I consulted the agent of the insurance company and his lawyer, but they told me that according to the laws regulating their company, my claim was absolutely void, and that the money would never be paid to me. I stated the whole case to a Christian Science practitioner, and through his help obtained a clearer perception of the immutable workings of the divine law of Love. Fear was calmed, and I wondered what Truth's leading would be, but felt that I would be guided and directed,



irrespective of human law. A few weeks later I was led to employ a lawyer who had been successful in similar cases. Following this lawyer's direction, I was appointed by the court to receive the money as administrator. Then, like a bolt out of a clear sky, a letter was received from a direct relative of the beneficiary named in the policy, and it certainly appeared, according to mortal testimony, as if the money my husband intended me to have would be paid to some one else; in fact, it seemed to be an end of the affair.

After a careful and prayerful introspection of what life's treasures really are, and a loving desire for justice such as Christian Science alone teaches us, I wrote to the claimant, stating the case, and in reply received a sworn release of the policy, and this was enclosed in a most sympathetic letter. As administratrix I received the money from the insurance company, and this experience has inspired an abiding trust in the far-reaching activity of divine Mind, which meets "every human need" (*Science and Health*, p. 494).  
—*Nina D. Burke, Los Angeles, Cal.*

THE following testimony may help others to realize the ever-presence of divine Love in times of accident or sudden emergency, and the wonderful efficacy of Christian Science. Some time ago I fell very heavily on my knee on an unevenly bricked floor, and the pain was so intense that I could not move. It seemed to me as though a voice repeated these words from *Science and Health*: "Rise in the strength of Spirit to resist all that is unlike good. God has made

man capable of this, and nothing can vitiate the ability and power divinely bestowed on man" (p. 393). By the time the end was reached I did rise, and not in my own strength, but in the strength of Spirit. The realization was so clear I felt quite uplifted, and was able to finish what I had been doing.

We live a mile from the train, and usually drive, but that morning I had to walk. At first the thought came that it would be impossible to go; but I had important work to do at my office, and I remembered what Mrs. Eddy says in "Miscellaneous Writings" (p. 116), under the caption "Obedience": "Never absent from your post," and I knew I could go. It was beautiful to be able to walk that mile along a rough country road and suffer as little as I did then, hardly limping even. When returning home it was quite dark, though not late. June is our winter and it gets dark early, and through some mistake I had to walk home, and alone. Usually this is a very difficult thing for me, but St. Paul's words came: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." I thought this over as I walked along, and saw that the "lust of the flesh" would mean any mortal or material belief. The 91st Psalm also helped me. Pondering these passages, I reached home safely, less tired than when I started. Afterward I found that my leg was badly bruised from the hip to the sole of my foot and the kneecap injured. As I knew the medical beliefs about such things, it was difficult to keep fear out, so I asked for a little help, and the fear was soon overcome without any trouble.



This to me has been such a beautiful experience that I should like others to share it with me. The feeling of the nearness of omnipotent, omnipresent good was so helpful and uplifting that my heart went out in gratitude to God for all His goodness to men in again revealing the truth to this age. I was also grateful to our dear Leader for her unselfish perseverance in making this truth practical and plain to us in our every-day life. Christian Science has done much for me in overcoming rheumatism, heart trouble, and even threatened blindness, with great pain in the eyes, and many other ills; but all this is as nothing to the spiritual awakening which brings love and joy and peace into our lives here and now. I feel I can only show my gratitude by putting this truth into daily practise, thus letting my life attest my sincerity.—*Mrs. Ada S. Colquhoun, Guildford, N. S. W., Australia.*

I CAN vouch for the correctness of the testimony sent by my wife as to the healing of her knee. The healing has been permanent, no ill effects whatever remaining, or appearing since, although it occurred over a year ago.—*Ernest C. Colquhoun.*

CHRISTIAN SCIENCE has been such a help to me in my work as a teacher in the public schools, that I desire to express my gratitude. It has given me an understanding of the Bible which enables me to keep well and strong, my mentality is clearer, and my joy in my work is increased. By keeping my mind filled with thoughts of Truth, Life, and Love, I have

seen manifestations of sin, as well as of sickness, vanish into their native nothingness.

I recall one such case. It was known to one of the teachers in the building that a pupil in my room had gone to a certain room at a forbidden time, and while there had disobeyed again by turning on a stream of water and had broken the faucet. He had been questioned by this teacher, but stoutly denied the whole thing. She told me the facts, adding that he had never been known to speak the truth. I immediately declared to myself that God's child could never know anything but the truth. I asked the boy to remain after the others, and together we went to this teacher. She again questioned him, and he again denied the fault. I stood quietly by, firmly realizing the omnipotence of the one Mind, God, and that man is His image and likeness; that he reflects Truth and nothing else. Finally she turned to me and asked if I had always found the pupil truthful; but before I could reply, he looked at me and said, "I did go to the room, and turned on the faucet and broke it." This admission of his fault seemed to surprise the teacher, who afterward said she could not understand how I had influenced him. I knew, however, that it was not I, but the influence of divine Love, which "corrects and governs man" (Science and Health, p. 6).

For this and many other proofs of the utility and availability of Christian Science as explained by Mrs. Eddy, I am most grateful. I understand more and more the meaning of our Leader's words, "The



prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love” (Science and Health, p. 1).—*Inez M. Risley, Galesburg, Ill.*

It is with a heart full of gratitude to God that I testify to the perfect health, peace, and joy I have known since I accepted Christian Science. Like many stubborn people, I refused to investigate its teaching for more than seven years, thinking it to be some cult of a superstitious nature. Having been frail from childhood, always subject to attacks of croup and to coughs, I was practically an invalid for twelve years. I had gone the rounds of the doctors, my husband being associated with them through his interest in the drug business. We had all confidence in *materia medica*, and watched with pride the scientific experiments of surgeons and practising physicians.

About seven years ago we came West with the fervent hope that I would regain my health. For a time I improved wonderfully, but the sense of chill was so severe that in my emaciated condition it became a disease which exceeded all my other afflictions and made existence seem a torture. I attributed it to my nervous condition, so we lived on the hills and I stayed in the open as much as possible; yet I did not improve, so we sold our place and moved from Los Angeles to San Francisco and back again, seeking a place where I could live without being chilled all the while. By this time my husband had become almost as sensitive to the con-

dition as I, and we had decided to go to Arizona or some warmer climate, when I was taken very ill, first with a very severe attack of cold, followed by chronic stomach trouble. We called the physician who had treated me while I lived in Los Angeles, one of the best I had ever known. We had come to consider him a personal friend, and he did everything in a medical way to give me relief, but I never spent a more wretched night than that.

Then a friend who had recently taken up Christian Science, asked me to try its treatment, and though I was perfectly desperate, I told her that even if I should consider it, I felt sure my husband would not approve. My surprise may be imagined when she told me that he had telephoned her, saying he wished she would get me into her way of thinking. I relate this to show how God supplies others with faith, when we ourselves are lacking, to lead our stubborn wills into the right channel. She had asked that we would not hold prejudiced thoughts against Science, and here was the answer to her prayer, strengthening her faith besides starting us aright. A practitioner came, and I was surprised to learn that it was to God we should look for healing. In three days I was taking my meals at the table and eating anything I desired, which I had not done for years. With the appetite of a hungry child I partook of the things prohibited in the past, and have ever since eaten anything at any hour without the slightest inconvenience.

My friend loaned me a copy of “Science and Health with Key to the



Scriptures," and I read the Preface and the chapter on Prayer. It seemed as if I could not go on until I understood that first chapter. For about three months after we had bought a copy of *Science and Health*, I read and reread the first chapter, and it was as bread to my starved sense. For years I had been a great reader both of fiction and history, and at times I had even tried to read the Bible, but the more I read the more I became confused in regard to its meaning. It is true I could repeat passage after passage which I had learned in my girlhood days, but it had little or no meaning to me. We attended services at all the different churches, would hear splendid discourses, yet there remained that continual hunger for a spiritual understanding, something to quiet the restless struggle of the inner self.

I remembered the saying, God is Love, and my father had called for the reading of the fourth chapter of I John the evening he felt he was bidding us farewell more than twenty years ago. I now see that to read that chapter aright is to understand Christian Science, for the words "God is Love," and "Perfect love casteth out fear," are so often quoted in *Science and Health*. I was only a mere child at the time, but the memories of that sad evening have always been touched by the light of divine Love which our father meant to leave with his lonely family. As I grew older, my heart was filled with rebellion at the thought that God sends judgment upon people and causes them to suffer, but *Science and Health* has brought balm to my weary thought. I see plainly the

spiritual meaning of so many passages of Scripture, as applying to my daily life, and I can never cease to be thankful for the "Key" which opens the way for every needy human consciousness.

The fear of chill has been conquered entirely, and I appreciate the cool, fresh air blowing on me. To those who fear to demonstrate this truth I wish to say that I have found it the only way to live our faith in God.—*Mrs. Zora W. Shook, Monrovia, Cal.*

I SOMETIMES hesitate when asked how I became interested in Christian Science, if I stop to think of what this wonderful revelation of "God with us" has meant to me. After the first few conversations with a Christian Scientist, I knew this was the religion I wanted, and that this message of Truth was again bringing to the world the glad tidings of peace and good will; yes, peace and healing from fear, suffering, and poverty, which suggest to mankind the absence of God.

I took up the study of "*Science and Health with Key to the Scriptures*" by Mrs. Eddy, because it appealed to me as a religion and made me love the Bible and wish to understand it better. After reading about a month I found that I no longer needed glasses, to which I had been very closely confined for over five years, and several different oculists had said that I would have to wear them all my life, as I had defective vision. That was over twelve years ago, and I have never worn glasses or needed them since. I was deeply grateful for this proof of the healing power of the word of God, and



since then have had abundant proof of Truth's healing and protecting power in every time of need. I am learning that our only need is to know God better and to live each day to glorify Him.

I felt very grateful recently, when I noticed that a weeping-sinew which had been on my wrist for some time, and which had at times occasioned a good deal of inconvenience, had entirely disappeared, also a swelling and irritation in the throat. I do rejoice for these reassuring words found in the Preface of *Science and Health* (p. xi), where Mrs. Eddy says: "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation."

Words can but poorly express my gratitude to our revered Leader for this wonderful statement of Truth and for the daily and hourly help it is to me.—*M. Rosamond Wright, Boston, Mass.*

CHRISTIAN SCIENCE has done so much for me in the past ten years that I have felt for a long time I should write and acknowledge the many benefits I have received through the understanding of the Bible and *Science and Health*.

Before coming into Christian Science I had suffered from many ailments. I had a growth of some kind on my right shoulder, and this was the first to disappear; then I was healed of hernia of twenty-five years' standing. These two troubles were

healed about ten years ago. I also had a sore leg, caused from an injury which I received on the shin-bone. It was a long time before this ailment yielded to the truth, but in June, 1912, all the dead bone came out (three pieces) and my leg healed completely. I had had one operation for this leg and the doctors wanted to perform another, but I told them I would stick to Christian Science, which I did, and I was healed. What I suffered with this leg no one knows, except those who have gone through a similar experience. The bone was exposed for several years, and was finally said to be dead. I had Christian Science treatment at various times, but never steadily. All the time, however, I stood firm on Christian Science, doing all I could to the best of my understanding. I finally got a practitioner to give me regular treatments, and in about three months I was entirely healed, for which I certainly was glad and thankful! I have also been healed of a very lame back, which caused me terrible suffering. I could not get around at all for about three weeks, so I finally wired for help, and relief came in a short time.

I was freed from the taste for liquor and tobacco, besides other bad habits, and for this overcoming of error by Truth I thank God. I also had much trouble with my stomach, but all this has passed away and I am now perfectly well in every respect. I have not taken any medicine for over nine years. At one time I fell off my train and broke one of my fingers, and to mortal sense was injured very badly, but I never told any one except my nearest friends; in fact, I



never lost a day on this account. I am a railroad conductor and have had many narrow escapes; but I have always relied on God to help me, and His ever-presence has been my help in every need.

I also want to tell of the healing of my son, who was very low with acute lung trouble. To mortal sense he was nearly gone, but I called up a Christian Science practitioner on long-distance telephone, and in two hours he was free, and has never been troubled since. Now for all these blessings I am very thankful to God, also grateful to Mrs. Eddy for making plain the way through which help came to me and my family. We have all received so much help in Christian Science that it would take too much space to tell of all the blessings that have come to us in these years.

Christian Science has been a great help to my family, and they are beginning to take it up for themselves. I am very thankful for the privilege of class instruction, which has assisted me in many ways. It has made a better man of me, morally, physically, and financially, as my needs are supplied daily; and my constant prayer is that God may give me wisdom so I may better understand this blessed truth as taught in the Bible and Science and Health. — *A. F. Youngston, E. Las Vegas, N. Mex.*

I HAVE known of Christian Science for over fifteen years, and can tell of some remarkable cures, one of which took place in my own family when my baby was badly scalded on his face and neck. A Scientist was visiting me at the time, and by her prompt

treatment he was healed at once and saved from lifelong scars. Another case was that of a friend's young son who was lying at the point of death, given up by all the physicians. They were waiting for the end to come at the time Christian Science treatment was taken up. The Christian Science practitioner treated him all night, and toward morning the physicians noticed the change for the better and said he would live. He is now a fine, strong young man, and the family consider his healing simply miraculous.—*Mrs. Thomas D. Whyte, Washington, D. C.*

[Translated from the German]

I WISH to give expression to that sense of gratitude which has come to me through Christian Science. I am most deeply grateful to God for all the good which I experienced in my former life, but more grateful yet for the recognition gained in Christian Science that God was not the sender of the sorrow and trouble experienced in times past, but rather that these untoward conditions had their origin in the human sense of separateness from God, in false thinking and acting.

I, too, have experienced that "the darkest hour is nearest the dawn." For many years I acted as the nurse of several members of my family who were ill, and I did so till they passed on, the physicians having given up all hope of their recovery. Then I was left alone, mourning for those whom I had lost. I was broken down in mind and body; but since I had to live on, I thought I might as well try to improve my physical condition by a sojourn in a sanitarium. I was



relieved physically, but the mental suffering remained. It was then that the first rays of the divine light of Christian Science shone upon me. Although it did not seem possible at once to adjust my thought to this new world, I was enraptured with the glory which was being revealed to me, and peace came to my heart.

But there was more in store for me. With the growing recognition of man's spiritual being, I ceased to look for my dear ones where we had laid their remains, for they were restored to me in knowing that their spiritual individuality and identity was forever preserved in Truth. Children of God, coexistent with Him, they live

forever in the one real, spiritual world, though seemingly on a different plane of consciousness from my own. Moreover, Jesus' words have certainly become true: "Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

How great is the number of Christian Scientists, those who have apprehended the spiritual individuality of their Leader, and who have received the truth which has been given to the world through her aspiring, selfless life! Thanks to God for it all.  
—*Justine Müllendorff, Breslau, Germany.*

## ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be May 30, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 14, 1913. An application sent to the clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 1, 1912, and have not received notice of election, may communicate with the clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,  
105 Falmouth Street, Boston, Mass.

## CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

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# THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY  
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK  
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN  
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT  
*Associate Editors*

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## EDITOR'S TABLE

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THERE is an old adage to the effect that there is no royal road to learning. He who would gain other than a superficial knowledge of any subject must, be he of high or low degree from the worldly standpoint, work out his own salvation, must acquire a demonstrable knowledge of its fundamental truths, and then proceed to put them to the test, prove by his fruits the genuineness of his growth. Yet in every line of accomplishment we find those who would exempt themselves if possible from the finality of the above truism. They are ever looking for a shorter and easier road to the goal, wasting in fruitless efforts to bring this about, the energy that would have taken them far on the true path of earnest endeavor. But things that are worth while are worth working for, and no one ever yet obtained proficiency in any given pursuit vicariously. The ability to do great things comes through faithful performance of the lesser; diligent use of the one talent begets a fitness for wider spheres of activity, and he who would master the Science of Christianity must begin, Mrs. Eddy tells us, "with the more simple demonstrations of control" (Science and Health, p. 429), advancing step by step to the final demonstration, his ears fast closed to the beguiling voice which whispers of "an easier way."

In those latter days with his disciples Jesus made this specific declaration: "I am the way, the truth, and the life: no man cometh unto the Father, but by me;" and he was emphatic in his condemnation of those who would fain obtain



an entrance in some other than the established and legitimate way. By precept and practise he had made plain what was expected of his followers, had promised that those who were faithful to their trust should go on to even "greater works" than he himself had wrought in healing the sick and casting out the evils which would hold mortals in bondage, and the ages have proved that, as Paul declared, "there is none other name under heaven given among men, whereby we must be saved."

Christian Science, as discovered and taught by our revered Leader, is demonstrating the present-day accomplishment of the healing works as wrought by the Master, and throughout her writings Mrs. Eddy makes it clear that only as we walk in the divinely appointed way shall we reach the heavenly goal and win the "Well done" accorded to the faithful servant of Truth. Nor has she failed to outline the course to be followed and to equip us for the journey, for in the Bible, as opened up to us by the study of our text-book, "Science and Health with Key to the Scriptures," we have, in diligent observance of its teachings, a sure defense against all the asserted power of evil.

He soonest reaches the mark who pursues a straight course to the goal, and they are quickly out of the race who, like the Athenians of old, ever seeking "either to tell, or to hear some new thing," would explore each new by-path, each flower-bedecked way which alluringly offers itself to the traveler, weary perchance of following the undeviating line of duty. In the Preface to Science and Health (p. x) Mrs. Eddy says: "The author has not compromised conscience to suit the general drift of thought, but has bluntly and honestly given the text of Truth." Why, then, should Christian Scientists hesitate to offer the sufferer or the inquirer that divine Science which, studied and applied, will heal and cleanse the sick and the sinning who honestly follow the behests of Truth, and instead seek to sugarcoat or dilute it until the truth has become the proverbial grain of wheat in a bushel of chaff!

Not only has our Leader established the Bible and Science and Health as "our only preachers" (*Quarterly*, explanatory



note), but she has given us in her supplementary writings and in the various periodicals which she has founded, an abundance of wholesome and helpful literature to aid us in gaining a correct understanding of the fundamental truth of Christian Science, namely, that because "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468), evil, whatever it may assert, is nothing, and consequently has neither place nor power in the realm where all is good because God-created.

In thus providing for our needs, and in her further precaution that only the authorized literature shall be sold or exhibited in the reading-rooms maintained by all Christian Science churches (see Church Manual, Art. XXI, Sect. 3), Mrs. Eddy has emphasized, not only the necessity for seeking the healing stream at its source, and that it be guarded from contamination and adulteration, but also the importance of individual understanding, through study and demonstration of the teachings of Christian Science, that we may attain to that full knowledge of the truth which Jesus declared should make us free. We cannot shift our responsibility to the shoulders of our brother, but working patiently and perseveringly, watching ever that the enemy may not find us unwary, and praying "without ceasing" for that Mind to be in us "which was also in Christ Jesus," that we may do his works,—so doing, we shall attain to that spiritual understanding which vanquishes all error.

Christian Science, Mrs. Eddy tells us, "is not superficial, nor is it discerned from the standpoint of the human senses" (Science and Health, p. 461), but they delude themselves with vain imaginings who think the necessary spiritual understanding of this Science can be gained in any other way than by faithful individual study of its text-book, the book which "has done more for teacher and student, for healer and patient, than has been accomplished by other books" (Science and Health, p. 457). The clearest possible exposition of Christian Science is embodied in its authorized text-book, and we should not be satisfied with anything less.

ARCHIBALD McLELLAN.



THE world is indebted to physical science for two most important lessons, namely, that all law is to be verified by practical demonstration, and that we command, are able to utilize, law in the measure that we obey it. The goal of the spiritual life is the apprehension of divine law by each one for himself. Until this is reached he must be instructed by experience, or by those who know more of Truth.

This thought of the significance of obedience is well illustrated in the story of the capture of Jericho. In reading the narrative, one can but think of the impression which the strange and spectacular exhibition presented by the circumventing Israelites must have made upon the inhabitants of the city. Had it not been for the fear the invading horde awakened, they would surely have looked down with wondering amusement upon this seven-day performance. Even to many of the Israelites themselves the program entered upon by Joshua's command may have seemed queer if not utterly foolish; but they had learned to obey, though blindly, and in the outcome they must have realized, as do we, the importance of obedience to recognized authority.

This state of tutelage is normal and wholesome, provided it does not remain permanent. Obedience to human authority becomes a disadvantage to the spiritual life the moment we become content to be led by others and no longer seek to know God and His law for ourselves. Said the Master, "Not every one that saith unto me, Lord, Lord [conforms to a traditional order], shall enter into the kingdom of heaven; but he that doeth the will of my Father." Further, spiritual advance calls for much more than mere teachableness; it is a question of whom we are content to obey. St. Paul puts this strongly when he says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

Christian Science everywhere enforces this thought that our obedience shall be perfected not only in its spirit, but in the law which it honors. Every Christian Scientist is free to profit by the counsel of the intelligent, the more ex-



perienced, who are ready to help him help himself; but every awakened Scientist knows that he must go on and attain to that spiritual perception and judgment which expresses the guidance of the Christ within, gain that divinely illumined sense which apprehends the law for itself and is therefore able to utilize it in the solution of its own problems. This, therefore, must be the goal of every worthy teacher, to establish the individuality of his pupil in the apprehension and demonstration of the truth for himself. Christian Scientists are far afield who are not alive to the imperative demand that the demonstrable word of Truth shall become their governing authority. To "trust in Truth, and have no other trusts" (*Sentinel*, July 4, 1903), as our Leader counsels, is to gain through intelligent effort that acquaintance with and reliance upon Truth for the determining word which is absolutely essential to the working out of our salvation.

To stumble here and lapse into a state of dependence upon and obedience to human personality is to neglect our high privilege and sacrifice our true freedom. The true spirit of obedience is always becoming more intelligent, more capable of standing and if necessary of voting alone with God. It is ever advancing in the understanding and command of the law of Spirit, it cherishes the aspiration of Sophocles when he said, "Oh, that my lot might lead me in the path of holy innocence of thought and deed, the path which august laws ordain, laws which in the highest heaven had their birth, neither did the race of mortal man beget them, nor shall oblivion ever put them to sleep. The power of God is mighty in them and groweth not old." How clearly the old Greek divined this fundamental verity that as light must have unobstructed access if we would have the darkness dispelled, so Truth demands the spirit of ready obedience as the one condition under which error is banished. Physical scientists have been wise in their generation, because they have learned to govern as they have discovered and been obedient to law, they have sought the truth to become the servants of it, and in their exposition and devotion to this scientific procedure they are the John the Baptists of the new order.



It was impossible for Mrs. Eddy not to recognize her fitness in spiritual apprehension, and in practical experience in the demonstration of truth, to guide and in this sense temporarily control the thought and conduct of her students, and yet it was her constant endeavor so to focus their attention upon Truth, to acquaint them with the divine law and order as demonstrated by Christ Jesus, that each might speedily find therein the answer for every question, the supply for every need. To Christian Scientists it has become lucidly manifest that this dependence of progress upon obedience to law makes it impossible that disharmony, disease, and death can be lawful. If these things pertained to the divine government, conformity to divine law would mean our acceptance of them and not our escape from them, and however well fortified the hindrances to their spiritual freedom may seem, Christian Scientists are sure that the fetters of belief will yield in every instance in the measure of their obedience to "the heavenly vision" which Christian Science has brought them.

JOHN B. WILLIS.

**I**N the epistle of James we find several admonitions as to faith and patience and their close relation to each other. He begins by saying: "The trying of your faith worketh patience;" and he adds, "Let patience have her perfect work." This is deeply interesting, in view of what is said to have been his own experience. It seems that he was closely related to Jesus by human ties, but that he stoutly opposed the teaching of the Master. It is supposed that James was one of those referred to in the 7th chapter of John, who tauntingly urged Jesus to show himself to the world if he could do the works claimed for him by his followers, John's comment being, "Neither did his brethren believe in him." (The word "brethren" as here used probably refers to near relatives, such as cousins, as well as the members of one's immediate family.)

A most interesting reference to James is found in Paul's account of Jesus' resurrection as given in I Corinthians, 15th chapter, where we are told that after Jesus had appeared to



"the twelve" he was seen of James. It would appear that this interview with the conqueror of death removed every vestige of doubt from the mind of James, and from that day he went steadily forward in the trials and triumphs of apostleship. In the 12th chapter of Acts we find Peter sending word to James of his marvelous deliverance from prison on the eve of his execution by the cruel decree of Herod. We are also told by some writers of that period that James came to be head of the Christian church in Jerusalem and that his utterances had great weight because of his tremendous earnestness in all he undertook as well as because of his high moral sense which earned for him the title of James the Just. From all that we can glean from the gospels, the Book of Acts, and the epistles, it would seem that James reached the truth very slowly, and this doubtless because of his deep-seated convictions respecting the material foundation of all things, religion included. But when the truth of being dawned upon him, through the demonstration of spiritual law, his faith could not be shaken, and that patience was so closely linked with it is well worth our consideration, especially when he reminds us of the "long patience" with which "the husbandman waiteth for the precious fruit of the earth." It is this conviction which enables him to say at the same time with full assurance, "The prayer of faith shall save the sick"!

It would be of great help to all who are working out their problems in Christian Science if they would read and ponder the many references to patience found in the Scriptures and also in our Leader's writings. The most remarkable, perhaps, of those found in Science and Health, is the definition of Gethsemane, which reads: "Patient woe; the human yielding to the divine" (p. 586). If we link to this the statement found on page 242, "In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error,—self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death," we shall have a wonderful lesson. These words of our Leader should be pondered deeply by patients and practitioners alike, but should never be taken to mean that we



are to submit to the tyranny of error, whether manifested as sin or disease. The lesson to be learned is this, that we must be willing to wait upon God and to do His will in His way, not in the way upon which the childish impatience of mortals would insist. In other words, the real solution of any problem must come through spiritualization of thought, and until this process is begun the "law of sin and death" is operative in mortal belief.

It is true that disease and sin are never real, but how many are willing to admit this? If the sufferer tries to grasp this fact, those about him who do not accept Science will insist upon the opposite, and this is where patience and faith are greatly needed. Self-will and self-pity can only hinder the demonstration until the nothingness of evil and the powerlessness of mortal mind are proved in Science. One who knew Mrs. Eddy well was speaking recently to the writer of her wonderful faith and patience. He said that she was never disturbed or discouraged by the prospect of long delays in the working out of the problems relating to our cause, the passing of years and the appearing of unexpected hindrances. She saw that all these things would compel her followers to seek greater spiritualization of thought and life, and this attained, the desired results would no longer be delayed.

The same is true in the case of individuals, and if all were willing to mark their own progress each day, not by bodily evidence but by actual overcoming of mortal tendencies, and by gaining consequent spiritual illumination, all seeming barriers, whatever their nature, would go down before the might of Truth. The husbandman truly waits with "long patience" for the precious fruit of the earth, and shall we refuse to be as patient in waiting for the far more precious fruits of Spirit, the "love, joy, peace, long-suffering, gentleness, goodness, faith," and their like, which no law of sin and death can successfully resist? In his parable of the sower Christ Jesus tells of those who receive the word of Truth in an honest and good heart, "keep it, and bring forth fruit with patience." Are we working so as to be counted among these?

ANNIE M. KNOTT.



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Applications for Cards in *The Christian Science Journal* or *Der Herold der Christian Science* should be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for cards in the *Journal*, payable in advance, are \$5.00 for each line or each fraction thereof; Practitioners' cards in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in a card may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If within due time no response is received, the publication of the card will be discontinued.

## PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* should be able to speak and write the German language.

Applicants are required to accept and use as their text-books the Bible, and "Science and Health with Key to the Scriptures" and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9). Cards may be removed by authority of the Christian Science Board of Directors (Article XXV, Sect. 9).

It is expected that practitioners will be found regularly at the addresses published in their cards. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail. If the absence is to be prolonged, request should be made for a temporary suspension of the card. In case of a change of address, notice should at once be sent to the Publishing Society, and the old as well as the new address should be given.

## NURSES

Applications for cards in the list of nurses in the *Journal* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. Applicants are also expected to meet the requirements stated in Article VIII, Sect. 31, of the Church Manual.

## CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the Clerk of the Church.

## SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may have such services published in the *Journal*, provided the Readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A Society has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

## CHURCHES OF CHRIST, SCIENTIST

When a Society having a card in the *Journal*, or any other group of Christian Scientists, proposes to become a duly organized Church of Christ, Scientist, as a preliminary step the Church Manual should be carefully studied, particularly Article VIII, Sect. 1, and Article XXIII, Sects. 6, 7, and 12. Article XXIII, Sect. 7, of the Manual requires that a branch



# THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but  
mighty through God to the pulling down of strong holds"*

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VOLUME XXXI

MAY, 1913

NUMBER 2

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## CHRISTIAN SCIENCE: A RELIGION OF LOVE

A LECTURE BY VIRGIL O. STRICKLER, MEMBER OF THE BOARD OF LECTURESHIP, IN THE FIRST CHURCH OF CHRIST, SCIENTIST, BOSTON, MASS.,  
JAN. 31, 1913

ENTIRELY apart from the question of physical healing, it is generally conceded that Christian Science produces a happy and contented mentality, that it destroys fear and makes people loving and kind. When we add to this the fact that it has healed many sick people who had previously been unable to find relief under other systems, that it has cured many of the drug habit and the liquor habit, has restored harmony in many homes which were discordant, and has given hope and courage to people who were discouraged, it is easy to understand why it has spread with such wonderful rapidity.

### SEEKING HELP

It has been truly said that every person has a problem, either physical or mental, a domestic or a business problem, toward the solution of which he needs God's help; and if Christian Science is able to help people to be happy, to be healthy, to be less fault-

finding, to have less fear and to have more love, then it is something which every one must desire. Before becoming interested in Christian Science I was a member of an orthodox church. I had been taught to read the Bible and to respect and venerate its teachings, and I did so. There was one thing, however, which I was never able to understand, and that was why everybody who lived at the time of Jesus and witnessed his wonderful works did not believe in him. It seemed to me that if I had lived at that time, and had been able to see him heal leprosy, blindness, insanity, and raise the dead, it would have been very easy to believe in him. People who witnessed those works, however, were not always impressed in his favor because of them, for when he performed one of his most wonderful cures it stirred some of the people to rage. For instance, when he raised Lazarus from the dead, one of the eye-witnesses hastened to report it to



the authorities in Jerusalem, and the Jewish Sanhedrim forthwith declared that Jesus must be put to death; because, they said, if this were not done, all the people would follow him.

Since becoming a Christian Scientist I can understand why the people of his time were not convinced by the works of Christ Jesus that he was the true representative of God. They believed that a Messiah would come, but they expected him to come in a certain way, and because he did not come in that way they refused to believe in him. It is the same quality of thought which prevents people at the present time from being convinced that Christian Science is the truth by the works that it does. People in other churches pray for the recovery of the sick. They do so because of the promises found in the Bible; but when the healing comes through the Christian Science church and as the result of Christian Science prayer, some are ready to condemn it,—as ready today as two thousand years ago to declare that the healing works are done through Beelzebub.

#### CHRISTIAN SCIENCE HEALING

Let us not rob ourselves of any good thing because of prejudice or sectarianism. Christian Science is knocking at the door of this age with a message of hope for every one. It declares that the truth taught and practised by Jesus is operating today, and is as available now as it was in apostolic times.

The thing which has caused the most criticism of Christian Science is that it claims to heal the sick without drugs, by spiritual means only, through the medium of prayer; and

as this is the phase of Christian Science in which the public seems to be most interested, we shall endeavor to answer the objections which have been presented to healing by prayer.

There are two classes of critics who attack Christian Science healing. First, those who say that such healing is impossible, and that it is therefore preposterous for Christian Science to claim that the sick may be healed without drugs, through the medium of prayer; and, second, those who claim that it is unscriptural to attempt to do so. All criticism of Christian Science healing falls under one of these two heads.

With respect to the first class, those who say that the healing is impossible, it can only be answered that through Christian Science all kinds of diseases have been healed. This cannot be denied. The entire Christian Science movement is made up of people who have been healed. Most of them turned to Christian Science as a last resort, after having failed to get relief through other channels. The Christian Science churches are built with money contributed as a thank-offering to God by those who have been healed through Christian Science. The person who denies that Christian Science heals the sick today, is merely closing his eyes to what he does not wish to see. It is a fact that Christian Science does heal all manner of disease and suffering, and it is a fact for which every one should be grateful.

With respect to the second class, those who think it is unscriptural for Christian Science to teach that the sick may be healed without drugs, by spiritual means only, I will say



that it is difficult to understand how any person who has studied the Bible or believes in God, can give place to such a question. It seems obvious that people who pray to God for everything they desire, might also be expected to pray to Him for deliverance from sickness as well as from sin. Christian Science declares without any equivocation that the truth taught by Jesus, when rightly understood and rightly applied, is sufficient, without the aid of any material means whatsoever, both to heal the sick and to regenerate the sinner. This, then, gives us a starting-point from which to begin to measure Christian Science with the Scriptures.

It must be admitted that Jesus healed the sick by metaphysical and not by physical means. He did not administer drugs or recommend their use, and yet he healed the sick by some process which was infallible. Organic diseases yielded to his treatment as readily as those which were purely functional. People who were born blind and with crooked and misshapen bodies, found themselves restored to normal conditions under his treatment as readily as those who were suffering from fevers or insanity.

#### DOING THE WORKS

The question is, How did he do it; and is it possible for human beings now walking the earth to learn his method so as to be able to produce cures in the same way?

Many believe that Jesus was able to do his wonderful works because he was divine, and therefore that it is impossible to do the works he did, and even blasphemous for any person to claim to do them. This, however, will

not explain the exercise of the same power by his disciples and other early Christians. Jesus himself never said anything to justify such a belief. On the contrary, he apparently took every precaution to prevent such a theory from becoming prevalent. In a conversation with his disciples concerning this very matter, recorded in the fourteenth chapter of the gospel of John, he said: "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." This was equivalent to saying that God is Mind, and that he dwelt in Mind, and Mind in him, so that he of himself did not do anything, but that God, operating through him, did the works. Giving all honor and power to the Father, he said, "The Son can do nothing of himself." He likewise declared that the divine power operating through him was available to every one, and could be possessed and exercised by every one who accepted his teachings and fulfilled their requirements.

In this connection it is significant that Jesus never at any time sent out his disciples to preach without telling them also to heal the sick. There is no Scriptural authority for preaching that does not have coupled with it the command to heal. "Go ye into all the world, and preach the gospel" and "Heal the sick," were his commands. Lest there should be any doubt about it he said: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Almost the last words that he uttered



before his ascension were: "These signs shall follow them that believe," and among other things which he enumerated he declared that they should heal the sick. Not once in all the record do we find any authority to use drugs. Is it reasonable to suppose that he would have commanded his followers to heal the sick by spiritual means and without drugs unless he had known that it was possible to do so? Christian Scientists are striving to obey Jesus in his twofold command to "preach the gospel" and "heal the sick," and in doing so they have met with such success that Christian Science is now recognized as an efficient curative system.

The fact that the primitive church healed the sick and raised the dead, was one of the things which first opened my thought to Christian Science and caused me to see that in healing the sick the Christian Science church was not only obeying the commands of Jesus, but was in fact re-establishing the healing work of the primitive church.

History records that the healing of the sick was a part of the regular church ministry for three hundred years after the crucifixion, and that the dead were raised during the first and second centuries. Afterward, it appears that the healing power was lost, and history shows why. We read that the Emperor Constantine became a convert to Christianity in the third century. Tradition records that he was healed of an incurable disease by some member of the Christian church, and that out of gratitude for his healing he became an ardent Christian. He made the Christian religion the official religion of his em-

pire, with the result that the church became very popular. Multitudes of people united with it, not because of their spiritual growth or because they understood its teachings, but merely because it was the proper thing to do. The officials and courtiers made haste to unite with the church, and in time it became a semipolitical institution and the spirituality departed from it.

From that period the church went down until it seemingly reached its lowest state at the time of Martin Luther. It had then fallen into such disorder that an upheaval occurred within its ranks, and from then till now the trend of human thought has been upward toward a better understanding of God. The Christian Science movement means that we have gotten back once more into the zone of primitive Christianity, and we are again witnessing, to some extent at least, the same results from the teachings of Jesus which were produced by the primitive church. What further unfoldments shall be brought to light in the future will depend upon spiritualization of thought, individual growth in the true understanding of God; but it can be safely predicted that the healing power of Christ, Truth, will never again be lost to mankind.

#### HEALING IS THE SIGN

Why should any one not wish to believe that God heals the sick? Is it not a thing to be desired? and is it not something for which humanity has been praying through the centuries? Now that it is here, why should any one not wish to accept it? Let each one ask himself that question.



Although the public regards the healing as the most important part of Christian Science work, such is not the fact. The vital thing about Christian Science is that it teaches the truth about God and man, and about man's relationship to God. By realizing and understanding this truth, healing comes naturally, and is simply the sign that the truth is understood. When the knowledge of the truth comes to the human consciousness, it destroys and corrects the false beliefs which have been entertained, and the effects of the false beliefs disappear, just as the erasing of a wrong figure in the problem at the blackboard and the substitution of the right figure brings the correct result. Christian Scientists, therefore, do not regard the healing of the sick by spiritual means as either mysterious or miraculous. A miracle is assumed to be something supernatural, whereas Christian Science shows that healing is the result of the operation of spiritual law, and that it is the natural and necessary result thereof.

The general opinion concerning the works of Jesus is that he had some mysterious power which enabled him to suspend the operation of the law, and that what he did was beyond the range of human understanding. Christian Science denies this, and insists that everything he did was in accordance with the laws of God, and that the same results must necessarily follow whenever and wherever man comes under the operation of these laws, since they are unchanging. If God established laws for the government of His universe, it is inconceivable that Jesus should suspend them or set them aside.

Many people believe that God either sends sickness or at least permits it, so that in some way it is an agency for good to work out our spiritual growth. Now if this is true, why did Jesus come to make war on it? If God created sickness, and either sends it or permits it to be sent for any purpose, and Jesus destroyed it and taught his followers to destroy it, was he not working against God? And if sickness is a good thing, why did Jesus wish to destroy it?

#### ORIGIN OF SICKNESS

Christian Science shows that sickness and sin originate in mortal mind and result from the operation of this so-called mind. God did not create them, nor do they result from the operation of spiritual law. Jesus did not work contrary to God's laws in destroying them. Christian Science insists that Jesus was consistent. He did not do the will of the Father at one time, and at another seek to overturn His laws. It follows, then, that if Jesus performed his works in accordance with and by means of God's laws, the same results must follow in every age whenever those laws are understood and applied. Moses and the prophets, and Jesus and his disciples and followers, healed the sick, raised the dead, and performed many wonderful works by means of this power; and in every age the result of the operation of spiritual law in human consciousness has been the destruction of discord and the establishment of peace.

It is highly important, therefore, that every one should become familiar with the law of Mind, the law of Spirit, and learn its operation. We



have all of us known a good deal about the so-called laws of matter, but we have the Bible statement that "the law of the Spirit of life in Christ Jesus" makes us free from "the law of sin and death." Christian Science is the only thing I know which defines the law of Spirit and explains its processes and operation so that people may understand it and apply it and prove it for themselves.

#### WHAT IS CHRISTIAN SCIENCE?

Christian Science is a religion. It is the Science of Christianity—the Science of God and man. It reveals spiritual law, and explains the operation of that law in its relation to man and the universe. It defines mortal mind and immortal Mind, and so makes plain the difference between mortal men and man made by God in His image and likeness. Christian Science pleads for a rational understanding of God in place of mere belief about Him, and it is urging mankind to look for real causation in Mind and not in matter. It declares that God is not the author of sin, sickness, or death, hence these conditions are illegitimate and can be destroyed by a knowledge of the truth. It denies that there is any divine authority for man to sin, suffer, or die, and recalls the solemn declaration of the Scripture that God gave man as his birthright dominion over all the earth and over all that it contained. Christ Jesus said, "Ye shall know the truth, and the truth shall make you free." Christian Science says to the one who is without any sense of dominion, that the knowledge of the truth will set him free from his bondage to sin, suffering, sorrow, and

failure, and will give to him that dominion which God said in the beginning belonged to man.

A correct understanding of God, therefore, is necessary as the foundation of religion. Any system of religious teaching founded upon an imperfect or an erroneous concept of God must necessarily fail to bring to the believer the comfort and help that he seeks. When we look around and see the devotion of people to their religious beliefs, and then see how often they fail to realize the benefits for which they seek, it is a fair deduction that there is something wrong about their understanding of God.

#### GENERAL CONCEPT OF GOD

I shall give no offense when I say that the average person has a very uncertain and indefinite conception of God. Some think that God is a person. For instance, in his great painting, called "The Flight of the Holy Family," which hangs in the Metropolitan Art Gallery in New York city, Rubens painted what he conceived to be a good portrait of God. He depicted Him as a man with a long beard and a patriarchal expression.

How many people there are who, when they kneel down and with closed eyes reverently pray to God, have in mind a person or form or image to which they pray! How many others there are who think of God as a being of anger and wrath, who sends disease and disaster to those who displease Him! And are there not some who believe that God lives in a far-away country called heaven, where He maintains a court after oriental fashion, and that it is necessary for people to die and go there in order to see



Him; and still others whose beliefs about God are so nebulous and indefinite that they would be entirely unable to make any statement about Him which would be satisfactory even to themselves? In view of all this confusion of belief about God, is it strange that humanity is sick and discordant? Is it strange that there are so many different forms of religion, each pointing a different way to God?

### GOD DEFINED

Christian Science teaches that God is Principle, and not person. The Bible reveals that God is infinite, and that He is omnipotent, omniscient, and omnipresent, and that He created the universe and everything it contains. Christian Science, therefore, explains that God is Mind, that He is the only source and origin, the creative, governing Principle of the universe. Christian Science also teaches that God is wholly good, that He is Love, as the Bible declares Him to be; and since He is infinite, He is infinite good and infinite Love. Can we grasp the meaning of the word infinite either as it relates to time or to space or to qualities? Infinite means without beginning or end. It means unlimited, without bound.

We think that we gain some idea of infinity when we contemplate the solar system. The farthest planet is so far away that it takes nearly one hundred and sixty-five years for it to make a single revolution around the sun. Halley's comet, traveling forty miles per second, takes approximately seventy-six years to traverse its orbit. We get lost when we try to contemplate the magnitude of the space required for the movements of the bodies in our

solar system, and yet that is only a beginning. Astronomers tell us that they have counted on photographic plates of the Milky Way one hundred and forty million suns, each probably having its own system of planets. These figures, stupendous though they are as mortal concepts, at least serve to show us that infinity is truly beyond our grasp. The Bible says that everything God made is good, and Christian Science stands on this declaration; and with this as a starting-point, Christian Scientists proceed to prove that good is ever present, and has power to destroy evil, and that when man is governed by God, good, as Principle, he is healthy and happy. The Mind that is infinite good and infinite Love cannot be the author of evil, and infinite Love does not send suffering or distress.

### HOW HEALING IS DONE

The thing that most people consider difficult to understand is how healing is accomplished through Christian Science. Conceding that God is Mind or Principle, they ask, How is that Principle to be brought into relationship with the human mind, so as to destroy sickness and sin? In other words, how can man proceed to establish the unity between himself and spiritual law, so that this law may operate through him and free him from sickness and from the desire to sin?

Christian Science explains the matter, and makes it plain. In fact, Jesus explained it and made it so plain that there never should have been any misunderstanding about it. If you were to connect your lamp to an electric



wire with a wooden rod, you would have no light; but if you made the connection with a metal rod, you would come into instantaneous communication with the power-house at the other end of the line, and your light would glow. God is Spirit, and when people try to establish the connection between themselves and Spirit with the rods of human will, ignorance, selfishness, pride, or any other form of wrong thinking, they will be disappointed; but when they use rods of truth, love, humility, meekness, kindness, and the golden rule of doing unto others as we would have others do unto us, the nexus is established and the divine power flows from Spirit into the human consciousness, imparting to it qualities and capabilities which it had not previously possessed, and bringing into it a sense of peace which it had not before known.

The prophet Micah said a man's enemies are they of his own household, and Jesus repeated the statement. I used to understand the meaning of these texts to be that a man's enemies were his own kin, but I now realize that a man's enemies are they of his own mental household. The mental guests or thoughts which we entertain in our mental homes are either our friends or our foes. Hatred, fear, self-love, and all evil qualities of thought, are enemies which bind men to sickness and death, and men will never gain their freedom until they drive out these enemies and make human consciousness the temple of God.

We are told in Christian Science that fear is an ingredient of every disease, and if fear were entirely destroyed, a large number of diseases would go with it. If we could imag-

ine this world with all hatred, fear, superstition, self-will, and self-love destroyed, it is conceivable that longevity would be increased and that happiness and health would be more secure. If Christian Science had never healed a case of sickness, it would still be entitled to lasting praise for compelling this age to recognize the power and influence of thought. Solomon declared three thousand years ago that as a man "thinketh in his heart, so is he." In other words, the quality of the man is determined by the quality of his thought. It is therefore of supreme importance that man should know the truth, to the end that he may know how to think correctly.

#### PARABLE OF THE PRODIGAL SON

In the parable of the prodigal son Jesus illustrated the power of right thought. We read that the young man took the property with which his father had endowed him and went into a far country, where he made bad use of it. After a while he began to be in want, and finally secured employment in a very menial position. The position, however, did not yield enough to keep him from starving, and he was obliged to eat swine food. About that time a voice said to him, "Why do you not go home? In your father's house is enough and to spare: then why do you stay here?" So he decided to go home and tell his father the whole miserable story and say that he was no more worthy to be called his son, but if the father would only let him come home he would be as one of his hired servants. Meekness and humility now took the place of self-love, and instantly the line of



communication was opened between himself and the father. The father saw him a great way off, and ran to meet him, and put a robe on him, and a ring on his finger, and the son found that he had been a son all the time. Nothing but his own false sense had made him suffer, and when he got rid of the false mortal beliefs of a prodigal and revealed the qualities of a son, the scales fell from his eyes and he found himself in his right mind.

### BEATITUDES

At the very beginning of the Sermon on the Mount, in what has come to be called the beatitudes, Jesus enumerated the qualities in man which connect him with God. "Blessed are the pure in heart: for they shall see God." "Blessed are the meek: for they shall inherit the earth." "Blessed are the merciful: for they shall obtain mercy." "Blessed are the peacemakers: for they shall be called the children of God." When these qualities of purity, meekness, mercy, and love take possession of the human mind, connection between the human and the divine is thus established, and a sense of divine Love, which heals and regenerates, flows into the human consciousness. From this it is plain that Christian Science mind-healing is not hypnotism; it is in fact the very opposite. Hypnotism is the domination of one human mind by the will-power of another, on the basis of the stronger controlling the weaker, while in Christian Science it is the operation of Truth in the human mind which neutralizes and destroys the error and produces the healing.

There is not a case of physical

healing in Christian Science where the person healed is not benefited morally, given a spiritual uplift; whereas the effect of hypnotism is harmful. A short time ago, one of the leading physicians of Philadelphia published an article in one of the medical journals in which he warned the medical profession and the public against hypnotism, saying that it is an evil and a dangerous thing.

While most people now admit that hypnotism is a bad thing, there are some who claim that mental suggestion is a good thing; some clergymen even claiming that Jesus healed by mental suggestion. The fact is, that mental suggestion and hypnotism are on the same plane of operation and differ only in degree. All who claim that Jesus healed by mental suggestion are virtually accusing him of having been a hypnotist, and Christian Scientists deny that he healed through any such method. Any one has the right to believe in hypnotism and mental suggestion if he wishes to do so, but it should be made plain that those things have no connection with Christian Science.

### GOD NOT THE CREATOR OF EVIL

Another subject about which the teaching of Christian Science is much misunderstood is the unreality of evil. As a matter of fact, the teaching of Christian Science on this subject is very plain. The Bible says that God made everything that was made, and that everything He made was good. God therefore did not create evil. Since God did not create evil, Christian Science says it is not real and that it is not eternal. Everything



that God made is eternal and indestructible, and if He had made evil it would possess those qualities. It is a fact that evil, whether in the form of sickness or sin, can be destroyed. Jesus made war upon it and destroyed it, and the entire human race is at this very moment engaged in a warfare against it. Christian Science is taking the lead in this warfare against evil, and has shed much light upon the subject by showing that evil exists nowhere except in human belief, and that it can be destroyed by Truth operating in human consciousness.

Christian Science points out that evil has no inherent power, and that it cannot manifest itself either as sin or as disease without the cooperation of human belief. By showing that evil resides in human belief, and has no divine causation, Christian Science has performed an immeasurable service to humanity. It robs evil of its supposed authority; it sets humanity free from fear of evil, and gives men a working philosophy by which they may destroy it.

#### CREATION

The subject of creation is also one about which there is much misunderstanding. I have found that many people do not know that there are in the Bible two accounts of creation. The first account is to be found in the first chapter of Genesis, where we are told that God created everything, and that He made it good, and lastly, that He made man in His own image, and after His own likeness, and that He gave man dominion over all the earth and over all that it contained. The second account contains an alle-

gory about God coming down to earth and making a man out of dust. All through the centuries the trouble has been that people have regarded the Adam man as being the real man created by God in His image and likeness, and have tried to make the goodness and omnipotence of God fit into the creation of a sinner.

Christian Science maintains that since man was made in the image and likeness of God, he is spiritual and not material. To believe that God made man of dust is to make God responsible for all the sin and misery that have pertained to materiality and filled the world from the beginning of time. Such a belief is monstrous, and is not supported either by the Scriptures or by reason. It dishonors God and degrades mortals, and the best proof that it is erroneous is the fact that it has never delivered men from either sickness or sin.

As time goes on humanity exhibits an ever-decreasing interest in theories about God which are not helpful and practical. This tendency has been deplored by the churches as indicating a loss of interest in religion, but it is not so. It indicates a tremendous desire for a religion that is both reasonable and practical.

#### AGE OF PRACTICAL THINGS

The chief difference between the civilization of the present time and the civilizations which have existed in the past is to be found in the desire for practical things. The Greeks, for instance, attained a high degree of culture. They excelled in architecture, painting, sculpture, oratory, poetry, the drama, and in all forms



of prose composition, but with all their culture they never invented a single labor-saving machine. They knew nothing of electricity or of the application of steam, and had none of the simple conveniences that are enjoyed today by every one. In our own time, the demand is for practical things. A thing is valuable in proportion as it is useful. No one has any time for theories, and if a man has a theory he must try it out for himself and prove its utility before any one will listen to him.

In an age of practical things there must be a religion that is practical. People are no longer satisfied with theories about what is to happen in another world. What is desired is a demonstrable religion that saves from present trouble,—from sickness, and sin, and failure, and unhappiness, and the countless ills of every-day human experience,—and if there is a religion that will do this, it can be safely trusted for the future. Christian Science is essentially a practical religion; in fact it has been called applied Christianity. Mathematics does much good in many ways, but it is not until its rules are applied to human affairs that we see brought out great bridges, railroads, subways, lofty buildings, and other things which are of public utility and which contribute to the well-being of mankind. In the same way it is only when the teachings of Jesus are understood and applied to human affairs that we see the sick healed, sinners liberated from bondage to evil habits, and other practical things done for the betterment of humanity.

Nor is the desire for practical things limited to religion; it manifests

itself in an effort to find a practical solution of the problems of life. Man desires to know who he is, where he came from, and where he is going. He wants to know what is true as regards the overcoming of sickness and sin and death. He wants to find out if it is necessary for him to go on forever suffering from those conditions. In short, the same desire for practical things that is responsible for the steam-engine, telephone, telegraph, and many other useful things, is driving men forward to try to find out the truth about themselves.

#### HUMAN EXISTENCE AN ENIGMA

Human existence is an enigma. As far back as mortal man has left any history of himself we find that he has been engaged in an effort to solve this problem. To aid him in his efforts he has founded religions—many of them. He has devised many systems for healing the sick. He has built schools and endowed societies for research, and has invoked the aid of physical science. He has been industrious and painstaking, and has faithfully adhered to whatever thing seemed for the time being to offer a solution. It must be admitted, however, that none of these things have met the need.

When we look at the question from the physical standpoint, we find that humanity enjoys some sunshine, and goes through much shadow; that it suffers and dies, and that these conditions have continued from the beginning of human history. We read about progress in medicine and surgery and begin to hope for better things, but these hopes have never been realized. After four thousand



years under the drugging system we are forced to admit that not one disease has been permanently eradicated. In fact, there are more diseases today than there were five hundred years ago, and every year adds to their number.

When we look at the question from a theological standpoint, we see that there are more than one hundred and fifty different Christian denominations. They all use the same Bible and worship the same God, and yet they differ as to what the Bible teaches. They differ as to doctrines, ordinances, and modes of worship. In some cases the differences are of such a character that if some are right, others must be wrong. By thus multiplying creeds mankind has not arrived at absolute truth or been delivered from evil.

Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" but in spite of the consecrated, loving, and faithful efforts of religious workers, there are as many tears today as there were two thousand years ago. Sadly and sorrowfully humanity is forced to admit that material medicine and scholastic theology have failed to solve the human problem.

Nothing could induce me to say a harsh or an unkind word against the clergy or against the members of the medical profession. A large majority of them have labored faithfully and conscientiously to bring peace and health to mankind, and none have grieved more than they when their efforts were not attended by success. In face of these things, however, it seems apparent that if humanity is ever to be emancipated from sin, suf-

fering, sickness, and death, deliverance must come through a better understanding of God and man than material medicine and scholastic theology have thus far been able to give.

#### MRS. EDDY

Many people seem to think that Christian Science is some new thing devised by Mrs. Eddy; but such is not the case. It is defined by its Founder as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (*Rudimental Divine Science*, p. 1). It was understood and applied, in part at least, by Moses and the prophets. It reveals the same Principle that was understood and practised by Jesus, and by means of which he performed his works. It reveals the same Principle that he taught to his disciples, and which they in turn taught to their disciples: Whenever it has been understood and applied it has been found to operate as a law of annihilation to sin, disease, and death, and to supersede so-called mortal laws.

Mrs. Eddy discovered this law in the year 1866, as the result of her own healing from an injury that those around her believed would prove fatal. She turned to God for help, and through spiritual means, as the result of prayer, she was immediately restored to health. She knew that it was the power of God which had healed her, but she wanted to know how it had been done. She wanted to know whether it had been a miraculous exhibition of divine power, or had been brought about by the operation of a law which might be understood. She has told us that she was



fully convinced her healing had occurred through the operation of some law, and that if she could discover the law it would be possible for others to be healed by means of it. She worked for three years, devoting most of her time to the study of the Scriptures, and at the end of that time she announced that she had discovered the spiritual law by means of which Jesus healed the sick.

### SKEPTICISM MET

At first people were skeptical, and refused to believe, but she met their skepticism by actually healing such cases as were brought to her. She reduced her discovery to writing, but before having it published, she tells us that she subjected it to the broadest practical tests. She healed many chronic and supposedly incurable cases of sickness, some of which have been authenticated by the written and signed statements of those who were healed. She taught her discovery to a large number of students, and they were able to heal through the application of the Principle as taught to them by her. In this way Christian Science grew very rapidly, and everywhere its growth was the result of the healing of the sick. Wherever the spiritual law discovered by Mrs. Eddy was correctly applied, it operated in the same manner, and destroyed both sin and disease.

In 1875 she first published "Science and Health with Key to the Scriptures," in which she stated the spiritual law which she had discovered and defined its operation. This book dealt with subjects that were so unfamiliar, and apparently so uninteresting, that no publisher could be

found who would take the risk of bringing it out, and Mrs. Eddy was obliged to publish it herself. According to all ordinary standards of judgment, there was apparently no class of people to whom it would appeal. Notwithstanding these facts, however, there was an immediate demand for the book, and it ran rapidly through one edition after another. Instead of appealing to no class of people, it was found that it appealed to every class. Only thirty-eight years have elapsed since the book was first published, but in that comparatively short time it has circulated in every land, and is perhaps today, next to the Bible, the most widely read book published in the English language. A great religious organization has gathered around its teachings, and Christian Science is now engaging the attention of thinking men and women in every part of the world. It has been truly said that the remarkable spread of Christian Science over the earth is comparable to nothing in history except to the spread of Christianity in the early centuries of the present era.

### MRS. EDDY'S DISCOVERY

When viewed from any point, Mrs. Eddy stands as one of the great characters of this age. She has made a discovery in the realm of metaphysics which exerts and must continue to exert a more far-reaching influence upon humanity than any discovery ever made in the physical realm. She has founded a religious movement which has restored to mankind the spiritual healing as practised by the primitive church. Within the brief space of one generation her teachings



have so impressed themselves upon the public that it would be difficult to find a place where there is not a Christian Science church or society, or at least where there are not some Christian Scientists.

I shall never forget my impressions when I first heard the operation of a Marconi instrument. It filled me with a sense of awe when I realized that there was going on through the atmosphere about me a conversation of which my senses could take no cognizance. We know that the law governing the transmission of wireless messages has always existed, but it was not until some one discovered it that it became available to mankind. So it is with the spiritual law of life discovered by Mrs. Eddy. It has always existed. We have lived and moved and had our being in it,

as Paul says, but it was not available until it was apprehended.

Mrs. Eddy has been assailed by critics, but that is not surprising. There has never been a pioneer of new and better things, a leader of thought, who has escaped from criticism or whose ideals have been at once accepted by all. Out of all the criticism and misunderstanding of Christian Science and its Leader and Founder, there stands the fact that it has healed a multitude of people. Sooner or later every person will adopt that system of religious teaching which brings the largest measure of help and hope and consolation, and so long as any remain who are suffering from unhappiness or sickness or sin, Christian Science will offer to them a sure means of finding the divine aid.

[Written for the *Journal*]

## DARKNESS AND LIGHT

F. W. S. BLOXHAM

ACROSS the far hills did you see a light  
That beckoned you to follow—as you might?  
And did you stumble forward, caring nought  
For brambles, could you reach the goal you sought?

O weary one, how fruitless seemed the fight!  
How often were you plunged in depths of night,  
Until at last a sign to you was given  
That pierced the gloom and lifted you to heaven!

Then nearer, close at hand, the light was seen,  
And there, you now know, it had ever been;  
But that your straining gaze had missed the glow  
Of its soft radiance, shining here below.

And now you strive no more, but calmly rest,  
Assured that all God's children here are blest;  
For once awake, earth's dreams and shadows flee,  
Since Love, and Love alone, enfoldeth thee.



## SPIRITUAL FACT

BLANCHE HERSEY HOGUE

ON page 402 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes: "The time approaches when mortal mind will forsake its corporeal, structural, and material basis, when immortal Mind and its formations will be apprehended in Science, and material beliefs will not interfere with spiritual facts." Again on page 20 she says, "Material belief is slow to acknowledge what the spiritual fact implies," thus accounting for our much stumbling. Every direction of our textbook, however, as well as of the Scripture which it elucidates, urges us to keep seeking the spiritual fact and to cling to it as fast as we find it; for to recognize, contemplate, and demonstrate the facts of God and His creation is to find salvation, heaven. A saved man would naturally imply a man knowing what is true about God and about himself, about whatever God has made; nothing could hold fuller salvation than seeing and knowing God's creation as God sees and knows it. Christian Science maintains that spiritual man, reflecting God, divine Mind, has now this spiritual understanding; and that to lay aside material believing for this right understanding of God and all His works, is to enter upon the process of salvation.

Through spiritual revelation, reason, and logic, Mrs. Eddy discerned in orderly unfoldment the divine facts of creation, the truth itself; then she went about persistently contem-

plating these facts in a way that excluded from her thinking all former material beliefs,—she demonstrated them, and thereby expelled wrong belief. This done in good measure, she set down in her writings the entire text of the revealed facts, exposed the nature of the material beliefs which contend against Spirit, and put before us explicit rules for proving spiritual facts to be true. Her thought and life were not "slow to acknowledge what the spiritual fact implies;" and ours will not be when we love divine facts more than we love the complexity of human beliefs which call themselves mortal life.

A spiritual fact, like an astronomical fact or a mathematical fact, is something which has always existed and always will exist. It cannot be constructed by mortals, nor can anything be taken from it or added to it; human opinion affects it not at all. It can, however, be discovered, appreciated, demonstrated. In the life of Christ Jesus the world sees unique phenomena,—even the sick healed and the dead raised by spiritual means alone. Following this proof that Christ Jesus understood something the rest of the world did not discern, like signs marked the work of his disciples; proof again that spiritual facts are here for all men. The gracious Master of Christendom healed the centurion's servant and raised the widow's son from death as surely as he cleansed the life of the Magdalen. Sickness and death dissolved under



his spiritual thinking as lawfully as did sin, showing that none of the three belong to the spiritual facts of being. Christian Science discovers spiritual reality operating through spiritual law to bring about these results, and proves, too, that such experiences can recur today when true discipleship receives and again correctly applies the law of God.

At the beginning of our study of Christian Science we may feel impatient if while we are looking longingly at spiritual facts we meanwhile experience some undestroyed error. It is our right, however, to experience the things we know to be true, and as fast as we obey Truth and become mentally one with Truth, we will. The half-hearted student may not at first measure all he needs to do to earn his blessing, and so may expect Christian Science to bring him at once all that he wants. He hopes to experience the good promised him before he has laid aside the evil beliefs which shut him away from good, and perchance complains that his Saviour delays his coming. That divine law is incorruptibly unswerving, however, is the joy of the obedient, even while it is the despair of the double-minded; for while the dishonest, the cowardly, or the mentally lazy keep themselves in trouble as long as these qualities remain in their thinking, the pure in heart and the single-purposed who let God enter, begin to experience whatever good accompanies the presence of God. Health, happiness, abundance, are attributes of the divine idea. Can we expect to have them unless we strive to possess first the purity, the unselfishness, the holiness, the loving-kindness, even the

spiritual understanding and practise which make them sure? Indeed, no; for the truism stands that what we think, we manifest. If, however, we are honestly striving to possess in some measure the Mind of Christ, is there any power on earth which can prevent our having some of the fruition of Christ? Again, no; for the law of like producing like swerves not at all. He who opens his heart to the marvel of Christlikeness that not only shuns evil but sees its unreality, this man, we say boldly, cannot possibly stay in trouble, and he wins with godlikeness all his blessings.

This being true, nothing but our own straying can really prevent us from experiencing right now, even if through testing times, something of what we know to be true, the spiritual fact of holiness, happiness, health, freedom from fear, worry, doubt, care; for if we are dishonest, we can put on honesty; if lazy, we can work; if untruthful, boastful, spiteful, we can stop talking until purer thoughts correct our words. If we are timid and afraid, we can learn of God until trust in Him exalts us; if broken by circumstances, we can lift our eyes to things eternal. All this Christian Science, unfolding the law of God, teaches us to do. "Let a man examine himself," said St. Paul; and so says Christian Science, furnishing us the appreciation of perfect God and perfect man as our model, and giving us sure spiritual rules with which to work out the victory over all evil. Not the neighbor's evil, not the world's evil, concerns us as Christian Scientists; but each one of us enters into combat with his own belief in evil, and, subduing it, sees God. Striving



not for ease, but for holiness, we find health; surrendering greed, prosperity appears; stripping every motive of self-seeking, justice and right shall prevail for us.

An angel with a flaming sword is this thought which must at any cost know God; it strikes from us the sordid, the impure, the untrue, and their harsh penalties fall with them. Heart-hunger for things spiritual unveils spiritual facts, and in their splendid shining the pure in heart indeed see God. Yet let not even the least of us who seek relief for the body lose heart because of this divine demand for a whole surrender. It is possible to begin selfishly and to end unselfishly; highly probable that in seeking God for what we may receive, we shall remain with Him for what we can give. Christian Science urges us all to begin wherever we are, and to begin today to seek the spiritual fact. We come to Christian Science asking perhaps for health, filled only with the thought of what we want; but we come. Christian Science meets us, not with some dose to the body, but with a spiritual thought, giving us right mental awakening concerning God and man's relation to God; not as we outline it, but as God has determined it, Truth answers our cry and meets our need. Healing appears, and in the joy of it we do not always at first see the wonder wrought. Divine law has here not only healed disease, but in conjunction therewith has dissolved some bit of the human selfishness; for a spiritual remedy can do no less than purify him whom it relieves. So he who for any reason turns to Christian Science for aid, puts himself

where God may work with him; and from this first point of contact all spiritual unfoldment may begin.

On page 289 of *Science and Health* Mrs. Eddy writes: "The spiritual fact and the material belief of things are contradictions; but the spiritual is true, and therefore the material must be untrue." Here is the text of the entire question. All that is true originates in divine Mind; the human mind, with its will, its desires, its disobediences, at best counterfeits but poorly the creations of God. Spiritual facts are true. Human opinions may speculate about these facts, or set up theories for and against them; but such notions are not the facts, neither can they in the last analysis obstruct the facts. The vitality of the right idea, the dynamic force of the divine fact understood, must operate in human thinking as the redeemer for all human mistakes; and to each one of us the saving way appears when we open our thinking to the spiritual facts and let them displace our wrong beliefs. What can hinder us? what delay us? Each instant is ours in which to think about something; and each instant we can if we will cherish the spiritual fact,—creation as God sees it, reflecting Life, Love, Truth; humanity as God knows it, expressing holiness, health, salvation. This is the remedy Christian Science offers for all human woe. True Christian Science treatment is an understanding of the spiritual fact, a denial of material belief, prayer which knows what is true. Its operation is divine, its office is enlightenment, and its outcome is an irresistible and ever-increasing redemption.



## “DOERS OF THE WORD”

CLARENCE W. CHADWICK

CHRISTIAN SCIENCE is distinctively a religion of doing, not saying. It is attracting attention throughout the civilized world because it is healing sickness according to gospel methods, something which others have for centuries failed to do. There are millions of people today who admit that Christian Science heals the sick, even though they do not understand how the healing takes place. There are countless thousands who know positively of the healing of so-called incurable maladies and who are honest enough to give Christian Science credit for the work done. They are not inclined to remark that “it would have been so anyway,” or that the medicine taken before certain patients applied to Christian Science for help accounts in any way for their recovery.

All such ungracious comment savors of prejudice and ignorance, and may be considered as one of the proofs that this healing is of God, for it confounds the carnal or mortal mind. This opposition to the Christ-healing which is again taught and practised in Christian Science is explained by Mrs. Eddy, who says that the thought of “material nothingness,” as it is set forth in the teachings of Christian Science, “is the main cause of the carnal mind’s antagonism” (Science and Health, p. 345). The reason for this uncovering of error is explained on page 346, where we read: “Material beliefs must be

expelled to make room for spiritual understanding.”

Because “the carnal mind is enmity against God,” it must necessarily antagonize the idea of Christian healing. God’s ways are not in accord with mortal theories and opinions. It is proving a very embarrassing situation for many who pose as leaders in spiritual thought to pass judgment upon this healing. They admit the cures performed by Christian Science, but instead of investigating the method involved from a rational and common-sense standpoint, they unfortunately appeal to the human intellect for an explanation of these cures. The results are anything but gratifying, coming as they do from those of whom so much in the way of honest truth-seeking is expected in the religious world. While many seekers may temporarily be misled by the sophistry of human reasoning, the day-star of Christian Science is shining resplendent above the horizon of human limitations, and in due time it will lead every honest seeker into the true way where God will be understood to be the healer of every known disease and sin.

The acknowledgment that Christian Science heals the sick is an important one, but something more than an acknowledgment of the fact is necessary before one can assume to tell others how the healing is done. The carnal or mortal mind immediately assumes that this healing is



the result of hypnotic suggestion, and in order to support its contention it tries in every conceivable way to make it appear that Jesus used hypnotism in his work, and that God heals through the application of material remedies.

Christian Science asks only the intelligent study of the New Testament to disprove both of these contentions. It believes that the Saviour understood the Science of being when he said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Furthermore, there is no record of Jesus' ever using or recommending drugs in healing. His teaching and healing were founded upon the omnipotence of Mind, Spirit. He never tried to make Spirit and matter blend. He referred to them as the wheat and tares, to be separated in the time of harvest. He never referred to matter as an aid to Spirit. He never tried to "assist nature." He understood the ever-operative activity of divine Mind.

In this age Christian Science is relying upon this same Mind in its healing. In no other way could it serve one master and give all honor and glory to the God who is Truth and Love. Those who hold to matter or to the human mind as factors in healing, cannot grasp the natural and lawful operation of spiritual law, and for this reason one can readily forgive them for misinterpreting the *modus operandi* of Christian Science healing. All who learn how to forsake matter for Christ, Truth, will turn to Christian Science as naturally

as does the opening bud to the sunlight.

One distinguishing feature of this teaching is that it is showing humanity how to be good. It does not repeat the ancient mistake of threatening them with all sorts of mental and physical torments for not being good, without showing them how to become godlike. On the contrary, it is making the way so plain that countless thousands are daily being enabled to emerge from the depths of an Egyptian darkness. One who is not in touch with the Christian Science movement has no comprehensive grasp of the magnitude of Truth's leavening influence upon human thought. Could the facts be known, the results of one day's work in Christian Science throughout the civilized world would reveal a marvelous transformation of human thought, evidenced in the successful healing of all kinds of disease and in the abolition of various phases of mental and moral slavery. The leaven of Truth is permeating every avenue of human activity, and as error is uncovered, it rises in resistance and in tones of blatant fury cries out against Truth's evangel, because improved physical, mental, and moral conditions are in evidence.

Those who have assumed to obey a part of the Master's commands, and to hold the others as inoperative in this present age, are being sorely pressed for some reasonable explanation of their divided faith, and instead of lessening their work they are apparently increasing it an hundred-fold by studying nearly everything that has been said or written against Christian Science. A prayerful study



of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, would enable these people to satisfy not only themselves but their followers as well of the healing Principle demonstrated in Christian Science. This is absolutely true, because this book calls things by their right names and lays down positive rules for the demonstration of the power of Mind in the overcoming of all human conditions. Only those who refuse to obey the rules and to lay down self-accumulated beliefs, theories, and opinions, can fail to grasp the practical import of Christian Science. The smallest spiritual recognition of it, the mere beginning of an understanding of its divine Principle, if lived up to, will prove it to be the divine Comforter which, as was promised, is leading mankind into all truth.

The oft-stated purpose of the worldly-wise is "to appropriate all that is good in Christian Science and to eschew all that is evil." This simply means that they are looking through a material lens at Christian Science; and are therefore incompetent to cognize the operation of spiritual law. One who knows what Christian Science teaches, knows that it is the ever-present law of God which destroys the last vestige of evil and does not uphold sin in any form. If God's law is based upon both good and evil, one might presume to find some evil in Christian Science, but not otherwise.

To understand Christian Science so that one is able to tell others what it teaches, is to understand the omnipotence of good. The best answer to the query, "What is truth?"

is the proof to suffering and sin-sick mortals that good is all powerful and ever available to destroy the unchristian belief in an evil power. Christian Science is answering this question so satisfactorily to the earnest seeker that the whole religious world is aroused thereby, and in the darkness of bigotry and unbelief many ludicrous attempts are being made to discredit its redemptive work. The human mind being the only recognized inventor of evil devices, it is not unreasonable to suppose that this so-called mind would do its utmost to maintain its reputation of denying the omnipotence of good. Through its utter failure to heal the sins of mortals and thereby to turn them to Christ, Truth, as their only Saviour, it must sooner or later surrender its pretended power to heal through hypnotic suggestion and ascribe all power to God, divine Mind.

Christian Science is giving humanity something to build upon, something upon which to base its hope in immortality. It leaves no one in doubt as to the ultimate conquest over sin and the realization of the kingdom of heaven. The demonstration of Christian healing is the entrance to this royal road to peace and happiness. Without this demonstration the world is without Christ, Truth, without spiritual understanding, without a true knowledge of the living God. Christian Science is gradually educating human thought to rise to the perfect Christly standard and to rely radically and implicitly upon divine power for salvation. It admits of no admixtures or compounds. The great Master said, "Without me ye can do nothing."



Christian Science gives emphasis to this scientific mental attitude by insisting upon absolute reliance on one all-pervading spiritual power, a power that does not and cannot act through or by means of matter. The student of Christian Science knows that without Christ he can do nothing. He knows that matter cannot heal or save, because it is not the medium of Mind, intelligence, or law. He therefore turns away from it lawfully, understandingly, and expectantly, and so places himself in a position to receive the blessings which God alone can give.

In no other way is Truth revealed to individual consciousness. The drug-taking habit is but an indication of the obscuration of spiritual sense and spiritual law, a habit which might have been justifiable had Jesus said, Without matter ye can do nothing. The determination on the part of professing Christians to hold to matter in the treatment of disease, would indicate that they had substituted matter for Spirit in their interpretation of Jesus' words. Christian Scientists have learned that all belief in matter must be dispensed with before the Christ-healing can be realized. No gilded sophistry can ever make it right to deify or to dignify that which the great Wayshower completely eschewed in his practise.

Illumined with the light of the teachings of Christian Science, Jesus' words and works are coming more and more into prominence every day, and this very largely because of the scientifically Christian attitude of Christian Science in refusing to enter into any compromise with materiality in the healing of disease or sin. The

demonstration of Christian healing is so simple in theory that the worldly-wise often refuse to put it to the test until their faith in matter weakens and human suffering compels the surrender of unbelief, egotism, and pride.

Christian Science is the universal leaven of gospel truth which is permeating the affections of all mankind. Its influence upon human lives is irresistible. No human weapon has been able to stay its progress. The revilings and persecutions of the material senses have been and will continue to be but the harbingers of those spiritual blessings which the great Wayshower promised to all who should be obedient to the will of the Father.

Shoulder to shoulder, clad in the "whole armor of God," the true followers of Mrs. Eddy's inspired teachings are marching on to victory, "forgetting those things which are behind," and constantly "reaching forth unto those things which are before." They are actuated by one holy purpose,—to overcome evil with good, and to the extent that they overcome will they experience heaven here and now. They have "one Lord, one faith, one baptism," one unwavering understanding of the living God who healeth all their diseases. Their God is Love, and the one secret of success in their holy work is this, that they have learned to reflect divine Love toward friend and foe alike. They echo and reccho the sentiment of Penn: "Love is above all; and when it prevails in us all, we shall all be lovely, and in love with God and one with another." "That ye love one another," said Jesus, "as I have loved you."



## LOVE FULFILLS LAW

KATE DAVIDSON KIMBALL

IN a little book by Professor Drummond we read: "Every one has asked himself the great question of antiquity as of the modern world: What is the *summum bonum*—the supreme good? You have life before you. Once only you can live it. What is the noblest object of desire, the supreme gift to covet?" He then goes on to speak of faith and the need of possessing it, and quotes from Paul, "If I have all faith, so as to remove mountains, but have not love, I am nothing" (Rev. Ver.); to which he adds Paul's striking climax: "Now abideth faith, hope, love, . . . but the greatest of these is love." Professor Drummond therefore called his book "The Greatest Thing in the World," and so beautiful is it, and so unanswerable, that Mrs. Eddy once said she had intended to write such a book herself, but Professor Drummond had done it so well that he had saved her the effort.

Professor Drummond reminds us that Peter says, "Above all things have fervent love among yourselves," and that John goes even farther in his declaration that "God is love." Love being the greatest thing in the world, it should and does demand our attention. What greater need is there than that we should contemplate it, desire it, and possess it? Love is the potent factor in all good. We may safely say that the work which Scientists do for humanity, the work which tells, the work which brings about demonstration, is in-

spired by this wonderful love, the greatest thing in the world. When love for humanity takes possession of the heart, it dominates every other affection and desire, unless we except the love for God which is so akin to it. This love for our fellows manifests itself in a constant effort to benefit mankind. Throughout the ages men and women have abandoned the home life, with its beautiful conditions and accompaniments, and devoted themselves unselfishly to the amelioration of sorrow, sickness, sin, and death itself. All this has been done without the knowledge of Christian Science, without the understanding which alone can utterly destroy these enemies of the happiness of man.

This love, the reflection of the Love which we call God, good, is ever impelling us to greater effort, and we cannot afford to ignore His call to a higher life, since only by the measure of the love we entertain in our hearts can we be assured that we are reflecting the divine. "Love is impartial and universal" (Science and Health, p. 13); and is our rock, our bulwark, and our defense. It is also the energy which moves creation; it is the fountain of effort; it is the essence of all true power. It is inexorable in demands which can be answered only by itself. The sooner we become at-one with it, banishing from consciousness everything unlike God, good, the sooner we become allied with the motive power of the universe.

Wherever we may be, no matter



how humble and seemingly unattractive our surroundings, Love can be relied upon to relieve any discomfort of our environment. Whatever our occupation or duty, the manifestation of divine Love ever begets harmony and smooths our way. It puts aside obstruction, wraps us in the folds of infinite compassion, and brings us a consciousness of the effulgence and glory of the divine presence. Whatever our sins, our sufferings, our woes, or our mistakes, Love with its infinite law casts these beliefs into the outer darkness, the nothingness of oblivion, and clothes us in the shining raiment of purity, health, and perfection.

To understand Love means to heal the sick; to manifest Love means to bless mankind. "Clad in the panoply of Love," as Science and Health tells us (p. 571), "human hatred cannot reach you." It is the destroyer of evil, the fulfilment of the law. Do we as Christian Scientists sufficiently understand this? Do we believe it? Do we strive for the presence of this heavenly visitor in consciousness? Are we sure that we want it? When we subject thought to Love's tests, do we wonder why our patients are not always healed, why we are not happy, why our demonstrations lag, why our consciousness is barren of health and joy and peace and dominion?

Mrs. Eddy says: "Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them" (Pamphlet, *What Our Leader Says*). A mind so filled dominates whatever would oppose the truth, be it sickness, sin, misfortune, or distress of any kind. The hem of the garment, the

outermost circle of thought of such a one, effects healing by its touch. In this thought there must be no envy, no criticism, no ambition, no hatred, no malice, not even the unkind avoidance of one's fellows: nothing but the loving desire to reflect the divine consciousness.

In the article on Obedience found in "Miscellaneous Writings" (p. 117), Mrs. Eddy says, "Obedience is the offspring of Love; and Love is the Principle of unity, the basis of all right thinking and acting; it fulfils the law." It is therefore seen that the manifestation of Love which we have been urging, requires obedience to the divine Principle of Life, and to find and understand its rule is the duty of the Christian Scientist. That there should be any divergence of opinion as to the rule governing Scientists is one of the lamentable facts which mortal mind prescribes, and one which Scientists have to meet. The attainment of unity of opinion as to the duty and the rule governing Christian Scientists is one of the problems to be solved through the understanding of the ever-presence and all-power of Love.

That people should differ sometimes regarding questions pertaining to the application and use of Science, is not surprising. Only in axioms and fundamental truths do we find solid ground beneath our feet. These fundamentals of Science, its absolute statements, its positive declarations, its self-evident propositions, we might liken, for purposes of illustration, to the structure or framework of a building. These must conform to the laws of architecture. In order to provide shelter, to be strong, to be



able to support its roof, its floors, and the weight that will rest upon it and in it, the structure must scientifically meet all the demands which will be made upon it. But when it comes to the material used in its walls, its ornamentation, its color, its shape, etc., the drapery, so to speak, of the building, it is permitted that climate, environment, expense, taste, and the purpose for which it is constructed, shall govern.

Likewise in the externalization of scientific understanding in man, after the demands of absolute Science are complied with, he is influenced by the class to which he belongs, his environment, his education, the work to which he decides that his understanding must be applied, and by the mental attitude in which Science finds him. Nevertheless, the fundamentals, if properly understood, will influence every part of his being and every line of his thought.

If two men who were different in race, color, and training were to become interested in Science at the same time, it is probable that their ways would immediately begin to converge, and ultimately they would think much alike on all important subjects. But during this convergence, we can readily see that although the impulsion was the same in each, in belief it would be a long time before the influences that seemingly control mankind could be sufficiently overcome to render them very similar. In our intercourse with our fellows it seems that this condition of things should be recognized, and that we should make due allowance in our estimate of one another for these secondary manifestations. Everything that is

not Science is its opposite; this we know and all admit; but every time we meet some one who differs from us in opinion or in the apprehension of scientific rule and action, we need not necessarily think that he must therefore be avoided and condemned. Science should make us very loving, very compassionate and forgiving.

Because we are Scientists we well know the temptations and pitfalls through which a Scientist must wend his way; because we are Scientists we know the influences which abound in the human mind and how wary and industrious one must be to pursue his course without encountering them; and because we are Scientists we also know that the only man there is, is the image and likeness of God, without blemish and without spot. Hence, we have to consider only the condition of thought which we believe governs our neighbor in the main, and to forgive an occasional lapse from what we regard as perfection, even as we would desire him to forgive us under like circumstances. The rain falls "on the just and the unjust;" the sun shines alike upon the green pastures and upon the desert, which seemingly derives no benefit therefrom, and we are told that "God is no respecter of persons;" so the love that is nearest to the divine, "the greatest thing in the world," dwelling in the hearts of men, not only blesses the near and dear ones, but impersonally blesses every one and everything that the thought of that man embraces.

Speaking of this silent influence of love, Professor Drummond relates: "In the heart of Africa, among the great lakes, I have come across black



men and women who remembered the only white man they ever saw before, —David Livingstone; and as you cross his footsteps in that dark continent, men's faces light up as they speak of the kind doctor who passed there years ago. They could not understand him; but they felt the love that beat in his heart."

By attuning our hearts to the God who is Love, and by reflecting His radiance upon all that surrounds us, the beauty of our lives will brighten and bless, not only our own pathway, but the pathway of the many who tread with us the rugged road that leads from sense to Soul, where Love is supreme over all.

## SCIENTIFIC REFORMATION

WILLARD S. MATTOX

CHRISTIAN SCIENCE is revolutionizing the world by giving a new definition of sin. Its most impressive teaching is to the effect that all evil is in the realm of the mental, subjective rather than objective. The Christian Scientist is learning that matter is an expression of false sense, and imitating Jesus' example, he refuses to accept the phenomena of evil for what they assert themselves to be. Evil presents itself to us as a person, a condition, or a circumstance. It is not any of these things, and the Christian Scientist of today is learning that sin will never be disposed of until it is recognized to be a false claim, and that false claim is found to be unreal, on the basis of the presence and occupancy of infinite good.

Since the ages began, reformers have sought in vain the solution of the so-called problem of evil. Since the day when Moses came face to face with the phenomenon called evil, and recognized it as something to be penalized, good, earnest men and women have tried humanly to abate and subdue the evil in the world; preachers have preached and legislators have legislated against it in its myriad forms, but without avail. Now comes

Christian Science to an age burdened more than Sodom and Gomorrah were burdened, weary beyond the weariness of Babylon, with a conviction of the ugliness and inevitableness of sin and disease, to declare that there is a sure way of salvation, a sure remedy for all the woes of the flesh, and that this remedy is by way of right thinking.

We must know our way, says Christian Science, out of the beliefs of material living, and in no other way can we hope to escape, in no other way can evil and disease be subdued and finally abolished. The sincere and conscientious human attempt to destroy evil has continued throughout the centuries, and has failed. The remedy now offered through Christian Science is not human, but divine; it is according to Jesus' method. It is God's way of healing and reforming; and Paul stated the *modus operandi* of this process of salvation when he said, "Be ye transformed by the renewing of your mind." In other words, sin and disease will be obliterated from human experience when they cease to exist in thought, and they will cease to exist in thought when we learn through the teaching of Christian



Science how to expel diseased and wrong thoughts from our consciousness, and to substitute and maintain good thoughts,—thoughts of love, of life, of health, and of harmony.

Jesus uttered a profound metaphysical truth when he said, "The kingdom of God is within you." Science discloses the converse proposition, namely, that mortal mind includes every supposition of evil, and that sin and disease are its subjective states. Aware of this false claim, Jesus made it plain that evil is thought before it is acted, and Mrs. Eddy elaborates this theme in her treatise on disease in the Christian Science text-book, "Science and Health with Key to the Scriptures." Neither sin nor disease is external to the human consciousness, and cannot be destroyed as matter, as person, as material condition or symptom.

In order to get this thought more clearly before us, let us suppose a community of people living apart and remote from the busy world. There are, we will say, one hundred persons in this society, and they are in most respects like other mortals,—they indulge their likes and dislikes, their hates and loves, their ambitions and fears; they are swayed by the same emotions, actuated by the same impulses which impel other human beings. One day, to one of this little company there comes a recognition of the "beauty of holiness," and a corresponding sense of the unlovely and blighting nature of evil. Discerning that evil exists only in the realm of the mental, he determines to put evil out of his consciousness, and accordingly he begins with hate, the worst foe of the human race. Day

by day he steadfastly refuses to hate; refuses to allow it any place in his thoughts; refuses to yield to the insinuations, all mental, that there is any cause for hate.

His efforts are not immediately crowned with success, but he perseveres, and allows no discouragement or temporary failure to dissuade him. As the days go by, his character is transformed, and some of his fellows, noting the change, inquire of him, and learn that he is putting a stop to a certain state of thought. Encouraged by his example, others begin to emulate him. In a short time there are ten, twenty, fifty of that community who refuse every impulsion, whether from within or without, to hate, who give no place to it in their thoughts; and by and by eighty, then ninety, then the entire population have learned not to hate. Wondrous transformation! Miracle of the centuries! Marvel of divine Love!

Is there now any hate in that community? Absolutely none! It is extinct, non-existent; it simply is not, because it is not thought. It was not something hovering in the surrounding air, lurking in the atmosphere, ready to impregnate men; it was always and only in the realm of the mental, existing as false belief; and when the individual wakes up to see where hate is and how it harasses him,—when he refuses to be a witness for hate,—then for him it does not exist.

This little story indicates the possibility of the reformation of the whole world by this same process, since scientific reformation is individual, not collective. The reform of the individual, multiplied, is the reform



of the world, and reformation must always come as the result of individual effort. Laws have never effected true reform, can never effect it; preaching has not brought about reformation, can never bring it about. "The kingdom of heaven suffereth violence," but it is not won by force, neither is it accomplished by human dogmatizing nor by will-power. As with hate, so it will be with all of the so-called evil qualities of human nature. "Ye are my witnesses, saith the Lord." We cannot be witnesses of truth and error at the same time; we cannot testify to both good and evil. As rapidly, then, as we are willing to allow good to occupy our thoughts, just so fast will good displace and dispel evil.

From the foregoing it will be seen that it is becoming more and more evident to Christian Scientists that the one important business is to make the claims of error unreal, and the arena where this struggle takes place is the individual consciousness. We are very likely to find also, that nothing hampers our efforts quite so much as the habit of reckless criticism. It is quite important for students of Christian Science to recognize the significance of this evil, in the light of what has been said above. The wrong kind of criticism means condemnation, and condemnation implies a belief in the reality of evil, in the reality of something to be condemned; and this is just the reverse of the real business of a Christian Scientist, as we have seen. "I must be about my Father's business," said Jesus. And what is Mind's business, what is the business of divine Love? It is certainly not Love's business to believe

in hate or resentment or jealousy, nor does Love acknowledge any power in these asserted claims.

It is generally understood, and the dictionaries recognize, that there are two kinds of criticism. There is a form of criticism which is scientific and justifiable, but it has no tincture of bitterness in it, and is defined as being the art of judging by some standard. Jesus' whole life was a critique of mortal mind, because he was forever judging men and things by the supreme standard of perfection. In an absolute sense, Truth is instinctively a criticism of error, just as light is a criticism of darkness. In a lesser degree, the example of every sincere Christian Scientist constitutes a criticism of error. This was particularly true of the life of Mrs. Eddy.

The other kind of criticism is nothing better than querulous fault-finding; it is usually an act of harsh or unfavorable judgment, an effort to detect and expose defects in another. The beneficent criticism of Truth heals and saves, because it makes error unreal. Mortal mind's criticism injures, because it proceeds from the very opposite theory, that evil is real. In an atmosphere of unwholesome criticism men's hearts shrivel. The criticism of Truth, on the other hand, is no easy doctrine of *laissez-faire*. It does not condone error; it is vigorous without being impertinent; it is radical without being harsh; and more important still, it is directed always at evil, and never at man.

The well-instructed Christian Scientist resists the temptation to work out his neighbor's problem, for the reason that he knows that back of this



inclination is criticism, and criticism involves an admission of the reality of evil which he can hardly afford to make. We are dissatisfied with our friend's conduct, we disagree with his views, we deprecate his proposed course,—and we officiously begin to solve his problems for him! Criticism and self-will are the mainsprings of this bad habit, and how altogether unlovely they make us and the world about us the history of the human race will testify. Much unnecessary misery and wretchedness have been caused by uncalled for and unkind criticism, and the effort to substitute human will and opinions for God's will and wisdom.

Criticism and gossip are unlovely and unchristian states of mind, which should be noticeably decreasing among Christian Scientists. The student of Christian Science should not be lacking in charity, for he is praying daily for the Mind to be in him "which was also in Christ Jesus," and there is no lack of love in the Christ Mind. In that wonderful thirteenth chapter of I Corinthians, Paul makes an incomparable analysis, in the course of which he declares that love "thinketh no evil," and "rejoiceth not in iniquity, but rejoiceth in the truth." Love takes no pleasure in hearing evil reports or repeating them, but rejoices to know the truth, emphasizes it, and passes it along gladly. Love is without guile, for it thinks no evil.

The fact that human concepts and opinions are fallible should make us humble in the matter of judging or criticizing. A mortal judges superficially and hastily, and he bases his judgment and conclusions on the tes-

timony of the senses. Jesus said, "Ye judge after the flesh; I judge no man;" and again, "Judge not according to the appearance, but judge righteous judgment." Remembering also the axiom that "with what judgment ye judge, ye shall be judged," Christian Scientists should be found working patiently, but with determination, for individual scientific reformation,—to abate the spirit of criticism and condemnation; to be individual; to be a law unto themselves, but not unto others; to think no evil, but to rejoice in the truth and the overcoming of the false claim of evil.

Presumably the Christian Scientist is engaged in scientifically reducing evil to its native nothingness, by refusing to accept its asserted claims and false suggestions. The unhappy tendency to gossip and to condemn is one of the adroit methods which error has devised for keeping alive in our thoughts a belief in evil and its reality. Our Saviour comes to fill our thoughts with the love which "thinketh no evil." Referring to the teaching of the Bible and the Christian Science text-book on this subject, our Leader asks (*Miscellaneous Writings*, p. 130): "Does not the latter instruct you that looking continually for a fault in somebody else, talking about it, thinking it over, and how to meet it,—'rolling sin as a sweet morsel under your tongue,'—has the same power to make you a sinner that acting thus regarding disease has to make a man sick?"

We pray, "Forgive us our debts, as we forgive our debtors," but do we always understand what this means? Do we realize the import of that petition? Are we willing to be judged



on the basis of our charity to others? The forgiving of a debt, interpreted according to Christian Science, means making the debt unreal, wiping it out, from the standpoint of God's allness. Then our prayer, if it means anything at all, means this: that just in proportion as we make unreal the error which seems to be personal to another, just in that proportion do we expect divine Love to heal and forgive us! Are we willing to be judged with the same measure of charity that we mete out to others? Are we willing that what claims to be our error shall be made unreal

only to the extent that we unsee the error in our fellows?

Precept upon precept has our Leader laid down for us, and it would be an obdurate heart indeed that did not respond to her loving appeal as set forth in "Miscellaneous Writings" (p. 303): "Let us serve," she says, "instead of rule, knock instead of push at the door of human hearts, and allow to each and every one the same rights and privileges that we claim for ourselves." These are the first steps toward the scientific reformation not only of ourselves, but ultimately of all mankind.

## IMAGINARY GOLIATHS

IRVING C. TOMLINSON, M.A.

**T**HE triumph of the boy David over Goliath, as given in the seventeenth chapter of I Samuel, is full of lessons for the good soldiers of this day in overcoming the Philistines of the flesh that seem to antagonize their peace and spiritual growth. One of the illusory foes they have to meet is that of worry, defined as "a state of perplexing care, anxiety, or annoyance." Even from a human standpoint there is no good whatever in this visionary giant. One surely does not help the person or the problem that he is worrying about; he in fact only harms himself. The alert Christian Scientist gives no place to worry, for he has absolute reliance on the ever-present omnipotence of God, and this trust assures him that "one on God's side is a majority," no matter how overwhelming the force of the enemy may appear.

When David came from the sheep-

fold to the camp of Saul, he found all the people in a state of anxiety about Goliath. Forgetting the victories that divine Love had already given them, they saw only this puffed-up giant, heard only his boastful words, when their gratitude should have reminded them that "all things work together for good to them that love God." David did not see defeat, but victory; realizing the presence and power of God, supreme good, he reflected and manifested this power, trusting wholly in the Lord of hosts. He knew that the cause was God's, and that with Him victory was certain; and so, acknowledging His presence, even in the face of what seemed to the onlookers certain defeat, he demanded, "Is there not a cause?" Surely the Christian Scientist understands that his cause is God's, and if in that cause he does his part, he can rightly know that the overcoming is already accomplished, whether there



is immediate evidence of it or not, since he has proofs unnumbered that "with God all things are possible."

Another imaginary "Goliath" that sometimes crosses our path is discouragement. The army, as David found it, seemed to be overwhelmed with a fear that blinded them to all thought of man's dominion. The youthful champion, remembering the lion and the bear which he had slain, knew that only God had strengthened his arm and given him the victory. He was sure, therefore, that no foe could stand before the power of the Almighty, and this assurance made it a joy for him to go forth to meet the enemy, that he might prove it to be nothing, an illusion of mortal sense without life or mind.

So can each individual learn for himself to "take pleasure in infirmities," because every obstacle met and destroyed brings him nearer to the Principle of his true being. Some one has said, in effect, that the troubles which trouble us most are the troubles we never have; and Jeremy Taylor writes that "if we look abroad and bring into one day's thought the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable." To the real Christian Scientist every problem spells victory, since his watchword is, "Who is so great a God as our God?"

If we destroy worry and discouragement, we shall not be greatly troubled with self-depreciation. The first thing that his brothers attempted to do to David was to urge on him this error, implying neglected duty by asking, "Why camest thou down hither? and with whom hast

thou left those few sheep in the wilderness?" David gave no heed whatever to this argument of self-condemnation. He knew of a weapon which had won victory for him before, and he was confident that, going forth in the might of God, his stone and sling would put to rout the false enemy. In his knowledge of the truth of being the Christian Scientist has a weapon which has never failed him and never will, because it is the truth which makes free. It were well if it could be said of each one who essays to wield that mighty weapon, the word of Truth, that like Christ Jesus he can be called "Faithful and True."

David's victory inspires every champion of Truth not to heed any of the braggart "Goliaths" of worry, discouragement, or self-depreciation. Manifesting evil, they cannot stand, however mighty they appear to be. The tiny stone sent forth from David's sling was a missile of Truth, before which error, though in giant form, had to fall. In reality these giants have no power and can produce no effect on him who fights "the good fight of faith." The divine Love that in the past has met every need, is with him here and now, and with God on his side he can "meet every adverse circumstance as its master" (Science and Health, p. 419). "Fling but a stone, the giant dies," sang the poet, and surely with Christian Science modern Davids can live the noble sentiment of Robert Browning, who wrote of a good soldier as

One who never turned his back, but marched  
breast forward,  
Never doubted clouds would break;  
Never dreamed, though right were worsted,  
wrong would triumph;  
Held, we fall to rise, are baffled to fight  
better.



[Written for the *Journal*]

## THE PRODIGAL SON

BEN. HAWORTH-BOOTH

HE ate the unwholesome husk the swine did eat,  
He fain would fill his hunger with the mast  
Of oak and beech, or rugged root upcast;  
And none would help: his misery was complete.

And in the dust of penitence and pain  
He gained humility and lost his pride,  
Like Naaman when he dipped in Jordan's tide,  
And found the harmonious path of peace again.

I will arise and go unto my sire  
And say, said he, My sin in sight of heaven  
And before thee can never be forgiven:  
But let me be thy servant ta'en for hire.

And while as yet the son had far to come,  
His father saw him and came forth and fell  
Upon his neck, and greeted kind and well,  
And kissed, and bade him joyful welcome home.

My father, I have sinned in face of heaven  
And in thy sight, he sobbed: but he forbade  
That mention of the ruthless past be made,  
For all mankind with sin and self have striven.

And this my son, said he, though he was dead,  
Liveth again for me: the lost is found,  
The bonds are broke, the bounden slave unbound:  
Good is revealed, and evil vanquishèd.

They brought him forth the robe of rich brocade,  
And for the bruised feet the broidered shoe,  
The golden ring that to his rank was due—  
They killed the fatted calf and banquet made.

And I have seen, and thou to whom I sing  
Perchance hast seen, of life the darkened side,  
The harsh awakening, and the humbled pride,  
The heart-wrung prayer, and Love's sweet answering.



## “UNIVERSAL LOVE”

MAY BELCHER

**F**EW problems are more difficult for the student of Christian Science to understand and satisfactorily solve than that of human relationships, or our duty to our fellow men. The whole question is such a vital one, and to the human sense so complicated, that we are often tempted to evade it altogether, or to defer the solution to some dim and distant future; yet until we have met and to some extent mastered it, we can make little real progress in our demonstration of Christian Science. Until we have acquired some clear and definite knowledge of what constitutes the nature of God, divine Principle, and of man as His reflection, we are like the builder who seeks to erect a stately mansion without first carefully and patiently laying strong and adequate foundations. The building may appear beautiful and imposing to human eyes, but at the first strong blast of adversity the whole stately structure collapses, leaving nothing but a confused mass of ruins.

A careful and earnest study of Mrs. Eddy's definition of God (*Science and Health*, p. 465) as “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love,” proves of inestimable help and benefit to the perplexed student. Each word, if separately studied with the aid of a good dictionary, will open up a boundless range of thought and knowledge. Too long has the world been held in bondage to the belief of a limited, corporeal, anthropomorphic

God; and this view of the infinite creator has resulted in a correspondingly limited and material view of man. We do well, therefore, as earnest students of Christian Science, to begin our work with a humble, prayerful desire to know something of the true nature of God.

Just here, however, one may meet with error's subtle suggestion that for us to attempt to understand the infinite is presumptuous and even blasphemous; but our great Way-shower, Christ Jesus, said, “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” When we begin to realize even a little of the infinite nature of God, as boundless Love and infinite Truth, the ever-present and all-protecting Father, then, and not until then, are we ready to take the second step and understand the nature of man, who, the Bible tells us, is the image and likeness of God, and whom Mrs. Eddy speaks of as “the reflection of God, or Mind” (*Science and Health*, p. 475).

Writing to the Corinthians, Paul says: “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord;” and on page 516 of *Science and Health* Mrs. Eddy writes: “As the reflection of yourself appears in the mirror, so you, being spiritual, are the reflection of God. The substance, Life, intelligence,



Truth, and Love, which constitute Deity, are reflected by His creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere." In these inspired words we have the rule which will enable us to master our problem, and it is for us to work strictly in accordance with this rule if we would gain our end. All the qualities which are comprised in the being of God, belong also to man as God's reflection; and anything which is contrary to the nature of God is the counterfeit, the lie which error, or "the false testimony of the corporeal senses," would have us believe as real and true as Truth itself. This is our warfare with the carnal mind, making the necessity for prayer without ceasing, the constant denial of all that contradicts the truth or Science of being. When we have gained some understanding of the nature of God and man, then we must at once put that knowledge into practise in our every-day intercourse with our fellow men.

Christian Science is an eminently practical religion, and from the very first the student can put his knowledge to use, and so gain each day fresh proofs of the healing and regenerating power which a right view of God and man brings to the human consciousness. One of the first and hardest lessons which we have to learn is the all-inclusiveness of Love's ministry. The influences of our education and environment have tended to limit our love to the few; but thought of family and nationality, beautiful as it may appear to our human sense, yet holds an element of separation and

division, and it must make way for the broader, grander view of a universal family, one nation, and the brotherhood of man.

To many the idea of one all-embracing family may seem at first to compel the thought that they may have to give up the old tender home ties and friendships; but this is not so. Christian Science asks us to give up nothing that is good, not one iota of pure and deep affection, but it does ask us no longer to limit that affection to the few, but to enlarge and broaden our love until at last it embraces all mankind. We shall find that as we begin to understand a little more of what universal love really means, our love for the few, instead of decreasing, will become stronger and more full of joy, because all sense of limitation, which has its origin in selfishness and personal gratification, will be destroyed. We need to watch, however, in striving to reach this broader ideal of love, that none of the little homely, every-day duties and expressions of affection be forgotten. Our sense of love must be very practical, or it is not love at all, but mere sentiment. Let us seek to understand and express universal love in our own homes; let us carry it with us everywhere, into every phase of our daily life, and extend it to all alike, from those in authority to the humblest servant, to all who enter into our lives in any way. Such a love will find expression in unfailing courtesy, kindness, and the utmost consideration for all.

The understanding of the nature of man as the reflection of God will teach us how to separate all error from personality; we shall no longer attach evil to a person or contend with per-



sons, but our warfare will be with error as a belief. While we dislike and seek to destroy the evil, we shall no longer dislike or seek to destroy our fellow man; our one desire will be to see the true man so clearly that in so doing we shall heal and comfort all who are in bondage to either sickness, sorrow, or sin. So long as we are ignorant of the real nature of God and man, we can never heal on a true metaphysical basis.

This same universal love must be expressed in our relationship with other nations. The understanding of the one infinite God, good, alone can bring about true unity between men and nations, and give us a satisfac-

tory basis from which to work out our difficult social and political problems. These problems can never be solved so long as we are holding in thought an erroneous concept of God and His creation; and Christian Scientists who are honestly striving to put into practise that clearer understanding of the true nature of God and man which has been revealed to them through their text-book, "Science and Health with Key to the Scriptures," are taking part in the greatest social and religious reform the world has ever known, and are bringing to the human consciousness the true meaning of the angelic message, "On earth peace, good will toward men."

[Written for the *Journal*]

## GOD'S MESSENGER

BEATRICE CLAYTON

O DAYS most beautiful, wherein I fare  
In sweet tranquillity, through lowly ways,  
Nor know, nor care,  
Whereto the journey tends, since evermore  
Mine angel goes before.

Red-gold the sun, at dusk of morn and eve,  
Touches with fire  
Both common window-pane and distant spire.  
Forevermore, my heart, forevermore,  
Love's beam transforms what else were cold and gray  
Since evermore, alway,  
Mine angel goes before.

In midnight silences and blatant noons,  
Unhurriedly I pass  
Through sullied city streets, o'er churchyard grass,  
And stony highways stretching far and wide  
(It is as though still waters lay beside),  
And warrings cease;  
The voice of weeping stills; forevermore  
Mine angel goes before.



## PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, JACKSONVILLE, FLA.

THE history of every Christian Science church is very much the same. Its achievements must be regarded more from a spiritual than from a material standpoint, for the organization is but the externalization of the spiritual regeneration and development of the individuals composing the church. Its beginning is the healing of some individual who had exhausted all material remedies in a fruitless effort to be cured. This cure is brought to the attention of others who have found no refuge from suffering and sorrow save in God, and in like manner, through the healing ministry of the gospel as taught and demonstrated by Christian Science, they too find surcease from suffering and sorrow and a greater freedom from the thralldom of sin. Thus was marked the humble beginning of First Church of Christ, Scientist, of Jacksonville, Fla., which was organized by half a dozen or more persons in 1897.

Church services were held in a small hall, and as others were healed the church gained sufficient strength to warrant the purchase, in the latter part of 1900, of the First Presbyterian church property on the corner of Monroe and Newnan streets. The church building was repaired, and on the first Sunday in January, 1901, the first service was held therein. The conflagration which on the third of the following May devastated so large a part of the city, left the church without a home. Many of

the members lost practically all their possessions, and the church sustained an additional loss in the number who moved away. In this time of need Mrs. Eddy was one of the first to send assistance, writing to the directors and enclosing a check for one hundred dollars. In September of that year, however, a little chapel was built on the same lot, and this marked the beginning of the most important and difficult work in the history of the church. The reorganization and reestablishment was begun on a more spiritual foundation. Many obstacles stood in the way, but a few consecrated and loyal workers, who labored in season and out of season, devoted their time and energies to the upbuilding of the church, and their faithfulness is attested by the growth and establishment of that body as a permanent institution in the community.

As the result of the healing of disease and the overcoming of sin, the need of a larger place of worship soon became apparent, and at a meeting held in January, 1908, it was decided to purchase, at a cost of ten thousand dollars, the Jewish synagogue at the corner of Laura and Union streets, a substantial and commodious structure, built of pressed brick and seating about three hundred and fifty people. The interior was redecorated, and services have been held here since February, 1908. During the past year there have been many days when the ushers have with



difficulty found seats for all who came, and the purchase of a new lot has been under consideration, the old lot having been sold for fourteen thousand dollars, and the present location, on account of the growth of business in that direction, having become quite unsuitable for a permanent home, though it has quadrupled in value.

The growth of the church during

the past two years has been wonderful, and the future is bright with promise. A reading-room was maintained in an office building for some four years, and in November, 1912, two very large rooms in the largest new building were leased and attractively fitted up, affording a privilege much appreciated by the public and the many tourists who visit the city.

#### FIRST CHURCH OF CHRIST, SCIENTIST, MARSHALLTOWN, IOWA

IN the spring of 1886, a despairing invalid, praying for death as a release from seemingly hopeless suffering, found health and happiness through a spoken word of the impersonal healing in Christian Science. Treatment followed, and in a short time the organic disease pronounced incurable by *materia medica* was completely healed. This one proof of Truth's power was the seed; but, though other cases of healing soon followed and a class was taught, for over a year weekly meetings were held with an attendance of only two persons. This was the beginning of the society, but gradually others joined these seekers for Truth, and a four o'clock Sunday class was formed for study and discussion. These meetings were carried on, sometimes under doubtful skies but always with a desire for more light, until March, 1890, when another class was taught and a basis given for more practical work. In February, 1891, two rooms on Main street were rented and regular Sunday morning services instituted. In April, 1892, the society organized as a Christian Science church, with twenty charter members. A Sunday school was begun soon after.

Easter morning, April 20, 1893,

communion services were held in new quarters, at which time the first new members were admitted, three in number. In March, 1894, having outgrown these rooms, the Universalist church was secured and the service held in the afternoon. This proving unsatisfactory, the Swedish church, which was then unused, was obtained, and morning services resumed. In October, 1895, the church moved into a new building on State street, where it remained until October, 1899, when it again moved into the stone church on Church street, which had been beautifully refitted. That year two lectures were given.

The next move was into the Kirby block in October, 1900. But the longing for a church home was often manifest, and in July, 1901, the desire for a more permanent abiding-place grew into action. The decision was made to buy a lot, and though the building fund at that time amounted to only a few dollars, the little band was undaunted and went bravely forth to look up the best lot obtainable. It was found that the lot upon which the church now stands could be secured by very prompt action at the reasonable figure of two thousand dollars. It seemed utterly



impossible to raise such a sum at the specified time, but proof was given that divine Love stands ready to help and guide when the first and seemingly feeble steps are taken. On Sept. 25, 1901, an interested friend of the cause, though not a church-member, bought the lot, and sold to the church the north eighty feet, afterward giving ten feet more in order that the building might be placed in line with those adjoining. The purchase price of this portion of the lot was twelve hundred dollars, and when pledges were solicited, the necessary amount was speedily subscribed, with over one hundred dollars left toward a building fund.

During the winter of 1901-1902, money was steadily raised for the building, though not in large amounts, as very few members seemed to have ready money at their command, but willing hearts and hands always find

the way when guided by divine Love. Ground was broken Nov. 14, 1902, and the corner-stone was laid Thanksgiving morning, after which work was suspended until the middle of April, 1903, when active operations were resumed and the building was soon finished. The organ and the windows were tokens of love and gratitude, and the pulpit furniture was the gift of the Sunday school children. The first services were held in the church Aug. 30, 1903. Not much was paid on the indebtedness which remained during the first two years, as what money was raised was sent to help build the enlargement of The Mother Church, knowing that as the vine flourished, so would the branch. Dedication services were, however, held April 18, 1909. The church is now in a flourishing condition, and reading-rooms are maintained in one of the finest buildings in the city.

#### FIRST CHURCH OF CHRIST, SCIENTIST, PITTSFIELD, MASS.

THE movement which resulted in the organization of First Church of Christ, Scientist, in Pittsfield, was started in October, 1902, when four members of The Mother Church began meeting on Sunday morning to read the Lesson-Sermon, and later on Wednesday evening to read from the Bible and the works of the beloved Leader, Mary Baker Eddy, knowing that as their thoughts were lifted up, others would be drawn to the truth.

In a very short time the attendance began to increase, and in June, 1904, those who were then interested held a meeting to discuss the question of holding public services and forming a permanent organization. Sev-

eral weeks later another meeting was held, at which it was decided to invite two students of the Massachusetts Metaphysical College to come to Pittsfield to help organize the church and to practise Christian Science. They came to this city the first week in October, and for the first few months Sunday services and Wednesday evening meetings were held at their home.

The attendance and interest increasing, it was decided that a place for holding public services was needed, and a hall seating about seventy-five was secured in the Merrill building, 246 North street, and the first public service was held there on March 5, 1905. The Sunday school



was organized two weeks later, and from one pupil soon grew to twelve, this important part of the church work quickly taking its steps of progress along with the other institutions. A reading-room was also maintained in connection with the church. The following month the church was incorporated, with twenty-two members. The importance of supporting the parent vine was recognized from the beginning, and at the first trustees' meeting following the incorporation, it was voted to send one hundred dollars to the building fund of The Mother Church; later in the year five hundred dollars more was contributed to the same fund. The efficient healing work that was being done, spreading the glad tidings of the truth and bringing cheer and hope, continued to increase the interest and attendance, but for about two years, or until the church had outgrown its surroundings, it remained at this location.

Steps were then taken to find more commodious quarters. As a suitable hall could not be obtained, it was decided to procure a permanent church home, and a building site at 131 South street, centrally located and in

a most desirable section of the city, was purchased for nine thousand dollars. As at previous times, the need for funds met a ready response, and at the first meeting of the church following this decision, about four thousand dollars was pledged. The work of remodeling the house which occupied the site was soon started, and the necessary changes were completed at a cost of about five thousand dollars, providing an auditorium with a seating capacity of about two hundred, also a reading-room. The first service was held in December, 1907.

The following note was received from Mrs. Eddy's secretary in response to a letter addressed to the beloved Leader Jan. 21, 1910:—

On behalf of our Leader permit me to convey to you her loving appreciation of your assurances of loyalty and gratitude, and to signify her tender interest in all the faithful workers in Pittsfield.

At the present time the church is well filled at the morning services, the Wednesday evening meetings are well attended, and the steady growth of the church, and the progress of the cause in this community, may well be attributed to faithfulness to Principle and firm allegiance to the teachings of Christian Science.

#### FIRST CHURCH OF CHRIST, SCIENTIST, TOPEKA, KAN.

Not quite a quarter of a century ago (on March 3, 1890), a company of earnest men and women assembled at the Kansas Christian Science Institute, Topeka, Kan., for the purpose of organizing a Christian Science church; which organization was consummated and a charter obtained for the "Church of Christ (Scientist) of Topeka, Kansas." The charter members of this church were few in num-

ber, but strong in faith and love for all that is good, uplifting, and holy; and while there was little evidence of material wealth among the membership, there was an abundance of that wealth which surpasses material possessions. The first meeting of this newly organized body of workers was held April 20, 1890, in a hall at 210 West Sixth street, which had a seating capacity of less than one hun-



dred. A financial report of the organization submitted in December, following the organization in March, showed a deficit of more than one sixth of the amount disbursed.

At the time of the organization of the church, and for some few years after, the services were conducted by a pastor, or until the new and uniform order of service for Christian Science churches was adopted, in 1895. The cause of Christian Science was now growing steadily, and was beginning to receive some public recognition, the announcement of the services having appeared in what was known as the "Church Directory of City of Topeka," in April, 1896. In May, 1896, the charter was amended to the present title, "First Church of Christ, Scientist, of Topeka, Kansas."

In March, 1900, an opportunity was presented whereby the church was enabled to purchase a church property which was very desirable both as to location and structure; but while the purchase was made that year, the church was not dedicated until Easter Sunday of 1903. The edifice, where regular services are held, is located on the corner of Polk and Huntoon streets, being in a very desirable residential portion of the city, the reading-room also being located in the edifice.

During the earlier years, it was not unusual to admit to membership from ten to twenty-five members at each communion service, hence the membership increased greatly in numbers. Then came a time when error seemed to be unloosed, and there was seemingly much that would obstruct or retard the advancement of the cause, so that in 1906 the member-

ship was less than twice what it had been at the beginning of the organization sixteen years previous. But this faithful band of workers, having grown in the understanding of the omnipotence of God, were placed on a sure foundation, which enabled them to "hold thought steadfastly to the enduring, the good, and the true" (Science and Health, p. 261); hence the cause has grown, slowly perhaps, but steadily.

The membership now shows an enrolment of three times the original number; the services are well attended by an attentive congregation, the seating capacity of the auditorium being taxed almost to the limit each Sunday, and a very remarkable increase in attendance has been apparent within the past several months; lectures have been given regularly; the Sunday school is thriving and interesting, and the sales of Christian Science literature from the reading-room have shown quite a decided increase during the past two years. The church property is in good condition, a pipe-organ having been installed and many other improvements made to the building and grounds since the property was acquired, the interior of the building having been redecorated the past year. Good work is being done in the spreading of the gospel of right thinking, and the church is demonstrating that in the storehouse of infinite good the supply along any line is always equal to the demand, knowing that with continued faithful obedience to the Manual, it will indeed become a channel through which the affections of mankind may be enriched and governed. (See Art. VIII, Sect. 4.)



## TESTIMONIES FROM THE FIELD

MY healing in Christian Science was the natural result of the revelation of Truth which came to me with my first perusal of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and was instantaneous. I was not at that time even a regular attendant at any Church of Christ, Scientist, and so far as I know, I was not even acquainted with any member. It is with a consciousness of deep humility and unfeigned gratitude that I add my testimony of the healing and spiritual uplift which have come to me through the understanding of the divine Principle of Christian Science.

When my attention was first seriously attracted to the subject, I was, and for years had been, a great sufferer from the merciless attacks of a malignant form of kidney disease. At the period of which I write, the condition had become greatly aggravated. I could not walk more than a city block without either sitting down on steps or leaning against a wall to gather fortitude to go on. This extreme condition was not always present with me, but nearly always. In my extremity I consulted several physicians in various parts of the country; but they one and all gave me to understand that the best they could do with their resources would be to lessen my sense of the agony. With the calmness of despair I had settled down to the contemplation of the supposedly inevitable, when by a seeming accident my wife and I became acquainted with a traveling man who had just arrived from

a sojourn of years in Japan. In the course of many evenings' conversation, he had imparted to us a faint perception of the wonderful truth of Christian Science, for which truth he himself was a most earnest seeker. Our desire to know more of this great discovery led to his advising us to purchase a copy of Science and Health, which we did at our earliest opportunity.

I shall never forget my first look into that wonderful book. It was on the evening of a day in which I had suffered intensely (I had long since ceased to take medicine or to employ any material application whatsoever, having found both of no avail), and I finally opened the Christian Science text-book and prepared to "look into" Christian Science. I am absolutely sure that I had no thought of finding a cure, for I did not believe such a thing possible in our day and age. I started at the beginning, and having read that wonderful chapter on Prayer, I can truly say that instead of being bored, as I had fully expected to be, I was never so enthralled before. I reread the chapter, finding new joy in every word, and before retiring I felt compelled to read the second chapter, Atonement and Eucharist, also. When I reluctantly laid the book aside for the night, all the world seemed transformed to me. For several days thereafter I could think of nothing outside of this new light which seemed to have sprung up within me. I went happily about my duties, and when next I thought about my physical condition, it was to real-



ize that I had not had one moment's consciousness of pain from the hour I had begun to read *Science and Health*. The healing was instantaneous and the demonstration complete.

This was over four years ago, and I have never suffered one moment from that time to this. I was also instantly healed of weakness of the eyes at the same time. I am entirely well and able to perform tasks impossible to one under even the mildest form of kidney disease. My wife and I can witness to many demonstrations of divine healing, both in our household and elsewhere, through the Principle of Christian Science as revealed to the world by our revered Leader, Mrs. Eddy. — *Malcolm S. Arthur, New York, N. Y.*

WORDS are inadequate to express my gratitude for what Christian Science has done for me. Before coming into Christian Science I was for thirteen years a confirmed invalid, having been under the treatment of seventeen of the best doctors and specialists of the South, three of those who had doomed me now having themselves passed to the beyond. These physicians said I had five incurable diseases, namely, organic heart trouble, a stomach disorder, diseased and enlarged liver, serious intestinal disease, also a distressing condition of the kidneys, causing great pain and extreme nervousness. I was daily under the treatment of a specialist for about two years. When I was not sufficiently strong to go to the doctor's office, he would come to see me. I was indeed a great sufferer, and never slept without some drug, and as a last resort a strong stimu-

lant. This continued for thirteen years, I growing steadily worse.

In the fall of 1907 I was so ill that it was deemed best for me to go to a sanitarium, where I remained only two or three weeks, since I was too nervous to stand the noise and excitement there. I was brought home, where I had two professional nurses and every possible attention. In the spring of 1908 my condition was so critical that I required almost the constant attention of my doctor, who himself became so ill at this time that it was necessary to call in another, who visited me regularly for about thirteen months. This doctor called a specialist in consultation, and, finding my condition so critical, he called in two other specialists, all remaining through the night. My emaciated body was punctured by the hypodermic needle, and after working with me all night, the doctors informed my son that everything they four could suggest had been done.

As the doctors had said I could not live here, I was sent to Nashville, my home city, as I supposed, to die. I remained in Nashville, where I have two sisters, for several weeks, almost in despair, preferring death to separation from my children, and while in this deplorable condition a classmate, a Christian Scientist, came to see me, urging that I try Christian Science. Feeling as I then did, so miserable spiritually, physically, and mentally, I gave my consent, saying that I knew nothing of it, had no faith in it, and should it kill me, it would only perhaps hasten what the doctor called the inevitable. (He had told my son that it was only a question of a very short time before the end came.)



During the interview with my dear friend I arranged for treatment the following afternoon, and on Monday I received it, and again on Tuesday, with the result that I was perfectly healed. It is now over three years since I became a Christian Scientist, and I have never taken anything in the way of material remedies since.

After my treatment on Monday and Tuesday, I slept delightfully each night, feeling wonderfully refreshed, for the first time in many years. On Wednesday morning I went down to the breakfast table, where I found my sister and her sons seated. This beautiful morning (I shall never forget it) I ate heartily of all that was set before me, while my dear sister and her sons were amazed, almost frightened, to see me indulge in such a meal, after having dieted for so long and so rigidly. My dear sister looked into my face, her eyes and voice full of tears, and asked if I was crazy. I replied that I was not, and had never felt better in my life. After having so greatly enjoyed my breakfast, I was seated in the hall in a very comfortable rocking-chair, reading our priceless text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, until about half past ten, when my sister came down from her room and placed in my lap a box of candies, bidding me help myself, and saying, "If the breakfast you ate did not kill you, there is nothing that can hurt you." I remained in my comfortable chair reading Science and Health until dinner was announced. Again I partook of a hearty meal, and did not feel the slightest inconvenience or discomfort. That afternoon I again called upon the practitioner

through whom so much had been done for me, to tell her that I had never felt better in my life.

When I realize that this splendid health, the glorious spiritual uplift, and other blessings too numerous to be mentioned, have come to me through Christian Science, the study of the Bible as explained in our text-book by dear Mrs. Eddy, I cannot command language to express my love and gratitude to our heavenly Father that I should have lived in this age of Christian Science. Truly divine Love has led me for many years.

My constant prayer is that I may be more and more worthy to bear the name Christian Scientist, that I may follow the leadings of Truth, that I may be able to do for others what has been done for me. I am truly thankful to God for dear Mrs. Eddy, our revered Leader, and for all the blessings so richly showered upon me and mine. I am especially thankful that my dear son is an earnest Christian Scientist, and my constant prayer is, that God will open the heart of my dear daughter, that she may come to know that Christ's way is the way to heaven, harmony, and that Christian Science is that way. Then our little family will be in the one fold, with Christ the light therein, and surely I can say with the psalmist, "My cup runneth over."—*Gertrude Pillow Haynes, Atlanta, Ga.*

IN 1893 Christian Science was brought to my notice. I had been a great sufferer for two years from nervous exhaustion and sleeplessness, and had been attended by physicians of both schools, who gave me the best of their skill. The last physician



said in a very kindly way that he could do nothing more for me, that my nerves were gone and there was nothing to build upon. He added that the only thing left for me to try was opiates, and as I refused to do that, he gave up my case.

I was very much discouraged, for I had great confidence in his skill and scarcely knew how to get along without his assistance. Then a friend in my neighborhood learned of the situation, and told me she knew of a remedy which would cure me. I asked her if she had brought it with her, and she replied that she had and that it was Christian Science. As she said this, I was much surprised and disappointed, and all I could say was, "Is that all?" When she said, "It is everything," it seemed very vague, and I wanted nothing to do with it; but after waiting a while, my friend came back and asked me at least to try the treatment. In my desperation, and with a desire to please her, I called a practitioner. My healing was slow, but for this I became very thankful.

Nineteen years have passed since I first learned of this healing truth, and during that time I have been able to help others also to find relief through its practise. I had worn glasses for sixteen years, but after being in Christian Science for some years I decided to consult an oculist, as the glasses did not give satisfaction. He tested my eyes and said he had nothing to give me, as my eyesight was perfect. I was very much surprised to hear this, and on returning home I picked up a book and found I could read without glasses. Many times the thought had come to

me, How can that piece of glass improve my eyesight, when man's sight is spiritual? I have not used glasses for six years, and this is one more blessing added to the many which have come to me through Mrs. Eddy's teachings and for which I am indeed most grateful.

I thank God, and am grateful to our dear Leader for my healing and for all the blessings I have received, and I hope this brief testimony may aid others in need of help to look to Christian Science, where they will find the promises of Jesus fulfilled.—*Mrs. Eliza Tinker, Detroit, Mich.*

I CONSIDER it a privilege to send my testimony, and thus to bear witness to what Christian Science has done for me. In 1910 I was taken ill, and after suffering intensely, a consultation was held and my trouble pronounced a malignant growth of large proportions, for which I was under the care of four physicians and was kept under powerful opiates all the time. This growth was said to be in the bowels, making it impossible for me to take any solid food. I could not bear any weight over me, and could not be moved from one position to another for weeks at a time. After the skill of these four physicians had been exhausted and I was too ill for an operation, the death sentence was passed. It was then that my family decided to call my sister, a Christian Science practitioner in Detroit, whose testimony appears above, and she responded at once.

I received a few treatments without any seeming results, then she declared the truth to me audibly, and



when she had finished she informed me that she would be obliged to return to her home that day. I immediately arose from my bed, perfectly well! I said, "I am going home with you," and began to make preparations for the journey. I rode five miles in a carriage to the station, where we took the train, reaching Detroit seven hours later. I ate a hearty supper, and slept well all night, not being disturbed by the change. I have been in perfect health ever since, and am able to do all kinds of hard work, such as devolves upon a farmer's wife.

I am deeply thankful to God for the Christ-healing, and grateful to Mrs. Eddy, who has given us this wonderful blessing, the spiritual understanding of Jesus' teachings. I hope this may benefit others who are in need of help, as I once was.—*Mrs. Ida Sourwine, Plymouth, Ohio.*

[Translated from the German]

IT is with a heart full of gratitude that I herewith testify to the rich blessings which have come to me through Christian Science. I had suffered with a severe abdominal complaint for about twenty-three years. Although I had several physicians successively attend me after the disease first manifested itself, my condition gradually grew to be such that I was hardly able to see to my household duties, and later on a double hernia was added. All human help had failed, and the opinion of the physicians was that I could be saved only by a dangerous operation, which might or might not prove successful.

In my need an acquaintance ad-

vised me to turn to Christian Science. I confess that I believed a cure of my trouble by such means to be out of the question, but I was to be set right. I had no sooner called on a Christian Science practitioner at Hannover, than my condition began to improve slowly but steadily, the healing process extending first to the abdominal complaint, and later on to the hernia. It being impossible for me to go to the practitioner regularly, on account of business, I received absent treatment for the most part. Now the trouble is overcome, and I am in good health as formerly. I thank God, and am grateful to our Leader, Mrs. Eddy, for this wonderful healing.—*Frau Julie Bertram, Wolfenbüttel, Germany.*

RECENTLY, while cutting a trail in a canyon in the mountains near by, it was necessary to remove a large quantity of what is called "poison oak," which grew in great profusion and to a considerable height. I worked for several hours in removing it, and during the following night I suffered so intensely that I called for help from a Christian Science practitioner over the telephone and was given absent treatment. This was so effective that in a few minutes all pain left me and I slept.

It was, however, a vicious attack, and the next day an eruption appeared on my face and hands and other parts of the body, and presented an alarming condition which was noticed by my friends. Many kinds of remedies were spoken of, and the opinion was general that my condition was very serious. I, how-



ever, called on the practitioner who had so kindly helped me in the night, and during the treatment the condition improved in a very tangible way, the effect of the poison visibly subsiding, proving, even for any who might doubt, the immediate effectiveness and healing power of Christian Science. I had one more treatment the next day, which resulted in the complete eradication of the poison within two or three days and the entire obliteration of any sign of it at the end of the week. Those who had seen my condition before the treatment were astonished at the sudden and complete cure. The joyous freedom and gratitude which came with this healing are indescribable.—*George T. Hackley, Los Angeles, Cal.*

It is with a heart overflowing with gratitude that I wish to tell of the healing, through Christian Science, of my little daughter of what is known as infantile paralysis. In August, 1910, she appeared one evening to have a high fever, with a contraction of the muscles of the neck and back. A Christian Science practitioner was called to treat her on the second day of her illness. My husband brought in a physician to see her on the third day, who pronounced the case to be one of spinal meningitis, insisting that he must operate immediately, and that he must also notify the board of health. I asked him to postpone his action as long as possible, which he agreed to do. I then notified the practitioner of what the physician had said, and she did her work so well that when he returned in about four hours, the child was so much improved that he confessed he

had perhaps made a mistake in his diagnosis. However, to make sure of the matter, he made the usual test, but found no trace of the disease and dropped the case altogether. Later, however, he spoke of it as a case of infantile paralysis.

The practitioner continued to treat the child, and she improved rapidly, though for several days she could not stand and had very little use of her legs and feet; but in a week she could stand and with a little help could take a few steps. She had about three weeks' treatment in all, and a lameness in the right leg, which she had had for some time, also gradually grew better.

There was much fear in our home at first, as there was a thought of the effects of this dreaded disease being permanent, and that the child might be hopelessly crippled; but this fear was destroyed by an absolute trust in God, and today my little daughter, who is now five years old, runs and dances joyously, a perfectly well child. The same practitioner also treated her through an attack of measles, and while she manifested the symptoms of this disease, she was not ill and was not confined to bed.

I am very grateful for the help given in our time of need, and also very thankful that we of today have this working knowledge of the Science of being as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy.—*Daise Marie Barnes, Spokane, Wash.*

I SEND this testimony in loving gratitude for the many helpful messages brought to me in the *Journal* and *Sentinel*. About thirteen years



ago I was healed of lung trouble when I seemed to have but a short time to live. A dear friend told me of Christian Science and asked if she might try to help me; and although I had no faith in it and was opposed to what I believed it to be, I knew that my friend was sincere, and to please her I promised to read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was a member of another church and a firm believer in *materia medica*, and the Christian Science text-book at first seemed Greek to me; therefore it was with much surprise that I woke up to the fact, about three months later, that my lungs were perfectly healed.

A great sorrow had come into my life, for my beloved mother had passed away, my home was broken up, and then in quick succession one tie after another was severed until everything I held dear had been taken from me, and I was left alone, broken-hearted and penniless, to struggle for an existence which I no longer desired; but in my hour of utter darkness I remembered the healing touch of Christian Science and turned to the text-book for help and guidance. I found in its clear presentation of the truth concerning God, and man's relation to Him, my consolation, my life, my all! I was hungering and thirsting for righteousness, and in the teachings of Christian Science I found the "living bread" and the "water of life." The first three years of earnest study of the Bible together with Science and Health, and Mrs. Eddy's other writings, the *Christian Science Quarterly*, and the *Journal and Sentinel*, were spent in a small country village where I was the only

Scientist, and I found opposition on every side; but I knew I was gaining an understanding of absolute Truth, and I was healed of a severe form of heart trouble, spinal trouble which dated from birth and had caused a curvature of the spine, extreme nervousness, a stomach difficulty of several years' standing, and other ills that caused me much suffering.

Through the understanding gained of the power of divine Mind to heal disease, I was enabled to come unharmed through an unusually severe attack of acute lung trouble, also blood-poisoning, and other discordant conditions which presented themselves, with no material aid and in the midst of adverse criticism. I also had the joy of seeing others healed and set free from physical ills. In the intervening years I have found my every need met, and have proved step by step that God is indeed "a very present help in trouble." Many times instantaneous healing has come to me, and with it the spiritual uplift that "passeth all understanding." To say I am thankful to God, and grateful to our Leader, through whose faithfulness this great truth has been given anew to the world, is faint praise, for I know that what I have gained in spiritual understanding is priceless. — *Mrs. Alice M. Ayer, Chestnut Hill, Brookline, Mass.*

It is with pleasure that I write this testimony to tell of a few of the blessings which have come to me through my understanding of Christian Science. For about four years before I took up its study I was under medical treatment nearly all the time; but it seemed that the longer



I doctored the more I suffered. My ailments included catarrh, stomach trouble, imperfect circulation, etc. Following a varied experience with *materia medica*, I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and also took Christian Science treatment; but I cannot say that the treatment or the reading did me much good for some months. I however kept on reading the book, besides the other Christian Science literature, and also the Bible, and finally my ailments vanished into their native nothingness. This was about seven years ago, and since that time I have had in my family and in my own experience a great many demonstrations of the love, power, and presence of God, good, as revealed through Christian Science. I thank God for this blessed truth which Mrs. Eddy has brought to the world's attention and which is leading mankind out of darkness into the light of the knowledge of God, in whom there is no darkness or evil.

I always believed we had a God who would help us to overcome sickness as well as sin, if we only understood Him aright, and for several years, while I belonged to another church, I prayed earnestly that my suffering might be overcome; but I was praying to a God who I thought had made sickness and sin and death. In the last two years I have had attacks of colds several times, but I thank God that through silent prayer, and the spiritual understanding of the Bible as taught in Science and Health, I have overcome them all. None of them lasted over a couple of hours, whereas I used to suffer from them for days. Since getting the un-

derstanding of the Bible as illumined by Science and Health, I have had a demonstration of healing by reading the 91st Psalm. I find there is nothing which helps us more than the study of the Scriptures as interpreted in Christian Science, especially when we put the truth into daily practise. This has brought health and happiness to me such as I never had before.

I thank God, the giver of all good, that Mrs. Eddy was pure enough to make known to us this healing and saving truth.—*J. D. Garman, Washington, D. C.*

PAUL writes: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." When I think of the five years of suffering from a complete physical and nervous breakdown, said to have been caused by an attack of fever,—of the sleepless nights, weary days, constant headaches, intense pain, weakness, and extreme nervousness,—and contrast that condition with my present life of health, peace, and happiness, I do indeed feel that all things have become new for me.

When Christian Science was presented to me, I turned to it for the physical healing alone, knowing nothing whatever of its teaching. The first treatment brought instant relief from pain; but because the entire healing did not take place, fear kept me from being grateful. Though part of my healing has been slow, I can now thank God for it, as through the period of waiting I have gained a clearer understanding of God as Love, I have learned to be more patient, and I have found God's grace



to be sufficient at all times. For the benefit of those who may think their healing is slow, let me say in the words of St. Paul, "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

With the healing of my physical ills also came healing from worry, fear, sensitiveness, self-condemnation, and self-consciousness. There is indeed so much for which I would return thanks, that I can give only a faint idea of the blessings which have come to me through the unfolding to my consciousness of the truth of Christian Science. Thankful as I am to God for these proofs of His omnipotence, I feel a yet deeper gratitude for the spiritual awakening which has revealed divine Love as ever present, and which has taught me that God does not send our diseases but instead heals them. My hope is that my life in the future may bear such fruit as will prove my gratitude.—*Miss Laura Lemmon, Champaign, Ill.*

I DESIRE to return thanks for a beautiful demonstration of the power of Truth which I had while spending a fortnight's holiday in the island of Jersey. I arrived there from England on Saturday, Aug. 19, and on Monday I went to the Christian Science reading-room to meet some one. We departed together, and in passing a building where scaffolding was erected a workman's hammer fell on my foot with great force, causing me to cry out with pain; but I immediately took up the thought that there could be no accidents in God's kingdom, and declared the truth strongly, the lady who was with me also giving me a little help. I went

on with her and was able to walk back, but after dinner that evening my foot became so painful that I was obliged to go to my room. I read Science and Health quietly and worked to know the truth, although I could not bear to put my foot on the ground. I went to bed, declaring the truth with my last waking thought, and the next morning my foot was perfectly healed, except for a small cut which could still be seen. I was able to go out the next day, took a long walk in the afternoon, and was not at all inconvenienced by the accident during the remainder of my holiday.

This is, however, only a very little of what Christian Science has done for me. I was instantaneously healed, after many years of suffering, of an abnormal growth which had caused me great pain. I was very susceptible to cold, as I had had peritonitis, which the doctor told me always leaves a weakness from which I could never be cured; but I have not had a doctor or taken any medicine for four years, and I am perfectly well and strong. I am able to work all day, and often late into the night, without growing weary. For the peace and happiness that have come into my life I am indeed grateful to God, and also thankful for the life of our dear Leader, Mrs. Eddy.—*Mrs. E. I. Hollis, Oxford, England.*

IN writing this testimony I recall St. Paul's words, "That God would open unto us a door of utterance, to speak the mystery of Christ;" for I feel that I have indeed been shown "the mystery of Christ" through the understanding of Christian Science.



I first came into this understanding about one year ago, and since then have had some marvelous demonstrations of the power of Truth over physical ills. I did not, however, begin the study because of the healing I might experience. For some time previous I had been longing to know the truth about man and the universe, but there seemed to be no explanation in the popular doctrines.

I had worried over the questions, "Who am I?" "Who, and where is God?" until it seemed that life to me was a puzzle I could never solve. I have always had faith in God, and in Jesus as the true ideal, but his teachings were not all clear to me. About the time I was reaching out for Truth, my brother was sent to me from Texas in a critical condition, and in a few hours he became violently insane. We had a specialist visit him, who said he did not think my brother would ever recover, although he had no other trouble. I was expecting the birth of a child in a very short time, and the doctor would not let me keep my brother in the house or care for him; so he was sent to an asylum, which seemed more than I could bear—I was heart-broken.

Then one of my friends advised me to see a Christian Science practitioner, saying that if my brother could not be helped, she was sure I could be strengthened to bear the trouble. After my visit to the practitioner, she decided to treat him, and he was healed, as we believe, almost instantly. We did not see him, but the doctors there told us he was better, although they looked for a return of the symptoms. He, however, steadily improved and gained flesh,

and wrote to me for some time before they would agree to permit him to come away. After they could see that he was all right, they said he must stay there five months longer anyway; but in six weeks I had him home, strong and well. The truth had healed him, and error could not hold him there. He went to work in a short time, is now working, and is perfectly well.

After this I took up the study of Christian Science in earnest. I wanted to understand God more than ever, for I knew it was by His power alone that my brother had been healed. As I took up the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I prayed: "Father, if there is any good in this, show it to me; if not, keep me from evil." At the time of my confinement the doctor came, but went away with the prediction that I would suffer nine hours, or even longer; but I telephoned a Christian Science practitioner, and in forty-five minutes after she came the baby was born and dressed before the doctor could get back. The baby is a year old now, has never had a drop of medicine, and is as strong and healthy as can be.

I could mention many more instances of healing, and I am truly grateful to God for it all; but the real joy, and peace that passeth understanding, comes with the revelation of Truth, in knowing and feeling God's ever-presence. I am so thankful to know that God is not a God who sends evil, but that He is good, that He made all that was made, and that all things are mine because man is made in His image and likeness. Christ Jesus is the way and Christian



Science has pointed me to him, so that I can now understand his teachings and know the way and walk therein.—  
*Mrs. Hallie Cate Hayes, Knoxville, Tenn.*

THE following testimony is given with the hope that it will help some one who is searching for the truth. When Christian Science was first brought to our home, I was suffering from rheumatism. I had been under medical treatment about ten years with no permanent benefit, and at the age of fifteen I was almost a complete wreck. Our physician said my suffering was caused from a fall on one hip when I was a child. The pain from this injury finally reached the other hip, and then kept moving from one place to another until my whole body was affected. The joints were swollen out of all shape, and when I dismissed the physician to take Christian Science treatment I had been confined to my bed and had been obliged to lie on my back for two months, unable to move myself about except that I could use my arms a little by being very careful.

A dear friend told us of Christian Science and what it had done for her, and she asked my father and mother if they would consent to have her husband take me to see a practitioner. They were anxious for me to go, and willing to do anything for me which they thought would be of benefit, so I was put on a bed in a wagon and carried a distance of sixty miles to see the practitioner. We were on the road two days and one night, and when I had to be moved the pain was almost unbearable. I shall never forget the impression I received when

I caught my first glimpse of the truth while in conversation with the practitioner, when she told me that God is Love and that it is not according to His will that His children should suffer. The dear lady came to see me next morning and gave me treatment; then she said I must come to see her the next morning myself. I thought this was pretty hard, but I said I would, and with the assistance of two men I went. I almost had to learn to walk again, as I had practically lost the use of my limbs. The third morning I went the distance of nine rods alone with the aid of two canes; but when I got about half-way I thought I would have to rest, and I feared that if I fell I could not stand the pain. I did fall, but to my surprise I experienced no pain at all. They brought me a chair, and I got up without assistance from any one, and sat in the chair a while, then went into the house. The fourth day I walked across the room alone without a cane, and I kept improving and gaining strength until my folks were surprised, when I got home a week later, to see me using only one cane, after having been taken away on a bed. I soon put the cane aside also, and was perfectly well.

During those ten years under *materia medica*, I had been compelled to stay in the house about half the time, and was often in bed, unable to be up at all. I was not free from the illness until I was healed through Christian Science, and with God's help I have been able to do without material remedies for over eighteen years. In gratitude to God, also to our beloved Leader, Mrs. Eddy, for bringing to the world a practical



knowledge of the Christ-healing which Jesus taught, I shall endeavor to let my honest striving for Truth and Love attest my gratitude toward God for the blessings I am receiving every day in the study of the Bible and Science and Health.—*H. A. Driggers, Ozona, Fla.*

RECENTLY, while reading the *Sentinel* and *Journal*, it came to me forcibly that I was losing an opportunity when I failed to add my testimony to the many others regarding the great blessing that Christian Science is to mankind. A few years ago I was in Arizona in very poor health. On consulting a doctor and being examined by him I was informed that my lungs, nerves, and heart were in a bad condition. I was advised to sleep out of doors and to take plenty of nourishing food, while tonics and other medicine were administered in liberal doses; but all the time I seemed to be losing instead of gaining. At last a new remedy was sent for, which the doctor hoped would break up the fever I was having each day; if it did not, he said he knew of nothing in medical science that would. But this failed as the others had, and there seemed nothing to do but to become resigned.

One day I was trying to become somewhat interested in what I read, when something seemed to say, so plainly that I was startled, "Why do you not get Mrs. Eddy's book and read it?" I knew of but one Christian Scientist in the town, but I immediately went in search of her, and she loaned me "Science and Health with Key to the Scriptures," telling me to read it, not in a spirit of

criticism, but with an earnest desire to know more about God, and anything I might be unable at first to accept, to leave, not questioning, until as I read I grew more into the understanding. It was thus I learned that the New Testament is an interpreter of the Old; while Science and Health, explaining both, gives us the undivided garment, "woven from the top throughout," not for the few to cast lots for, but free to all who have faith to receive the truth. When I found that matter was without life, hence non-intelligent, I had no more fear of temperature; and when the symptoms appeared, I met them with "the scientific statement of being" (Science and Health, p. 468), and in a few weeks I was entirely restored to health. God sent His word, and it healed me, the psalmist's words proving to be a true saying, "worthy of all acceptance."

This healing is not only for the ills of the flesh, but for a mind distressed. More than a year ago I had a burden of sorrow to bear, and at the time I most needed, as I thought, to be among Christian Scientists, I was obliged to go where there was no sympathy and much opposition to the truth. When the way seemed dark and the light obscure, or when discouragement tried to creep in, some message of help and love always came, and divine Love supplied the need, as our beloved Leader has assured us that it always will. I daily experience that only as I make use of the little knowledge I have, am I ready to receive more, and in so far as we all recognize nothing as possessing reality but God's spiritual crea-



tion as found in the first chapter of Genesis, then mortal thought in whatever phase it is manifested cannot touch us, for we are a law unto ourselves, and prove all things by holding fast to that which is good.—*Kathryn Field-Barber, Smithville, Ontario.*

[Translated from the German]

I WOULD join others in giving thanks for the wonderful healing which came to me last year through Christian Science. I had suffered for twenty-nine years with varicose veins in a severe form; and although I was under medical treatment continuously, I experienced no healing, but rather went through great suffering. Last summer I again became afflicted with this trouble, and a serious inflammation kept me in bed for six weeks. Medical means afforded no relief; then a Christian Scientist called on us, as if by chance, but as I now see, through divine Providence. She told us of the wonderful healing done through Christian Science, and recommended that we read *Der Herold der Christian Science*, to which we then subscribed.

As there was no Christian Science practitioner in the locality where I spent last summer visiting my daughter-in-law, I had to apply to a Christian Science practitioner in Berlin for absent treatment. It was most kindly taken up; and whereas I had been laid up for six weeks in a helpless condition, now there was quick and steady improvement, so that within a short time I was able to return to my home in Charlottenburg completely healed, and with a heart full of joy and gratitude to

God for the blessed activities of Christian Science. Since then I have been entirely free from the old trouble. I have discarded bandages and everything, and my heart is filled with joy and gratitude for all the blessings I have experienced mentally and physically through Christian Science.—*Frau Lucie Dueberg, Charlottenburg, Germany.*

It is now over three years since I first became interested in Christian Science, and I love to tell of what it has done for me. At the time when a friend of mine told me of Christian Science and urged me strongly to try it, I was in very poor health and had been sick for a number of years. I had never been very strong, and in 1900 lung trouble set in, while later on stomach, bowel, and kidney troubles became my constant companions. As time passed, conditions steadily grew worse. There were very few things I could eat; I was altogether unable to do my housework, on account of the pain in my lungs, and when I used my hands for any work I had hemorrhages. It is useless to tell of the suffering which seemed to be my lot both day and night during all that time.

While in this condition I called on a Christian Science practitioner for help, not knowing in the least what this truth had in store for an earnest seeker besides the physical healing. This practitioner treated me for some time, and I was helped somewhat, so that I was able to do a little work; but as time passed and conditions were still very serious, I discontinued treatment, discouraged and not knowing what to do. Yet I could not leave



the books alone, and the Bible and Science and Health with the *Quarterly* became my daily companions. I studied and worked the best I knew how, and I grew stronger, so that I was able to do quite a little work during the winter months; but as spring advanced, the troubles seemed to become worse and conditions were quite alarming. I then called on another practitioner. She treated me faithfully for about six months, with these results: the cough is gone; I can use my arms and hands in working every day; my kidneys are all right; the stomach and bowel troubles are gone, and I can eat anything I wish without pain or bowel disturbance; I have also been relieved of a skin disease and attacks of illness which had tormented me terribly

every winter heretofore. Before having any knowledge of Christian Science, I had relied on the doctors' kind advice and used their medicines; also other remedies, all I could possibly afford to get. While these at times seemed to help me, they all failed to bring either lasting help or cure. My healing in Christian Science came slowly but surely; and I am glad and thankful for the same, as it has taught me many a valuable lesson which would not have been mine had the healing come instantaneously.

For all the help, the love, and the kindness which this truth has brought me, I am very thankful, as well as for the *Journal* and *Sentinel*, which are of greater help to me daily than I can tell.—*Mrs. M. Johnson, Duluth, Minn.*

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### ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be May 30, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 14, 1913. An application sent to the clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 1, 1912, and have not received notice of election, may communicate with the clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,  
105 Falmouth Street, Boston, Mass.

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### CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

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### CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass. Please do not send currency. Make money orders payable at the Boston post-office.



# THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY  
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK  
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN  
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT  
*Associate Editors*

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## EDITOR'S TABLE

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JESUS' declaration, "They that are whole need not a physician; but they that are sick," is often cited as proof that he believed in the efficacy of material means, yet in the light of his own practise and the rule laid down for his followers in all ages, this is but a figure of speech, explained in the sentence which immediately follows: "I came not to call the righteous, but sinners to repentance." It was through the power of Spirit, "the finger of God," that he healed those who, believing, came or were brought to him, it mattered not by what name the physicians of that day had diagnosed the disease. His trust in the Father who knoweth the needs of His children before they ask Him, and heareth and answereth the prayer of them that seek Him aright, was unchanging; therefore he could say to the leper "Be thou whole," to the blind man "Receive thy sight," to the man whose hand was withered "Stretch forth thine hand," and to him who had been in the tomb four days "Come forth," with that supreme confidence born of the understanding of Truth, because in every instance he saw, as Mrs. Eddy has explained, not the sinful, imperfect mortal as he appeared to human sense, but "the perfect man, . . . God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476).

"No man can serve two masters," declared the great Teacher, and this is the line of cleavage between spiritual and material healing, between Christian Science, the fixed absolute knowledge of God which is eternal life to them that gain it, and *materia medica* with its ever-varying standards and remedies, heralded today and decried on the morrow. The



majority of those who come to Christian Science for healing are not without experience in the fallibility of both diagnosis and prescription from the medical standpoint; they have cherished that hope which, alternating with despair, "maketh the heart sick;" and when through the prayer of faith the ills which beset them have vanished, and they know the joy of sins forgiven, of habits of wrong thinking and doing rooted out,—when they have come out of the house of bondage into the glorious freedom which is the heritage of the children of God,—then they have no further use for the pills, powders, and potions on which they had so long relied only to find their worthlessness in the time of need.

It sometimes happens, however, either that the healing is delayed, or, having once experienced the power of Truth to heal instantaneously, another ill presents itself which seemingly is not met, and the patient is so beset by doubt and discouragement that he would again seek his false gods, if perchance they might save him. Mrs. Eddy has wisely provided for just such instances. On page 443 of *Science and Health* she counsels that if the patient believes he would be benefited by medical treatment, the practitioner should leave him free to do so by giving up the case, until, when these remedies fail him, he is brought through suffering to absolute reliance on Truth. Again, on pages 444 and 464, she explains that even under certain contingencies Christian Scientists may rely upon God to "guide them into the right use of temporary and eternal means. Step by step will those who trust Him find that 'God is our refuge and strength, a very present help in trouble.' " She also counsels (p. 401) that in the present stage of mortal belief it is better to call a surgeon to adjust broken or dislocated bones, leaving to the practitioner the work of healing the injured parts. In Sect. 23, Art. VIII, of the *Manual* it is also provided that the practitioner may consult with a physician "on the anatomy involved," when he is unable fully to diagnose a case and the healing is protracted.

This permission is sometimes mistakenly construed as license to call in a physician upon any and all occasions, and to work with him on a case. Oil and water will not mingle, neither will



truth and error, and if the patient or his friends insist upon medical consultations, attendance, or treatment, no other course than to withdraw is open to the Christian Science practitioner, else the last state of the patient may be worse than the first because of the conflicting thought. The one occasion when it is incumbent on the practitioner to insist that a medical diagnosis be made, is when there is reason to suspect a so-called contagious disease, which must be reported to the board of health in conformity to the law, or when the law requires the presence of a physician or midwife in obstetrical cases. This is in no sense an acknowledgment that man can do what God cannot, any more than as in the case of injuries, but rather that cheerful obedience to the law, suffering it "to be so now," which the Master himself yielded and which our Leader taught and practised.

When all is said and done, however, it is well to remember that there is an impassable gulf between Spirit and matter, between spiritual and material means. Christian Science deals with the cause, *materia medica* with the effects. The underlying evil which shows itself in the discordant conditions all too familiar to mortal sense, must be rooted out in its every ramification, like the pestilent witchgrass of the garden and field, before the wholeness which bespeaks harmony of bodily and mental conditions is assured. No study of medical text-books, no consultation with physicians can do for the practitioner or patient in Christian Science what is daily being accomplished through faithful adherence to the teaching embodied in our Leader's writings,—that the real cause of disease is mental, and that "the anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of selfishness, malice, envy, and hate" (Science and Health, p. 462), with a skill beyond compare.

The acme of Christian Science is an unwavering consciousness of the unreality, therefore the possible destruction, of all that is unlike God, good; and the way to its attainment is through that constant recognition of the all-power of Truth which will enable us, its representatives, to speak to evil "as one having authority" and bid it depart.

ARCHIBALD McLELLAN.



ONE of the most vital utterances of Christ Jesus was his declaration to the Samaritan woman that as God is Spirit, He must be worshiped "in spirit and in truth." This was said to one who evidently thought that moral delinquencies could be covered up by a certain amount of religious knowledge and observance of outward forms, but it is also evident that she was ready for something better; that she was actually hungering for the spirituality which was then offered her by one who was ever ready to prove the truth of his words. She was clearly a thinker, for otherwise she would have turned away disdainfully from the offer of "living water" made to her by the Nazarene prophet, but instead she eagerly sought all that he had to give and, what is more, called her townspeople to share the blessing which had come to her. That they, too, were ready for the truth is apparent from the statement that they besought Jesus to tarry with them, and their frank acknowledgment to the woman that they believed on him, not because of her words, but that after listening to his teaching they were convinced that this was "indeed the Christ, the Saviour of the world."

We have no record of the further unfoldment of these Samaritans, but their progress would depend entirely upon how much of mortal belief and sense indulgences they were willing to give up for the sake of Christ, Truth. This requirement has been the test of men in all ages, and the same is true today of those who see enough in Christian Science to be willing at least to look into it, perhaps to accept what it has to offer in the way of healing. This is well, but it must be followed up by the further steps called for, if one is really to "enter into life," to use the words spoken by the Master to the rich young man who sought his counsel, and whose answers to Jesus' inquiries showed that he had strictly kept the commandments, at least in their outward and ordinary sense. We are told that Jesus loved him even for this, but there was a further demand, one which stood for the giving up of all material belief, and from this the young man shrank and went away "very sorrowful."

It is, however, cheering to be told, even if we cannot be



quite certain as to the correctness of the story, that this young man was Joseph of Arimathea, who risked all to show his love for Christ Jesus when the world's hatred of goodness had brought its great representative to what men held to be a death of dishonor. Then did Joseph lavish upon him all that wealth and fearless affection could bestow, and this could have but one explanation, namely, the spirituality which had burst the fetters of mortal belief, its pride and fear, its love of comfort and luxury, its timid uncertainty as to spiritual things,—these shackles must have been thrown off that the man in his God-bestowed dignity might assert his freedom. Neither Pilate nor high priest, Herod nor even Cæsar, were any longer to be reckoned with; it was God and himself!

And do we today realize that only through the pure spirituality lived and taught by Christ Jesus, and revealed anew in God's way to the present age, can we gain first our freedom, then our dominion? When the Master told his critics that the truth would make them free, they blindly and foolishly said they had never been in bondage. Then he told them that to be free indeed the Son must make them free; which would mean, in the light of Christian Science, that the Son of God, the divine idea, born neither of flesh nor of blood, nor of the will of mortal man, must dwell with each one and govern all his thoughts, words, and deeds. Truly says our revered Leader, "A great sacrifice of material things must precede this advanced spiritual understanding;" and she goes on: "Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness, . . . which instantaneously heals the sick" (Science and Health, p. 16).

It is very easy to argue for the indulgence of mortal, material tendencies, but this only tends to prolong the struggle which should be brief and decisive. The great fact to be kept ever before thought is that man is a spiritual being, and we cannot too quickly dismiss whatever would hinder our realization of this vital truth. If anger and hate plead that they are justifiable, we should quickly remember that we cannot serve two masters. If sensuous pleasure under any



guise would allure, we are told that only the "pure in heart" shall see God, see good, at every step of the way. If anxiety and fear would enslave, our refuge is in that perfect love which "casteth out fear" and which is the surest evidence of our unfolding spirituality. Great is the world's need, and the hungry can never be truly fed except with "crumbs of comfort from Christ's table" (Science and Health, p. 234). If we are advancing as we should, we shall be conscious, as was the Master, of the well of water within, from which we can draw "living water" for those who are athirst.

ANNIE M. KNOTT.

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**I**T is invariably true that every vital uncompromising statement of divine truth proves to be both an inspiration and an offense. Illuminating and corrective, it comes to confirm the intuitions, the spiritual visions of those who have loved the truth for its own sake, and who have awakened to the deadening effect upon the higher life of unquestioning devotion to forms and creeds.

To the religiously contented, however, this same Word seems to endanger the things that are well established and worthy of all honor, and their outcry of opposition has always tested the courage and staying qualities of the herald of the new idea. To this test Mrs. Eddy was early subjected, and her bravery in expressing her understanding of the Christ-teaching, quite regardless of consequences, has been one of the most distinctive features of her ministry.

This daring was peculiarly marked in her declaration of the allness of God, a teaching which has led very many Christian people to interpret as pantheistic. Those critics who have taken the time to glance over her writings, have been compelled to concede that her thought is entirely removed from the identification of God with the sum total of things, including the material universe; nevertheless, noting her repeated statement that God is All, they have persisted in saying that she is an "idealistic pantheist" and hence deserves to be stoned. The editor of a prominent religious periodical, who has been impelled recently to say not a few kindly things



of Christian Science, closes with the insistence that despite the good it is accomplishing, and the probable permanence of its tenure, it is nevertheless "unchristian because pantheistic," and he commends a book which undertakes to show that Mrs. Eddy was indebted to Plotinus (not Quimby in this instance!) for the bulk of her ideas, and that her teaching is Neoplatonism pure and simple! In all this the critic quite overlooks the possibility that in their thought of the universe as emanating "from the absolute as light emanates from the sun," these Greek philosophers were much nearer the teaching of the Master than were the creed-making ecclesiastics of that day.

Mrs. Eddy adheres to the Scripture teaching that there is one God, who is infinite Spirit, the creator of all things; and to logical thought it must be apparent that if God is intelligent, then the declaration of Science and Health that "all is infinite Mind and its infinite manifestation" (p. 468), is but a rephrasing of the plain Bible statement that God made and upholds all things "by the word of his power," and this she has maintained with entire indifference as to how the world might classify her philosophical position.

Apart from downright ignorance as to what Christian Science does teach, the explanation of the ecclesiastical charge that it is pantheistic is found in the entirely erroneous and now happily passing sense of the nature of creation, that God provided Himself with a lot of raw material, a stuff utterly foreign to His own nature, out of which He fashioned the universe, and into which in the case of man He breathed a saving spiritual increment. In entire opposition to this concept, Christian Science teaches not only that God, Spirit, is the source and support of all real being, but that from the metaphysical point of view there is and can be no separation between cause and effect, the agent and his act, God and His doings. It teaches that all created things are but expressions of the divine activity, the going forth of the omnipresent Life, Truth, Love. "The world," writes Mrs. Eddy, "would collapse without Mind," and "to grasp the reality and order of being in its Science, you must begin by reckoning God as the



divine Principle of all that really is" (Science and Health, pp. 209, 275).

The relation of the real universe to God is kindred to that of a thought to the thinker, of radiated light to the sun, and Christian teachers who call this pantheistic must settle their account not only with Christ Jesus, St. John, and St. Paul, but with an idealist among their own number who is honored in all Christian lands for his profound scholarship and his unanswerable logic and lucidity of statement. Speaking of the nature of substance and creation, he says: "There is no stuff in being, the infinite substance means the infinite agent one and invisible." "Being and action are inseparable; the inactive is the non-existent." "The world of things can be defined and understood only as we . . . make the entire world a thought world, a world that exists only through and in relation to intelligence. Mind is the only reality." "Intelligence is and acts. This is the deepest fact."\*

These remarkable statements, published some years after the appearance of Science and Health, were made by a theologian whose philosophical writings are the delight and inspiration of thousands of ministers and educators in this and other lands, and, as must be seen, he is entirely at-one with the teaching of Christian Science as to the nature of substance and the relation of the real universe to divine Mind, all of which supplies yet another illustration of the self-destructive illogic of religious prejudice.

Mrs. Eddy adequately defined the essence of that pantheism which is at war with the spiritual life and all religious progress, when she declared it to be the belief of life, intelligence, and substance in matter, and against this enslaving belief she has unequivocally protested upon every page of her writings. To the open-minded believer in the God revealed through Christ Jesus, the philosophy of Christian Science makes instant appeal as an impregnable and wholly satisfying basis of thought. It is the rock of sure defense, a hiding-place from every assault of material sense, and unto it a vast tide of truth-seeking inquiry is steadily flowing.

JOHN B. WILLIS.

\*Borden P. Bowne, "Metaphysics."



# Instructions Regarding Cards

PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND  
DER HEROLD DER CHRISTIAN SCIENCE

Applications for cards in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for cards in the *Journal*, payable in advance, are \$5.00 for each line or each fraction thereof; practitioners' cards in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in a card may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have it reinserted.

## PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* must be able to speak and write the German language.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their cards. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

## NURSES

Applications for cards in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

## CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

## SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have such services published in the *Journal*, provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose card has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

## CHURCHES OF CHRIST, SCIENTIST

When a society having a card in the *Journal*, or any other group of Christian Scientists, proposes to become a duly organized Church of Christ, Scientist, as a preliminary step the Church Manual should be carefully studied, particularly Article VIII, Sect. 1, and Article XXIII, Sects. 6, 7, and 12. Article XXIII, Sect. 7, of the Church Manual requires that a branch church shall not be organized with less than sixteen loyal Christian



# THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but  
mighty through God to the pulling down of strong holds"*

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VOLUME XXXI

JUNE, 1913

NUMBER 3

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## MORAL COURAGE

WILLIAM D. MC CRACKAN, M.A.

MORAL courage comes with spiritual understanding. Nothing but an absolute conviction, based on knowing the truth, can secure the bravery requisite to meet the stings of fear and the threats of impending doom which the carnal mind hurls at those who are making the pilgrimage from sense to Soul. Courage is not a material thing to be judged by material evidence. It cannot be touched or handled. It is invisible to mortal sense. It is a quality of mind, and can be cultivated to sturdy growth by the right mental process, that is, by metaphysical means. Righteousness or right thinking is a virtue which can be acquired by diligent study and persistent practise, and thus the foundation can be laid for that grand and noble expression of manhood in Christ which is called moral courage.

The revelator described the quality which was requisite to make one worthy to open the book of divine Science, as "the Lion of the tribe of Juda," and Mrs. Eddy explains this figure of speech in the following

words: "Moral courage is 'the Lion of the tribe of Juda,' the king of the mental realm. Free and fearless it roams in the forest. Undisturbed it lies in the open field, or rests in 'green pastures, . . . beside the still waters'" (Science and Health, p. 514). There is a brave beauty about these words. When we stop for a moment to consider the tests which Mrs. Eddy successfully surmounted in her life-work, the dangers she faced unflinchingly, the mistaken enmity she encountered in her work of helping and healing, we feel that she proved her right to speak concerning the nature of courage "as one having authority." It is not necessary to dwell particularly upon the various phases of evil which tried her moral courage. A perusal of her life experience, as recorded in her own writings or as set forth so admirably in her "Life," by Sibyl Wilbur, will convince any one that the courage which came to her in the hour of need was superhuman and heaven born.

It does not take very profound inquiry into the habits of the human



mind to recognize that fear plays a predominant part in all human woe. It prompts the thief, it camps beside the sick-bed, it presages disaster, it hides amid the recesses of unregenerate thought, ready to make mischief and suggest sin. Fear forms the inducement to every disease and every crime, it plays a part in every tragedy enacted on the stage of human existence. Moral courage alone can detect fear and face it down. "The king of the mental realm" drives this mischief-maker from the field of action, discloses its hiding-places in the forest of darkened thought, and secures a covenant of peace and safety for those who once dreaded the pernicious intruder. Then come the "green pastures" and "the still waters," the stretches of Sabbath rest, and the hours safeguarded by the assurance of God's presence, blessed, as the hymn of Harriet Beecher Stowe so well phrases this sentiment, by

the sweet consciousness,  
I am with Thee.

To be truly lion-hearted is to be "free and fearless" and to earn the right to rest "undisturbed" when the seeming battle has been fought and won. No wonder the age of chivalry so dearly loved the symbol of the lion and placed it more often than any other on shield and escutcheon. No wonder that that age delighted to honor one of its stout-hearted kings with the name of Cœur de Lion (the Lion-hearted); and to this age has come a still nobler conception of the lion, with a special metaphysical meaning. Brute force is not requisite today in order that one may

earn the title of the lion-hearted. It is not necessary to gird one's self with a sword of steel or to don the armor of physical resistance. This Christian warfare calls for "the sword of the Spirit" and "the armor of light." Every man, woman, and child can fight under the banner of "the Lion of the tribe of Juda," can earn the title of the lion-hearted, and yet inflict no wounds of body, mind, or sense. Moral courage under the banner of Christian Science goes forth to war against the common foes of all mankind, the illusions which obsess and the delusions which deceive, to lay bare the hidden purposes of evil and render them harmless, to provide safety for the weak-hearted and fearful, and surcease for the sorrowing, to bring health and harmony to those who suffer, and to proclaim to all the day of salvation and the kingdom of God at hand.

The works of the Master displayed the highest type of moral courage. Think you that it was an easy matter to proclaim to a material age the truth which antagonized its every belief? Nothing but the courage which comes from absolute Science could have enabled Jesus to confront the ecclesiastical hierarchy of his day with his teaching of man as the Son of God, a teaching which so enraged the Jews that they took up stones to stone him. Only a perfect consciousness of man as the imperishable idea of divine Mind could have given him moral courage to face the unbelieving at the tomb of Lazarus, and bid him come forth. What deep-seated intelligent understanding of the universe as wholly spiritual must have been his, that he could say to the



storm, "Peace, be still," and when occasion arose, could walk on the sea! Let every one engaged in this Christian warfare take heart, for no one will at any time be tested beyond his endurance. If we are not ready to brave the most outrageous delusions of evil, we shall not be called upon to do so. "God tempers the wind . . . to the shorn lamb." He does not afflict His defenseless children, but guards their advancing footsteps.

When the Christian is well armed and accoutered for the conflict, by reason of growth in the understanding of God's omnipotence, then perhaps he will be called upon to do his fellow men some signal service. Every great reformer has had his period of preparation, in which evil has paraded before him, one after another, the stalking-horses it uses to frighten the unwary; but one experience leads to another, one exposure of the powerlessness and essential unreality of evil prepares the Christian warrior to brush away the next pretense of power. All men desire to be brave. Courage is a quality which mankind admire, and if there is a seeming lack of it in any one, many a subterfuge is used to try to explain and make up for this deficiency. The savage goes to battle urged on by a clamor of drums and horns. Of civilized men it is sometimes said that they whistle to keep up their courage, but there is a better way to conquer fear than that, and it is to know the truth, really, continually, and without wavering, for this will dispel the illusion that there is anything to fear.

Thus it happens that some stripping like David, unencumbered by

theory but trained in the understanding of God, will prove to be ready to meet a Goliath, while the professional warriors stand aside gaping and prophesying failure. Thus it was that a woman, nurtured in the substance of spiritual thinking, was ready, when the time came for her to step in front of the trembling hosts who had been educated to fear evil, and to call a halt on the ravages of that blustering son of Anak, the belief of life in matter. Many a child has put to shame the theories and doctrines, the learned hypotheses or speculations of false belief, with a simple trust in God which is equivalent to a deep-seated sense of the omnipotence of good.

Then what is the key that unlocks the door of moral courage? The same key that unlocks the Scriptures and reveals their metaphysical meaning. The literal interpretation has not infrequently stimulated fear and doubt by conjuring up the false image of a tribal god taking revenge upon his adversaries, while the spiritual interpretation sets forth the all-loving Father who makes free those who trust in Him, and removes from their pathway evil and threatening qualities of thought. To know God's eternal nature, which is without a shadow of variableness, to have this steadfast perception of the truth which makes us free, is to possess courage for every trial which can confront us.

Socrates was one of the lion-hearted among the ancients, and in his talks with his students he often gave this advice, "Know thyself." He also had a dominating impression that some power was guiding him to



right purposes. He listened to the highest sense of good which presented itself to him, and measured by this standard both thought and conduct, in the endeavor to conform to a supreme ideal. What a joy it would have been to tell such a one as he about the Science which unlocks the door of the human understanding to a full knowledge of that power "which shapes our ends"! What satisfaction to point out to such as was he the true nature of this power of which he was but dimly conscious! to set forth God as Life, Truth, and Love, acting as Principle and destroying sin, sickness, and death! Then, by the irresistible and inescapable logic of Christian Science, to explain to his receptive thought the man of God's creation, the expressed image, in quality, of God, and thus to convince him that the call, "Know thyself," really means first of all to know God, and as a result to know the real, indestructible man, the essential self!

The moral courage which has enabled reformers in all ages to face their detractors and even to walk unafraid to the scaffold, has always been based upon the perception of Truth. It may have been only a glimpse, but even a little understanding of infinite Truth will accomplish marvels. Perhaps it may have been no more than an obscure but comforting assurance that in the end right must triumph over wrong. This hope may be very far from the spiritual perception that right alone is real and wrong is ever a delusion, but hope is a rung in the ladder which reaches heavenward and as such has an unmistakable sustaining power.

Mrs. Eddy writes, "Spiritual sense, contradicting the material senses, involves intuition, hope, faith, understanding, fruition, reality" (Science and Health, p. 298). To be hopeful means to make a good beginning in any enterprise, and it is essential in living the life of Christian Science. The writer remembers hearing one of our foremost American scholars describe his impression of the first Christian Science service he attended. He said it struck him forcibly that the expression of hope was depicted on the countenances of all those present. The writer thought to himself that this expression of hope which was so conspicuous to a visiting stranger, was in reality an outward manifestation of a deep underlying faith which, acting as prayer, avails to save the sick as well as the sinner.

Thus the ranks of the lion-hearted are being rapidly augmented in our day by the discovery on the part of many people that their origin is in omnipotence, that God, divine Principle, is their life. Among the ancient worthies and the primitive Christians there were those who in large measure perceived the truth of being which today Christian Science has made accessible to all as exact knowledge. In every quarter of the globe Mrs. Eddy's teachings are giving to the mature, the middle-aged, and the young courage to face their duties and master their false desires. In every land the business man can now meet with braver heart the perplexities of commerce, industry, and finance, because of the understanding of the one Mind. By reason of her supreme moral courage, every fac-



tory, every home, every ship upon the sea, every cabin in the mountains, may become the abiding-place of those who follow the ensign of "the Lion of the tribe of Juda." Before this advancing host all disease, dishonesty, accident, and discord must van-

ish; every false pretense of power that would affright, and every evil that would hide under the name of good, must be unmasked and reduced to its native nothingness, that God may be known and acknowledged as supreme over all.

## "HONOR TO WHOM HONOR IS DUE"

M. G. KAINS

VISITORS to the Wednesday evening meetings of the Christian Science churches are often startled by the frequent occurrence and recurrence in testimonies of such expressions as, "I am very grateful to God, also to Mrs. Eddy, for the blessings which have come into my life." To those who give testimony, and probably to a majority of the audience, there is apparently nothing strange in the use of such a statement; to them it seems the most natural and proper thing, an expression of genuine gratitude. Not infrequently, however, visitors get a wholly wrong impression because these names are thus linked together; nor are they backward in expressing their surprise, and perhaps even indignation, that, as they say, Christian Scientists should substitute Mrs. Eddy for Jesus Christ.

There is no more effective way to correct a misconception than to state the truth. If people for a time are not willing, perchance, to accept the truth, it is of small consequence; the truth remains quietly intact nevertheless, and because of its vitality, nay, immortality, it awaits the inevitable self-destruction of all misconceptions and its own ultimate triumph. This fact is constantly il-

lustrated in the history of the Christian Science movement; people who at first entertained these misconceptions, sooner or later get the correct idea, perhaps are healed of some ailment, become members of a Christian Science church, and like those whom they formerly criticized, publicly declare at the Wednesday evening meetings that they are "grateful to God, also to Mrs. Eddy." To them, as to their predecessors, it has become as natural a thought and expression as their lips can frame. So completely has their own misconception been swallowed up by the truth, that they even fail to consider that any one else can possibly make a similar mistake. They would be surprised, perhaps even shocked, to learn that a visitor had so misunderstood them as to think that they considered Mrs. Eddy and God on more or less of a footing of equality.

While it is a fact that nothing could be farther from the truth than the belief that Christian Scientists deify Mrs. Eddy, it is also a fact that her followers do more than give her honor for her work. Sir Isaac Newton may be given full meed of honor for his work in formulating and proving the laws of universal attraction; Benjamin Franklin may be honored for his



varied achievements; kings, statesmen, discoverers, inventors, authors, soldiers, "all sorts and conditions of men," may be given honor, each in his own realm of effort, and yet the vital glow which characterizes the feelings of Christian Scientists toward the Founder of this movement be wholly lacking. Mrs. Eddy properly belongs to that small class of people, both men and women, to whom their contemporaries and also succeeding generations of humanity owe debts of gratitude which can never be fully paid.

It is normal and natural that William Wilberforce and Abraham Lincoln should stand out conspicuously in the galaxy of the world's benefactors, because of their effective labor in bringing about the abandonment of human slavery. No one would or should wish to challenge their merit; but their work can be appreciated only in the abstract, only in a large and general way, a way that, because of its wide application, cannot be taken closely to heart by any individual. They were great reformers and liberators, but not in a way that strikes home to the heart of the individual man or woman of any generation subsequent to theirs. Great as they were, their work cannot appeal so forcefully to men and women fettered by a much more insidious, more subtle form of slavery which, because of its nature and unsuspected presence, cannot be combated by parliaments and congresses or with shot and shell.

After speaking in Science and Health of this more wide-spread and more subtle form of slavery, Mrs. Eddy exclaims: "Citizens of the

world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right. The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being" (p. 227). She was by no means content with merely making this declaration, for she has explained how the bonds are to be broken; and, as one of the most striking proofs of the practicality of the methods she presents in her various writings, but particularly in Science and Health, the former slaves rise up and call her blessed, because they certainly have been freed, directly or indirectly, through her help. Their expressions of gratitude must not be taken for deification, for though their tongues may not shape just the most fitting phraseology, their hearts are right. They have no intention of belittling God or of exalting Mrs. Eddy in any undue degree; their aim is to give "honor to whom honor is due."

One explanation of the fact that the Master is not so frequently mentioned in the Wednesday evening testimony meetings, is that his work is so largely taken for granted. He is already definitely recognized in the very name, Christian Science, and in the thought of all who have accepted its teaching. But perhaps the more probable explanation is found in this, that his work was done so long ago that its relation to the present hour does not stand out so conspicuously to the individual sense. For any one to think that Christian Scientists place Mrs. Eddy higher than Christ Jesus is to entertain a foolish error.



It could not possibly be held by any one who honestly desires to know the truth,—and yet at least part of this erroneous belief may be due to the fact that Christian Scientists do not more frequently mention the Master in a natural way in their testimonies. Christian Scientists feel justified in their assertion that their religion is the religion which Jesus founded, but which became so obscured in the early centuries that its vital efficiency disappeared, leaving only the empty husk, the shadow rather than the substance.

In our own day, Christian Science makes its appeal to humanity upon the identical basis referred to by Mrs. Eddy when she says, "Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing" (*Science and Health*, p. 136). Upon this basis it is presenting the same kind of proofs as those supplied by Jesus of Naza-

reth, and it is being accepted by needy humanity as a practical working religion for daily life and conduct, as well as for health.

Honor and gratitude to Mrs. Eddy, for her restatement and demonstration of Christian Science, no matter how heartfelt, must naturally and necessarily reach back to Christ Jesus, who codified it from the Old Testament writings and enriched it with his own supreme life-work. But honor cannot rest even there: it must just as naturally and necessarily be given to God, "from whom all blessings flow." In reality we have God alone to thank, since all the good that has come and is coming to us is from Him directly or indirectly; but it is nevertheless fitting that we should be grateful to those who have been the divine instruments in helping us to a lively appreciation of His goodness and loving-kindness to the children of men.

[Written for the *Journal*]

## THE WATER-LILY

R. R. GREENWOOD

OUT of the silence of the misty world,  
 Beneath the rippled bosom of the lake,  
 With every snow-tinged petal dew-emppearled,  
 The lilies by the sun are kissed awake.  
 Up from the shadowy depths on slender stem,  
 Each virgin blossom climbs into the light,  
 Deeming it heaven—this, the sphere of men—  
 After the prison of the watery night.

Theirs is the symbol of our earthly life,  
 Fraught with the upward struggle of the years,  
 Shut in and deadened by the aging strife  
 That fills our days in spite of prayers or tears.  
 Ah, but the sunlit heights are just above,  
 Sweet with the solace of eternal Love!



## RECEPTIVITY

KATE G. BAKER

WITH a growing appreciation of the qualities inherent in the child nature, the student of Christian Science understands how it was that Jesus esteemed childlikeness as one of the conditions essential to entrance into the kingdom of God, divine Truth; and one of the things that Christian Science does for those who become interested in it, is to awaken and increase their love for the little ones. In order to advance our own spiritual growth, we realize the importance of acquiring those qualities which we are told gain an entrance to that heavenly state of consciousness defined by Jesus as the kingdom of heaven within.

No one can linger among children without observing their eagerness to learn, their willingness to be taught. Indeed, their enthusiasm and pleasure in acquiring knowledge is often sadly lacking in those of more mature years. This sincere desire to learn is surely a prerequisite to spiritual education. It is deeply significant that after Jesus had given the seventy power to meet all the opposition of the enemy, and they had returned to him rejoicing because even the evil spirits were subject unto them, he still saw need to give them a warning against the blindness of human wisdom, saying in exultation, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

To be willing to be taught of the Father, to put our hand trustingly in

His, to surrender confidently and unreservedly to the One who knows infinitely better than do we, and indeed the only One who can know aright,—this absolute surrender precedes opportunity. When a mother takes her babe in her arms, it trusts confidently, never fearing lest it may fall, because the enfolding arms give a sense of protection and security; there is a perfect reliance for the fulfilment of every need. And may we not as fully confide in the infinite Father-Mother love which tenderly broods over us and responds to our faintest call?

Having turned ourselves over to this great Love, which embodies wisdom beyond any human concept and tenderness beyond that of the most loving mother, we may find unspeakable rest in contentedly allowing Him to be our guide, the author and supporter of the noble qualities and capacities inherent in each of His children. What an escape from tension in being thus set free from the domination of human will, in having it replaced by that trust and confidence which says: I want to do what Thou wouldst have me do; I am willing to go where Thou wouldst have me go, and it is my earnest desire to say with David, "O Lord, open thou my lips; and my mouth shall show forth thy praise."

To begin each day with this conscious surrender to and communion with the Father, is to make possible a heavenly day, and who would not spend a day in heaven? To acknowl-



edge and consent to no other guidance, no other mind, no other will but that which is good, is to experience heaven on earth here and now. Thus to be in accord with divine Love is not only a refuge from the storm and a protection from the strife of the workaday world, but it rescues the most common daily task from the plane of human belief and conflict and makes it a glad service.

We thus part from the realm of mere human belief about service to a manifestation of true service, which is the activity of divine Mind. With our thought attuned and obedient to this Mind, we are placed in a correct attitude toward all with whom we come in contact, with all we have to do; and this affects all our affairs. We find ourselves translated, as it were, into a world of opportunity. Instead of the labored effort, work becomes easy and spontaneous. No work that God sets us to do, no work for which He has equipped us, can properly be regarded as menial or unworthy. Work no longer dominates us, for we find that work was made for man, not man for work, although the contrary is held to be so true that it has become an almost universal perversion.

Mortals become weary and heavy-laden because burdened with human will and its incessant argument, contrary to the divine Mind; but Mind is ever unfolding its own ideas, and its giving is ceaseless. It is the nature of the Father to impart and express. Divine Mind is conscious of its idea, and of its gifts to its ideas, and of their incessant unfoldment and expansion. We need only to be awakened and attuned to the spiritual con-

sciousness which is ours by virtue of man's relationship to God. As a disclosure of fatherhood, how true and natural becomes that utterance of the father in the story of the prodigal, "Son, . . . all that I have is thine." If an earthly father would withhold nothing from his son, but rather is inclined lavishly to bestow gifts, how much more abundant and abounding is the divine giving, in its continuous unfoldment of wisdom and all good, ever seeking and finding expression as the child of God!

If we receive not, it is because consciousness is occupied with false sense; it is self-alienated, because we are not in a receptive attitude. Through ignorance or unwillingness, there is failure to fulfil the conditions which enable us to receive; or we may fail to receive because we do not detect and remove some barrier which prevents our hospitality to the gifts we most desire, and which may be at our very threshold. It may truly be said of us all, that God often visits us, but most of the time we are not at home.

The light of divine Mind, with its manifold blessings, is ever present. It is our Mind, because God is our Father. As a window-pane in a well-ordered house is clear and is a transparency for the light, so must our thought be prepared for the admission of truth. The psalmist says, "The entrance of thy words giveth light." Consciousness therefore becomes clear when it has been cleansed from the self-will which would bar the light and obstruct the leading of wisdom.

One definition of to will is, "To make an object of choice or purpose,



resolve upon an action or course." With the choice of the divine will to mold our purpose and determine our conduct, we at once become coworkers with God, and our ideals are elevated as far above the determination of undisciplined human will as the heaven is above the earth. Human will attempts to take the government into its own hands, thus turning thought aside from its natural channels. It operates in human consciousness under many names and disguises. There are many sweet and lovable characters, unawakened to the presence of this usurper of the kingdom, which have been marred of their beauty and defrauded of accomplishment. It separates men from God and from one another.

Most of us are familiar with the story of the two sisters who had a misunderstanding over some trivial affair in their youth, but who by force of circumstances had to remain together; so they lived in the same house, slept in the same room, ate at the same table, and yet spent their lives without speaking to each other, since neither would bend her will to make the first overtures toward reconciliation. Let us not be afraid to take issue with this foe, nor be dismayed to feel the false supports of our will, our wish, and our way falling beneath us. Let us remember the lesson of the bird which, feeling the branch on which it swung give way beneath its weight, nevertheless continued its song, remembering that it had wings.

Some of the evidences that human will is operating in consciousness are found in impatience, pride, ambition, and irritation, and every intimation

of their presence should warn us of the enemy within our gates, an enemy which is generally seeking to make us desire to control some person or be willing that some person should control us. To be wise is neither to suffer one's self to be governed nor to attempt to govern another. The government of divine will renews energy and courage and makes us willing to let God's designs be carried out. Mrs. Eddy sums up the matter when she says, "Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love" (Science and Health, p. 106). The word destiny, which has so long been identified with human will, has become a mere apology for error; but now man, identified with divine will, finds only predestined or preordained good.

Childlike qualities give entrance to heavenly harmony. "Of such," said Jesus, "is the kingdom of heaven." Through disappointed hope or ungrasped opportunity resulting from false education, we may be compelled to return to childlike humility. Through the discernment of the qualities which constitute harmony in divine Science, we shall rise in due time to behold true selfhood, the image of God, which has no element underived from its Maker. Thus to contemplate the true idea unfolds completeness and brings surcease from false consciousness, a quiet habitation far removed from the disharmony of self-will, doubt, pride, envy, and strife—all products of mortal sense. Seeking, we shall find rest in holy activity, for it is God that worketh in us, "both to will and to do of his good pleasure."



## “THE PRINCE OF THIS WORLD”

CAMPBELL MAC CULLOCH

IN that wonderful fourteenth chapter of John's gospel wherein is set forth a portion of the last instructions of Christ Jesus, he is quoted as saying, “The prince of this world cometh, and hath nothing in me,” therewith giving to the world one of the marvelously condensed lessons in the fundamental truth of Christianity which so thickly studded the few short years of his ministry. While not forgetful that the theological exposition of this declaration will be found in the statement of our text-book, it is not inept in us, perhaps, to examine the sentence for the light it may shed upon the every-day problems of humanity and for the sense in which it may be presumed Jesus used it.

At this supper with his disciples, just before the feast of Pentecost and so short a period before the crucifixion, Jesus doubtless recognized clearly that the days of his earthly pilgrimage were drawing to a close, and that in accordance with prophecy the time was not far distant when he would be called upon to make the supreme demonstration of the Principle he had taught. From his conversation with his followers, day by day, it can be plainly seen how spiritualized his consciousness had become, and how slender was the thread which bound him to an earthly existence. His words now showed that he was speaking in the full apprehension of spiritual things, and that his mental gaze was fixed upon the Shekinah, far beyond the material veil.

In those final days when he sought ever more earnestly to convey to the dull comprehension of his disciples some fraction of the mighty truths he taught, he rose to heights of perception which can be but faintly glimpsed by the dweller upon this mortal plane, and he sought ever more faithfully to produce some statement which would illustrate his meaning more clearly. It would seem that, in using the words above quoted, Jesus intended to convey the definite thought that on the one thoroughly imbued with his spiritual teachings, “the prince of this world,” mortal mind, would make its malicious assaults in vain, for it would find no belief of the evil invader's reality upon which it could delineate its false images of life and sensation in matter; that to the one thoroughly persuaded of the sole reality of the spiritual universe, no material theory or supposition, no belief in other gods, could carry either evidence or conviction. It being clear to him that the very appearance of matter is a state of self-deception, the belief in it was therefore under the control of the thinker in just so far as he was conscious of the truth of his capacity in that direction and was willing to undergo the mental discipline entailed by continuous right thinking. Thus Jesus' statement must evidently be regarded as a warning that any continuance in the commonly accepted belief of a material universe could only result in giving lodgment to “the



prince of this world," evil, and thus opening the mental doorway to the whole train of discords which are born of such belief.

In connection with this question as to the reality of matter and the solidarity of the so-called material universe, it is not out of place to quote the words of one of the foremost physical chemists of the present day, Prof. Wilhelm Ostwald of Leipzig University, who says: "Matter is a thing of thought which we have rather imperfectly constructed for ourselves to represent that which is real in the realm of the unknown." It is perhaps well to note the words "constructed for ourselves," which at once remove the physical universe from either the knowledge or the handiwork of God.

It has been pointed out that Christian Scientists at the outset of their pilgrimage toward Truth are prone to substitute certain erroneous metaphysical "laws" for the mortal laws from which they are endeavoring to escape, and not infrequently the expression is heard: "I am suffering from a severe belief in this or that." It must be evident to the student of Science and Health that in such expression there is no essential difference between the discord as apparent to mortal sense, and the acceptance of the word "belief" in its place. In the light of Mrs. Eddy's teachings it is seen that the belief is all there is of any disorder, and that the one is exactly as real as the other. This may illustrate how easily "the prince of this world" may find lodgment in the mind of one who is deceived by the subtlety of the error thus masquerading in a metaphysical garment.

It is a truism in the realm of applied mechanics that for power to be effective and demonstrable as such, it must have an object upon which to exert itself. Theoretically, at least, the force contained in a blow would pass indefinitely on through space were the object at which it was directed missing, and provided of course that it encountered no other object. The stroke of the hammer that misses its mark is no stroke at all, and may as well never have been struck; the ten thousand volts of electricity driving ten thousand horsepower through the wires, have no reality or actual existence until a motor, a lamp, or some other appliance of a suitable nature, is introduced in the circuit. It would be possible to find innumerable illustrations of this fact, but turning for the moment to the final consideration of the familiar motion picture, we discover a striking similarity between the projection of moving objects and the declaration of the Master.

The motion picture apparatus consists essentially of two prime factors: that which projects the image, and that which receives the image. The first is represented by a combination of light, mechanism, and films by which successive images are thrown forth, and the second by the white screen upon which the picture is focused. It is a matter of common knowledge that the picture does not become visible to the eye until it strikes upon the screen; that the atmosphere or space through which it passes, offering no bar to its progress, furnishes no lodgment for the innumerable and varying combinations of light rays which make up the



image. It is not until a suitable obstruction is placed in their path that these rays become visible. In the event that the screen referred to should be suspended in open space, and then lowered, or otherwise removed from the direct path of the rays from the projector, these rays, finding no lodgment, would pass uselessly on into space, and there be dissipated for want of a screen upon which to delineate them.

Let us now consider Jesus' illuminated saying, "Seek ye first the kingdom of God, and his righteousness," which forms a part of his Sermon on the Mount. This injunction seems to imply a command deliberately to abandon a belief in the reality of matter. Mrs. Eddy has pointed out that we "cannot add to the contents of a vessel already full" (*Science and Health*, p. 130). Jesus' statement is obviously a prime necessity for the continued reflection of spiritual ideas, and if it be carried out consistently and continually, there must inevitably follow the result that "all these things shall be added unto you;" that is, only good and its results can fall within your experience, for the screen of erroneous material thinking which mortal mind requires upon which to portray its evil pictures, will be happily missing.

This matter of projection and reception can be carried into almost all phases of mortal existence. It is plain that a lie in which no one believes is without power or the ability to manifest itself; that the despatch of a wireless message where there is no receiving station to attune its electrical ear to its receipt is useless; that the fairest view of nature with

no retina upon which such beauties may be focused, and the greatest flight of oratory with no audience to appreciate it, are equally vain and fruitless. This is also true of the consciousness which is continually striving for the reflection of right and the attainment of that perfection toward which the Master pointed his followers in every age. If the mental eye is constantly directed toward the spiritual fact rather than to the material illusion, there will be no occasion to complain of lack of progress or of unwelcome visits from "the prince of this world."

On page 234 of *Science and Health* Mrs. Eddy has given us a single statement that might well be regarded as a definite and direct interpretation or exposition of the words quoted from the fourteenth chapter of John already referred to. She says: "Evil thoughts, lusts, and malicious purposes cannot go forth, like wandering pollen, from one human mind to another, finding unsuspected lodgment, if virtue and truth build a strong defense." It is well here to lay particular stress upon this condition, "if virtue and truth build a strong defense," if there is no wrong thought upon which the wandering evil of mortal mind can delineate itself.

It therefore rests with ourselves how much or how little of the purposes of "the prince of this world" we shall manifest; how clear we can or will keep our consciousness of the fear, superstition, and sin which cause all discord; how little of the erroneously projected mental picture we shall ourselves furnish the necessary lodgment for, and how much the "prince" shall have in us.



## AN ILLUSTRATION

J. S. BRAITHWAITE, M.A.

THE explanation given to the disciples of Jesus respecting the darkness into which they had fallen was, "Ye do err, not knowing the scriptures." At another time, seeing the hopelessness of controversy with the Jews, who had already made up their minds with regard to his teaching, he said, "Search the scriptures; for in them ye think ye have eternal life." Most people are confident that the Bible contains teachings essential to their mental and moral well-being, but the idea of searching the Scriptures for health, and even life itself, never seems to occur to some of them. Such people are blind to their real opportunities.

Let us imagine that the world's industry was maintained and carried forward on the strength of a vast hoard of treasure supposed to be deposited in a gigantic strong room, entrance to which could be gained only by those having the knowledge of the combination which would release the lock. Imagine also that this combination was known to be available in a widely published book, but that the need for finding it out seemed practically useless, because a supposedly substantial society or organization continually gave out that it was the generally accepted guardian of the treasure-house, and had access to the strong room as circumstances or the public need might require. By degrees this organization would come to be accepted as alone having the right of entry to the treasure-house, and few would even dare

to intimate that they as mere individual citizens had an equal right to satisfy themselves as to the existence of the treasure.

In the next place, this organization would be sure to arrogate to itself the right to say how much of this treasure it was good for the world to have for its use, and it would begin to prescribe for the needs of this or that activity, and to dominate opinion, until finally there would be a generally accepted belief that one only existed and carried on business because this much-respected organization was good enough to allow him to draw a little now and then, a very little, from the great treasure-house.

Now suppose that while the whole world had become more and more convinced of the respectability of the self-constituted trustee of its treasure, it found in all departments of enterprise a terrible struggle to get its needs anything like supplied, and that then one day some one should begin to study that widely-published book and should find from its pages that a gigantic though unintentional wrong was being practised on mankind, and that all might learn the combination and open the door, each for himself. Imagine his feelings as he began to contemplate going to the treasure-house, and when he actually did set out; also the resistance on the part of the officials of the much-respected organization, the criticisms, the opposition. Contemplate the certainty on his part that he had the right to go to the treasure-house, the



utter powerlessness of the officials to stop him or to do more than protest, his confidence that the lock would respond, and lastly his joy in the fulfilment of his quest, and in the wonders of the treasure.

If the reader has already guessed that the "much respected organization" is the testimony of the five senses, called in the Bible "the carnal mind" and in the Christian Science text-book "mortal mind," then he will also have perceived that "the widely-published book" is the Bible, and perhaps also that the combination which unlocked the treasure-house is Christian Science. As things are today, the world is greatly in need of a larger allowance of life, truth, and love than mortal mind grants to mortals. Doubt as to whether this so-called mind of the senses is in reality the guardian of our treasure, scarcely seems to enter the heads of those who find nothing incongruous between its promise and its performance. These again err, "not knowing the scriptures." But there are some who, having learned from the book, or through their own suffering, that the storehouse of Life, Truth, and Love is accessible to all, continually search its pages for that spiritual understanding which shall unlock the door and admit them to its enjoyment. In many such cases the seekers have found what they sought in the Bible, as they have studied it in the light they have gained from "Science and Health with Key to the Scriptures."

Our illustration presents quite fairly the attitude of the world at large toward the Bible, for although it is often admitted that it contains a statement of "eternal life," but

little effort is made toward a closer acquaintance with it, and but little acknowledgment is given of the good already revealed to mankind through study of its pages.

A book which was published about the middle of the last century attracted much attention because of a singular dream narrated by one of the characters. He dreamed that he awoke to find the pages of his Bible had become blank paper, all the printed matter having been erased. On going out, he learned from his neighbor that he had had a similar experience. Soon it became evident, from the commotion everywhere, that during the night all reading-matter had been expunged from all the Bibles in the world. Great was the dismay that followed this discovery. In the despair which ensued it was hoped that the Bible could be reconstructed from the quotations contained in other books; but here, too, it was found that every word from the Scriptures had been expunged, and the works of many of the best authors, such as Shakespeare and Milton, were found to be terribly mutilated. The people were now discussing the calamity with extraordinary zeal and applying themselves with remarkable energy to repair the loss,—this, regardless of the fact that in many cases when they had been secure in the possession of a Bible, they had entirely neglected its contents. An attempt was made to reconstruct it from memory, and it looked at one time as though this would be accomplished, many coming forward to help in the work. Then there began such argument and bickering on the most trivial questions of the text, that



finally the attempt had to be abandoned in despair. But it had been only a dream, for in the midst of all this distress and argument the sleeper awoke to find that it was broad daylight and the morning sun was streaming in at the window, shining in quiet radiance upon the open Bible which lay on his table. "So strongly had my dream impressed me," writes this author, "that I almost felt as though, on inspection, I should find the sacred leaves a blank, and it was therefore with joy that my eyes rested on these

words, which I read through grateful tears: 'The gifts . . . of God are without repentance.' "

Mrs. Eddy declares that "the testimony of the corporeal senses cannot inform us what is real and what is delusive, but the revelations of Christian Science unlock the treasures of Truth" (Science and Health, p. 70). Both the Bible and Science and Health are now available to those who desire them, and the treasures of Truth are being unlocked where formerly the door seemed hopelessly barred.

## "MEN AND RELIGION"

LOUIS A. GREGORY, LL.B.

**T**HERE has been some comment concerning the non-participation of the Christian Science church in what is known as the "men and religion forward movement," and an extreme statement was made by a young man, much in need of the help which Christian Science alone gives, to the effect that he hesitated to try Christian Science because he inferred that it appealed chiefly to women. He had heard that Christian Scientists did not participate in the "men and religion" movement, because no serious expectation was entertained of enlisting men to any considerable degree in Christian Science work. The answer was made that Christian Science is in itself a religious forward movement for all mankind, based upon demonstrable knowledge of God, and that its fundamental teaching does not recognize distinctions of sex; that adherents of this Science wish well for any effort which tends to correct the false impression that religion is the province of women and not of

men. It was further pointed out, as a fact easily verified, that Christian Science congregations generally contain a larger proportion of men than those of other churches. In the personal experience of the writer as a Christian Science practitioner, at least three out of four of those he has dealt with are men.

Proof of this last statement was asked for, and the evidence in support of it seems to be worth quoting. To secure the required figures, a recent period was selected, of which the most nearly complete data were available. Within this period, about four hundred requests were received for help in Christian Science. Nearly three hundred of these appeals came from men, a ratio of about three out of four. These requests were made by ninety-six different people, of whom seventy-six, or more than three out of four, were men. These men rank well above the average in intelligence, education, and experience. About one third of the number were manual la-



borers; another third were business men; of the others, two were formerly preachers in orthodox denominations, two were college instructors, two were actors, six were lawyers, seven were commercial travelers, and three had had medical college education and had practised medicine. Some of the difficulties from which they got relief through Christian Science were as follows: so-called organic heart trouble, paralysis, chronic stomach trouble, tumor, gall-stones, rheumatism, sprained joints, catarrh, defective sight, liquor habit, tobacco habit, financial and business troubles. The percentage of right results accomplished for these seventy-six men is fully as high as the ratio of good results achieved for the twenty women who complete the total. It is apparent that women exceed men in number as adherents of Christian Science, as they do to greater degrees in other religious movements, so the experience of the writer has been exceptional in the instance cited; but this exception is due to the peculiarities of the time and place of the work and does not affect the data for the purposes of this discussion.

The figures given do not harmonize with the frequent assertion that Christian Science may heal hysterical, excitable women; that it does not appeal to or help practical, level-headed men; but such facts do show why the Christian Science church need not enter into a religious campaign to reach men, since today, as never before perhaps, facts make appeal to men. The contention made with regard to prevailing conditions, that women are more religiously inclined than men, apparently means

that doctrinal teachings, which limit religious effort to the destruction of sin only, are more largely supported by women than by men. Reason and demonstration both prove that the Christ-teaching, which deals with disease or any inharmony just as it deals with sin, by destroying it, appeals to men and women alike. Men, apparently, are more vividly conscious of other needs than they are of the need for the destruction of sin, and the teaching that meets the needs of which they are conscious appeals to them. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." Christian Science is fulfilling his promise through the abundant and indisputable fruits of its teaching. It is proving continually that whenever the Christ is lifted up by the exaltation of his whole teaching and practise, the preaching of the gospel and the healing of discord and disease, this does draw all mankind to the truth practised and taught by Christ Jesus.

Emotional appeals are not usually satisfactory in so far as they attempt to make spiritual truth practical and popular by following the incorrect thought that the truth must be reduced, brought down to earth, in order that humanity may grasp it. Scientific understanding makes effectual appeal; it lifts up from the earth the Christ-idea in human consciousness, and humanity is assured that the manifestation of spiritual power will bring all mankind to its high standard. The employment of merely emotional methods is usually a concession to the error that the standard of existence is mortal man, and in opposition to this concept



Jesus presented the Christ, the spiritual man, as the standard. When religious teachers accept human personality as their concept of man, they present only what they believe this man will accept. This falls far short of scientific Christianity with its demonstration of the power of Spirit to elevate humanity. In so far as the spiritual man is recognized as the true standard, absolute and demonstrable Science is the only teaching; and it leads to the exalted ideal presented in Jesus' words, "Be ye therefore perfect, even as your Father which is in heaven is perfect." To show how far the human concept of man departs from the realization of man in God's image and likeness, Jesus placed in the midst of the disciples a little child, and said, "Of such is the kingdom of God."

The child character is distinguished by the higher degree of purity, faith, intuition, and love it manifests, as compared with what is commonly accepted as the "manly" type of character. The womanly type, on the other hand, more nearly approximates that of the child, so that in cases of sex distinction the virtues

named are attributed to women rather than to men. Thus it appears that women generally have qualified better than men for the "kingdom of God;" and this appearance is borne out by such examples of spiritual insight and power as the Virgin-mother's conception of Christ Jesus and Mrs. Eddy's discovery and enunciation of the scientific character of the teachings of the Bible, or Christian Science. Since "the kingdom," the consciousness of God, or good, is made up of such concepts as the little child represents, humanity must give up its belief that these attributes of childhood and femininity are to be scorned as weakness and disregarded, and must learn that purity, faith, intuition, and love must be attained before spiritual good is achieved; for in such virtues are manifested spirituality and power. Instead of shaping his doctrine to conform to the mortal concept of man, the Master set forth the spiritual ideal and declared that men, and therefore true religious teaching, must conform to it. He said, "Except ye be converted [changed], and become as little children, ye shall not enter into the kingdom of heaven."

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Whenever we cross a river at a ford,  
 If we would pass in safety, we must keep  
 Our eyes fixed steadfast on the shore beyond,  
 For if we cast them on the flowing stream,  
 The head swims with it; so if we would cross  
 The running flood of things here in the world,  
 Our souls must not look down, but fix their sight  
 On the firm land beyond.

*Longfellow.*



## OUR SUNDAY SCHOOLS

MARY B. EASTON

CLOSE to every Christian Science church nestles the nursery of the church, with the silent but insistent appeal of our babes in years. How are we equipped to meet this appeal, being yet babes ourselves in the new teaching? is a question which insistently presses itself upon the thoughtful. Yet for this, as for other needs which may arise in this rapidly growing movement, our Leader, as the result of her inspired vision, has made due provision. Referring to the Manual of The Mother Church (Art. XX, Sects. 2-4), we find recommendations which open up an ample field of opportunity, and offer full scope to meet varying conditions and ages without straying either to the right or to the left from the direct line of the vital teaching committed to us as Christian Scientists, namely, the absolute Science contained in all divine revelation to mankind.

First is the direct statement that the children shall be taught the Scriptures according to their ability and understanding. Then follows an indication of what portions of Scripture should be the fundamental basis of all teaching; namely, the ten commandments, the Lord's Prayer and its spiritual interpretation, and the beatitudes as found in Matt. v. 3-12. This instruction is not to be by mere verbal reiteration and committal to memory, which, alas, is likely to lapse into that alone, if such Scripture be not spiritually discerned and made intelligible by fitting illustration and practical application. The

Scriptures abound with facts and incidents which serve to illustrate the portions set apart for special study in the Sunday school, and when presented in words comprehensible to the mental and spiritual capacity of the pupils, every grade of maturity and intelligence may be interested and instructed. The facts of revealed truth, presented in allegory, history, commandment, precept, and prophecy, when illumined with the afflatus of the teacher's divine anointing, will quicken the hearts and minds of the children and lead to that character building which shall prove to be the foundation-stones of the new Jerusalem of St. John's vision. The Bible was the source from which the teaching of our text-book was drawn, and through its patient and inspired study Mrs. Eddy was able to frame that key which so wondrously aids us in the apprehension of the truth of being.

The fact that in all the centuries revelations of truth have come to those who were open to receive them, makes the compilation called the Bible of immense moment to mankind. It has been the preserver of the spiritual intuitions of the saints since the beginnings of history. Its survival has proven its divine purpose, and despite the many misinterpretations which have obscured its spiritual meaning, at least partially, since the advent of Christianity, it has become the accepted foundation of all jurisprudence, right government, and of every lasting achievement for the



benefit of mankind. Teeming with grand characters which stand out as mountain-peaks along the historic range of truth's unfoldment, it has lived, and will live, to surmount the handicap of material sense which has utterly failed to convey the inner, spiritual meaning.

A new era has dawned with the revelation of Christian Science, which awakens the spiritual discernment necessary to interpret all that has gone before and to apply the truth to the attainment of present practical results. Through the various agencies of instruction which our Leader has established, students of Christian Science are without excuse if, when called upon to be teachers, they do slovenly or incomplete work. The Bible Lesson committee is accomplishing a great revival throughout the field. Faithfully they are unfolding the subjects assigned them, and connecting the revealed truth of the past with its present manifestation. In consequence, many who never knew the Bible before, except by name, are beginning to find that, when illumined by the study of the weekly lessons, its pages are replete with healing and inspiring truths before undreamed of.

With the average Christian, during the last half century, the home study of the Bible, even in a superficial way, has so lapsed that its most commonplace facts are practically unknown to the great majority of the people, and yet every portion of this Book of books contains vital lessons for humanity. It should be to our children more than a code of precepts. Their young minds crave the pictorial presentation, their imagination must be appealed to; and Jesus, in addressing

himself to the common people of his day, fully recognized this fact, which accounts for the many parables with which the gospels are enriched. Children also like to be brought into close touch with the characters of the Old and the New Testament writers, and the purpose of all this study of characters and events is fittingly indicated in these words of the psalmist: "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."

Surely no text in the wonderful symbolism of Scripture expresses a more scientific standard of excellence for Sunday school work than this, unfolding as it does the great fundamental truth in divine Science, that perfection is an eternally present fact; that spiritual maturity is not dependent upon years, stages, or processes, but is rather the immediate vision, the ever possession of those who are ready. To our present limited sense, this is the stringent question, How are we to be ready? In this work the helps along the way are so manifold today that no sincere student can fail to reach the goal. Never in any period of Christian history has the demand for light and understanding, for strength and success, been more fully met. Now, indeed, our young people may be found as plants grown up in their youth, stable and fruitful, their roots planted deep in the soil of Spirit; and thus nurtured, they cannot fail to express in character and attainment that maturity which surpasses all human concepts of beauty and of excellence.

This aspiration of the psalmist for our youth was the result in part of



his consternation at manifested evil in the world, as well as his awakening to the ever-presence of Truth; and it reminds one of the words of another psalm, which describes the godly man as "a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." The tree is a favorite and significant metaphor throughout the Scriptures, that reaches its climax in the illustration of the tree of life, "which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." The fulfilment of this prophecy is being foreshadowed even now in the great work which our beloved Leader has inaugurated in the various agencies of the Christian Science movement. Through the increasing activities of The Mother Church, of the Publishing Society, the publication committees, the contributors to the periodicals, the readers, practitioners, and teachers,—through all these agencies for good, the leaves and fruit of the tree of life are being plucked and borne afield for the healing of mankind.

Returning to the subject of our growing youth under such auspices, the writer would like to refer to a profound impression received on the occasion of her first visit to The Mother Church. It was the time of the annual communion service, but of all she saw and felt, nothing sank deeper than the thought that, as embodied in the young men who acted as volunteer aids for the supply of all the needs of that vast assembly, the new race had indeed come. Day by

day the complicated machinery of the occasion, requiring untiring vigilance, alertness, tact, ubiquity without intrusion, made demand upon and proof of every grace in the Christian calendar; yet not in a single instance, in the close observation of at least one spectator, herself a mother of boys, did this chosen body-guard fail. With serene, unhurried ease, in full possession of every God-given faculty, they met the great emergency. These young men had all been reared within the boundary of the Christian Science movement, and were the worthy fruitage of the first period, prophetic of still more to come.

The concluding portion of the psalmist's epitome of our educational success, "that our daughters may be as corner-stones, polished after the similitude of a palace," may seem obscure to the casual reader, but a reference to the palaces of oriental people will make it quite intelligible. At that period men took time to perfect and beautify what was meant to endure, a love of the beautiful surviving by God's grace the otherwise gross darkness of the submerged mortal thought. The idea itself of a corner-stone, as applied to woman, is very significant, and will bear investigation. The corner-stone of a building carries the sense of that upon which the whole structure rests, that which holds the documents relating to the purposes of the building, etc.

Our daughters, according to the psalmist's illumined vision, are to reach that capacity of honor and responsibility in this life which corresponds to the human concept of a corner-stone, whether they find their place in the privacy of the home or



in the service of public interests, which necessarily embrace those of the home. A corner-stone once placed need not be conspicuous, but it must be in its right place, lacking in no wise the proper form and poise. She of the so-called weaker sex, through her finer qualities, her faithfulness to the small details of every-day life, as well as through the immense scope of the influence which her special power of love gives her, should be an ever reliable support to the highest endeavor of her fellow men, that by their united foresight and aspiration, whether in single or wedded life, the largest possibilities of the race may be attained. When to the undaunted steadfastness and integrity of purpose we add the charm of spiritual beauty, the touch of grace, that the corner-stone "may be polished after the similitude of a palace," surely we have an ideal to put before our daughters without a parallel in word-painting. Followed up with illustrations of the Bible women who stand out in the galaxy of sainthood, this

lesson can surely be made a never to be forgotten one.

O that the treasure-house of the inspired Word of God may ever hold its rightful place in our teaching, at home and in the Sunday school, because engraven upon our hearts and minds as parents and as teachers! Thus, through obedience to the command, "Ye shall teach them [the words of God] your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up," we may claim the promise, "That your days may be multiplied, and the days of your children."

In connection with our inspiring text-book, which gives the inner, spiritual meaning of the Scripture text, we can draw from every portion of the Old Testament, as well as from the teachings of the Master and the writers of the New Testament, those lessons of life which belong to all time, and which when profited by will save all men.

[Written for the *Journal*]

## LOVE'S MINISTRY

LILLIAN BARKER BEEDE

THE morning smiles across the sea,  
 And night's dark frowns like shadows flee  
     Before the golden glance of day;  
 While through an open window floats  
 A song of joy, whose silver notes  
     Drive sorrow's mists away.  
 A waiting hush—the song is done,  
 A day of blessed toil begun;  
     The singer bows in silent prayer;  
 God's minister of love is he,  
 To heal the sick and set men free  
     And preach the gospel everywhere.



And now appear a fair-winged throng  
Of angel-thoughts, that sweep along  
    The sacred silences of Mind;  
And each upon its silver wings  
A token of God's blessing brings  
    That Love divine has sealed and signed.  
Beholding, then, the bright array,  
His own right thoughts speed on their way  
    As heralds to the mortal man,—  
To wake from dreams of pain and sin  
And let the heavenly hosts come in,  
    And thus fulfil God's holy plan.

One joy-winged thought goes forth to end  
The sorrow-slavery of a friend;  
    Another to a bed of pain  
Is sent, a gift of health to bear;  
And one is bid the truth declare,  
    And prove that error's claims are vain.  
Compassion-winged, one tender thought  
Gives up the blessing it has brought,  
    And rouses from his drunken dream  
A noble man whose life will bless  
The world with deeds of righteousness,  
    Reflecting rays of Love supreme.

And one thought-angel through the night  
Is sent to give the blind his sight;  
    To ears that hear not, one thought goes  
And speaks God's word in tender voice  
That makes the grateful heart rejoice  
    For what it hears and what it knows.  
The strongest, purest of the band  
Of angel-thoughts, at Truth's command  
    Goes out to rescue some from sin,  
And all the seeming fetters break,  
As from their sleep the dreamers wake  
    To find the heaven that is within.

And thus the angel-thoughts all day  
Love sendeth forth, speed each away  
    Its loving mission to fulfil;  
And hundreds wake the truth to see,  
To know themselves from error free,  
    And hear Love's message, "Peace, be still."



## “THINE ENEMIES”

STOKES ANTHONY BENNETT

**I**N the twentieth chapter of the book of Deuteronomy we read: “When thou goest out to battle against thine enemies . . . be not afraid of them: . . . for the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.” From time immemorial much has been conceived, said, written, and experienced in connection with what the world looks upon as enemies. In the main, whatever has been thought and voiced regarding these so-called enemies, has been almost wholly associated with human personalities, with alleged shortcomings, inclinations, habits, customs, methods, ways; and as a consequence, there have sprung up qualities which are recognized as vain imaginations, to wit, suspicion, jealousy, envy, slander, malice, hate, resentment, vituperation, and their host of concomitants.

As is implied in the Scripture above quoted, the mortal concept and asserted power of personal enemies is and always has been the procuring cause of most of humanity’s bitterness and woe, of its dissensions and divisions, its wars and tumults, its strifes and struggles. It is and has been the procuring cause of more heart-breaks and discouragement, more downfalls and failures, more hopelessness and despair, than language could begin to portray. Claiming evil to be real, with a legitimate, rightful excuse for being, an omniactive decisive force to be reckoned with in daily affairs, this belief has indeed seemed to afflict

upon both individuals and nations its sharp, death-dealing blows.

The Bible contains much that has to do with the subject of so-called enemies, and if its chapters, particularly those of the Old Testament, were to be taken literally, one might seem to be justified in concluding that Holy Writ both favors and substantiates the belief that in human conduct and experience the power of the enemy always has been and always may be as great if not greater than the power of divine Love, or that of God Himself. But it must be remembered that, in its highest, purest, and best analysis, the Bible does not stand for the material, but for the spiritual; and for this reason he who really would progress and be successful in its study must continually seek for, find, and use its true spiritual meaning. Thus, and thus only, will he be able to overcome the lurking temptation to be discouraged or disheartened in his work; or, what is still worse, to be led mentally astray by the mere word-expressions or word-pictures of this grand old book.

Because the Bible writers were human, much like men and women always have been since history began; because they had countless human conditions to deal with, it is not at all strange that in presenting profound metaphysical truths, and in setting down holy admonitions and injunctions, they should be forced to adopt those mortal, material terms and illustrations which in their day and generation afforded a means of mutual



understanding among plain people, but which in this twentieth century may often seem to be so widely at variance with established modes of expression and portrayal as well-nigh to hide the spiritual, scientific, and eternal truth back of these ancient writers' recorded ideas, back of their human aims and efforts.

In this connection it should not be forgotten that the sixty-six books which make up the Bible were originally written in three languages, Hebrew, Chaldee, and Greek; and that they were written in different periods, under different conditions and circumstances, and by authors no two of whom had exactly the same opportunities or the same understanding of the spiritual and real in contradistinction to the material and unreal. Then, too, it is more than probable that in some of the early written reports of what was voiced by a metaphysical thinker and worker, a part of the original spiritual meaning, both expressed and implied, was lost, because of the more or less material and superficial views of the transcriber, the same thing being also true regarding the various translations of the Bible.

"The one important interpretation of Scripture is the spiritual," writes Mrs. Eddy on page 320 of the Christian Science text-book, "Science and Health with Key to the Scriptures," while on the preceding page she says: "The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood. Hence the misapprehension of the spiritual meaning of the Bible, and the misinterpretation of the Word in some

instances by uninspired writers, who wrote down only what an inspired teacher had said." Spiritually interpreted (which, as Mrs. Eddy shows, is the only interpretation that is really sane, logical, and consistent), the Bible is found to be the daily guide-book for all human thought and endeavor, since the very portions which before may have seemed dense and dull, ambiguous and impracticable, become exceedingly plain and reassuring, clear and forceful, thereby demonstrating the truth of that significant statement made by St. Paul in his second epistle to Timothy, namely, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness" (Rev. Ver.).

With these fundamental facts before us, let us press on to ascertain what is the spiritual, the true, scientific, or final teaching of the Bible with respect to so-called enemies. In the record left by Micah we are told that "a man's enemies are the men of his own house," while in Matthew's gospel we have virtually the same thing from the lips of the Master: "A man's foes shall be they of his own household." One definition of man says that this word in its original sense is perhaps akin to the Sanskrit *man*, meaning to think, and also to the English term mind. The first chapter of Genesis gives a vivid and impressive account of the creation of the perfect, ideal man, declaring that God made him in His own image and likeness. God, being Spirit, Mind, as the Scriptures affirm, the ideal or immortal man, God's reflection or expression, must be like Him.



Immortal man being primarily and therefore naturally spiritual, being the product or manifestation of Mind, it is obvious that Micah and Jesus, in seeing the perfect man as the reflection or creation of Mind, referred to a false state or condition of the false carnal mentality of imperfect, mortal man,—the unreal counterfeit of the immortal or true man,—when they both practically agreed that his enemies or foes are “they of his own household.” Or, to put it differently, they are his own sinful, material thoughts, those blighting, destructive thoughts which first would have man see himself as the union of Spirit and matter, and therefore as subject to both good and evil. Then the belief would follow that it is quite possible and in keeping with God’s established law and order for individuals to become separated from their divine Principle, Spirit, infinite Love, long enough to be enemies,—the cruel unrestrained impersonators of that which is supposedly unlike divine Principle, unlike the very God whose image and likeness they are declared to be.

In denouncing with his characteristic boldness and vehemence the stealthy and subtle claim of animal magnetism, “the specific term for error” (*Science and Health*, p. 103), which so often seems to be a dominating, unyielding part of human personality, the apostle Paul cries out in the thirteenth chapter of the book of Acts, “Thou child of the devil, thou enemy of all righteousness.” Here we have the concept of enemy portrayed as the offspring of the devil, evil. Going to the great Teacher for a correct definition of the devil, the author of all error, we

are pointedly told that “he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.” This proves conclusively that a man’s enemies or foes always have been, are, and always will be, so long as these enemies or foes would appear to exist, “they of his own household,” the false dreams, the illusive imaginations, notions, and opinions which would overmaster and bind him, thereby forcing him both to believe and declare that the relations and affairs of mankind must be more or less governed and regulated by a power different and apart from and opposed to omnipotent, omnipresent God, good; by a power that favors and is responsible for misgivings, estrangement, hatred, revenge, and such like.

Thus it becomes plain that one’s enemies are naught but the evil beliefs which strive perpetually to rush into one’s mind and to crowd out good thoughts. Satan, or the devil, which seems to prompt and encourage these beliefs, thus making either so-called personal or impersonal enemies, or both, is not a fleshly creature with hoofs and horns inhabiting the under regions, but is simply the false argument against good, seeking place and power in individual consciousness. According to the Master, who always proved beyond question what he taught, and who could therefore speak with highest authority, that which is not good and uplifting, tender and loving, pure and holy, is not of God, of His creation, nor of His sanction, but is instead a mere negation, an unreality, a claim of the devil, or evil.



And so, wrong thinking being the only author of and sponsor for what are regarded as enemies, it is obvious that a correction of this thinking, a correction which resolves itself into an analysis, an uncovering, and an annihilation of the inconsistent, illogical, and false evidence offered by the material senses, evidence which would argue in behalf of the reality, power, and necessity of jealousy, envy, variance, animosity, separation, backbitings, etc., will set one right in one's attitude toward and contact with one's fellows. More than this, it will also so renew, strengthen, and transform human character that every man will, in the language of Scripture, be able to say concerning every other man, "Count him not as an

enemy, but admonish [approach] him as a brother."

Thus we come to see that, after all, there are no enemies to battle against, nor to be afraid of, for God, good, Spirit, Life, and Love, the supreme power, presence, and intelligence in the universe, of whom it hath been truly said, "There is none else," is with men at all times and in all places; and we see too that everything which really exists is a direct manifestation or expression of His unlimited, unchangeable, and eternal power and glory. Thus is beautifully and triumphantly fulfilled for each and all who strive to think, speak, and act as God would have them, the saying that is written, "Look unto me, and be ye saved, all the ends of the earth."

## WATCHFULNESS

FLORENCE E. B. DONALDSON

THE importance of adopting an unvarying attitude of active resistance to the encroachments of evil, error of every sort, is an emphasized point in the teaching of Christian Science. We are all liable, if not to forget this, at least to minimize in thought the necessity for continual watchfulness, and for active resistance to aggressive intimation. Passive resistance is of no avail in the warfare with mortal mind. The cross must be taken up daily. Christ Jesus enjoined his disciples to "watch and pray," and nothing could be clearer than James' statement: "Resist the devil, and he will flee from you." Later we find the apostle Peter, who had learned so painfully how far even an earnest follower of Christ may stumble, if the enemy

take him unawares, saying: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

In learning to resist all that is unlike God, we find that mental apathy is the very opposite of the activity of divine Mind. As our Leader says (*Science and Health*, p. 240), "Mind is perpetual motion;" to have that Mind in us "which was also in Christ Jesus," we must be continually clad in the whole armor of God, and meet every attack with the truth that destroys evil of every sort; neither yielding to error nor being vanquished by it, but overcoming it in the consciousness of man's God-given dominion through the power of the word. We cannot



hope that our ascending path will at once become easier, but with each successful proof of the weapons of our warfare, we must gain confidence as well as strength and understanding, while each step nearer the goal of good shows us more and ever more of the beauty and desirability of the crown of righteousness which awaits the victor.

As students of Christian Science we soon learn that while it is demanded of us that we should be patient with ourselves, that the absolute is not required of us "until the battle between Spirit and flesh is fought and the victory won" (*Science and Health*, p. 254); nevertheless we must never adopt the world's frequent attitude of tolerance, for this surely is to don the very mask of Satan, behind which evil of every kind lurks in hideous aspect. To be compassionate toward all who are bound in the shackles of false belief, to strive to acquire that large-hearted charity which covereth a multitude of sins, is in no sense to be tolerant of a single claim of error, and it behooves us to be watchful against and ever alert to this most insidious form of aggressive evil.

Recognizing, then, that the activity of good is counterfeited by the seeming activity of evil, we see how needful it is for us to be continually striving to cast out of our mentality all that is unlike good. If we are active in right thinking, we shall not fail to be equally active in right doing. It is not enough to hear and read the truths of Christian Science. To stop at this point is to be a mere onlooker, after the manner of the Pharisees and Sadducees of old, so

strongly denounced by Jesus: "They seeing see not; and hearing they hear not, neither do they understand." The parable of the good Samaritan was followed by the direct command, "Go, and do thou likewise." We must assimilate the truth before we can either think or practise it. The streams of Love flow into consciousness only as the channels are cleared of obstructions, emptied of false belief, of pride and prejudice, of mortal mind hatred of the spiritual idea, of human shrinking from the imperative command to leave all for Christ, obedience to which, however, brings a wondrous reward, for the allness of Truth and Love is then realized.

As Christian Scientists we must not only be continually looking toward good, but we must maintain the necessary continuity of our effort to overcome all that is unlike God. There is no stopping-place until the goal is reached. Only he who endures "unto the end" is saved. We must therefore rise up in the strength of God, good, to cast out evil as often as it is uncovered to our consciousness, and we must recognize the importance of refusing to admit the sense of even temporary failure, in the knowledge of the certainty of ultimate victory, since "if God be for us, who can be against us?" Robert Browning was not far from grasping the spiritual idea when he wrote:

All that is, at all,  
Lasts ever, past recall;  
Earth changes, but thy soul and God stand  
sure:  
What entered into thee,  
*That* was, is, and shall be:  
Time's wheel runs back or stops: Potter and  
clay endure.

Christ Jesus, at the close of his



earthly ministry, said: "The prince of this world cometh, and hath nothing in me." Although at times the struggle must have seemed beyond human endurance, he never failed to vanquish the enemy with the weapons of spiritual understanding. St. Paul could say: "I have fought a good fight, I have finished my course, I have kept the faith," and thousands of Christian martyrs have resisted and overcome at least some phases of evil's allurements or attacks. But through the discovery of Christian Science by Mrs. Eddy, which has re-

sulted in the practical demonstration of the power of Truth, it has become the more possible to put in practise the definite command to resist the devil in any and every phase, and not submit to the mistaken belief that God permitted or countenanced that which it was impossible for Him to know.

It is in the knowledge of the allness of God, good, that as Christian Scientists we find the joy and peace in believing which none can take from us, and which daily teaches us to strive the more bravely and wisely to resist all that is unlike good.

[Written for the *Journal*]

## LIFT UP THY HEART

MARGARET BELLE HOUSTON

How fair the roses and sweet waters lie  
In those far-nestling corners of the sky  
Where falls alway no weary foot or eye!

How sad the faces that across my way  
Look forth from crowded windows on the gray  
Beginning and the ending of their day!

It is not so that Love divine hath willed  
To leave the balm unfound, the pain unstilled,  
The empty heart, the longing sense unfilled;

Nor is the work of goodness incomplete,  
For reaching hands and hidden flowers shall meet,  
And waters pass where pause the tired feet.

Lift up thy heart to Him! The shades of night  
Shall fall like scales before thy 'wakened sight!  
Lift up thy heart, and it shall brim with light!

Are not His treasures thine? Upon thy way  
Lift up thy empty heart, and Love will say,  
"Take all ye lacked and longed for yesterday!"



## PUTTING OFF THE OLD MAN

JAMES H. DAVIS

ST. PAUL'S admonition to put off the old man and put on the new, is realized and exemplified to a marked degree by those who come into Christian Science from a worldly or godless life. The man who begins to experience a sense of mental or bodily suffering arising from worldly or sinful conditions, habits, appetites, and beliefs, but who is under the mesmeric belief that there is still pleasure or profit to be obtained in the indulgence of sinful appetites, the pursuit of material pleasures, will sooner or later come to the realization that there is no true pleasure in such a life; for it often brings with it sorrow and disgrace, loss of position, money, and friends, and the repentant man, after repeated trials and failures to shake off the bad habits, turns as a last resort to God.

Perhaps some good friend who has been waiting for "God's opportunity" speaks to him of Christian Science, and as it offers a hope of release from his bondage, he begins to take treatment and to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. A conflict arises at once in his thought. Worldly associations, thoughts, and habits have made him a scoffer, or at least a doubter of religious truth. In many cases he recalls professed Christians who were companions with him in transactions which would not bear analysis, and whose lives were not in accord with the teachings of the Master. He recalls the quarrels and disputes which exist in many churches, and he hears

preachers and members of churches maligning those who do not believe as they do. He sees pomp, display, and ceremony crowding out the simple teaching and practise on which Jesus founded his church and of which he said, "The gates of hell shall not prevail against it." In every-day life he sees church-members struggling to get money, place, power, and social position, and he can but think of the craftiness, dishonesty, and trickery which he has so often seen displayed in business and political life. Furthermore, he recalls numbers of good men and women who in the business world have been the prey of the unscrupulous and designing, and who in many cases were wrongfully deprived of their property, and he reasons that their goodness and simplicity made them easy victims to their dishonest neighbor.

All these things pass in review, they all seem real to him, and he questions if evil is not more powerful than good. Arguments present themselves against dependence on spiritual means for relief; but the voice of Truth, speaking to his awakened sense, urges him to try Christian Science. Again, mortal belief says, "How can I overcome these evil tendencies, habits, and appetites? I have tried again and again to break off this bondage, but to no avail." Perhaps he has been led to believe that these tendencies were fastened on him by a law of heredity or prenatal influence; and he asks, "How can I escape from the environment and association of



years?" believing all the while that these associations are necessary to his business success.

He then asks himself: "If I succeed in overcoming my bad habits, how can I live a life of purity and goodness in such a world as this? I must earn a living for myself and family, and must gain it in the ordinary channels of business." Being honest in his desire to lead a better life, he says, "I do not want to take up any religion that I cannot live and use every day." All these and other discouraging thoughts come to him, but with divine Love leading him he goes to some Christian Science friend, who quietly and lovingly shows him that God's child never had an evil appetite or desire; that he never was in bondage to anything which would defile or degrade him; that every desire emanating from the one and only Mind is good, and is therefore a satisfied desire, bringing with it nothing but joy and peace. He is shown that the entire government of the universe is vested in God, good; that His law is the law of good; therefore the operation of all law must produce good and nothing but good, and evil in all its forms and phases is but a belief of the human mind which in reality has neither place nor power. He is told that God is his Father-Mother, his creator, from whom he inherited nothing but good, no evil tendencies or desires. He is shown that as he comes into harmony with God's law of good, nothing but good will abide with him; that the seeming errors or evils in church organizations, business, politics, and social affairs simply represent the turning and overturning due

to the activity of Truth, "until he come whose right it is," for he learns that the only power evil has is to destroy itself.

As soon as he begins to grasp the idea of God's allness and goodness, the grandeur, joy, and bliss of life in Christian Science is unfolded to his consciousness, and with it comes the knowledge that it is possible here and now to live the life of which Christ Jesus was the embodiment. With this awakened understanding he starts at the numeration table of Christian Science. The old dusty Bible is taken down from the shelf, Science and Health is purchased, and he finds the study of these books pleasant, absorbing, and satisfying, full of comfort and promise. With a continuation of this study, aided perchance by treatments and explanations from a practitioner, the evil appetites, desires, and thoughts fade away, and old habits and companions of other days drop off. Disease that has been accepted as chronic or incurable disappears; the body begins to respond to the changed thought, and friends and acquaintances begin to remark about the improved personal appearance. His step grows more elastic, his eye is clearer and brighter, and the whole world takes on an entirely new view. He finds that divine Love spares him from temptation, from old associations, or if he is tempted, gives him strength to overcome; also that he can deal with his fellow men honestly and fairly, and that he receives the same kind of treatment which he gives to others—that like begets like. He is surprised to find that the business man of large experience is looking and longing for honesty and fair-



dealing. He learns to look for and expect, not evil, but good, and he receives accordingly. If he meets with resentment, anger, or injustice, he learns how to disarm it. If he fails to secure recognition for some undertaking, or meets with a seeming setback in his progress or a rebuff in business or social life, he learns not to cast the entire blame on some one else, but to look into his own consciousness for whatever is unlike the Mind "which was also in Christ Jesus," and to cast it out. He gradually overcomes in himself rivalry, jealousy, hatred, anger, resentment, and selfishness, for he learns, as the Master said, that these are what "defile the man."

Where he was at first ashamed to say he was interested in religion, and especially in Christian Science, he finds himself talking of it to others, telling of the benefits he has received, and recommending it to friends; and soon he is offering to do what he can to help some other fellow being out of bondage to sin or sickness by treatment or by reading Science and Health to him. Then some day it will dawn on him that he has really put off the old man and put on the new, and in loving gratitude he will thank God for the truth, as revealed in Christian Science, that has brought to him this changed condition of mind and body, and also a peace and joy which "passeth all understanding."

## INDIVIDUAL RESPONSIBILITY

LAURA F. SEELY

THE writer was particularly interested in the following statement contained in the clerk's report of the annual meeting of The Mother Church, June 8, 1912 (*Sentinel*, p. 804): "There has been much to indicate that the year's growth and development have been largely due to an increased understanding on the part of Christian Scientists of their individual responsibility,—a clearer realization that the problems, both of the individual and of our church organizations, can only be solved through the impersonal, unselfish demonstration of God's unerring guidance."

It often happens that when one first comes to Christian Science for healing, he is so busily engaged in trying to solve his own problems that the larger sense of Christian Science

and what it is doing for mankind does not at once present itself to his consciousness; but through the study of Science and Health and our other literature, the desire comes to be identified with this great movement, and the next step is to join the church. Even then one sometimes is a little hazy as to just what use he can be to the cause; but when the human consciousness at last awakes to its individual responsibility as a member of this church, great growth in the understanding of Christian Science must ensue.

The individual then perceives that the responsibility of the church does not rest alone upon the Board of Directors or upon those who are called the active workers, but it also rests upon each individual member to bring out the right idea of church.



Mrs. Eddy gives us the true definition of church on page 583 of *Science and Health*, and from this we cannot help seeing that the growth, prosperity, and activity of the church increase in proportion as the individualities constituting it are awake and each is demonstrating the true idea in his own consciousness.

It is the duty of each and every Christian Scientist, no matter how pressing his own problems may seem to be, to realize daily what this right idea of church is. This spiritual idea, proceeding from and resting upon divine Principle, is under the government, control, and direction of the one Mind, God. The individual spiritual ideas constituting this perfect church, all reflecting the one Mind, having the one source of being, acting under the government and control of this one infinite Mind, must all dwell and act together in perfect harmony, in perfect accord. Each spiritual idea is in his right place and about his Father's business, reflecting the divine activity and the abundance of his heavenly Father. Thus, as we bring into our consciousness some of these fundamental truths of what constitutes, sustains, and supplies this perfect idea of church, it becomes very easy to see that there can be no such thing (God being All-in-all) as a carnal or mortal mind to disrupt the harmony of this right idea of church, nor is there any so-called mind to operate through the false beliefs of factions, mad ambition, envy, jealousy, criticism, strife, or any other evil beliefs, in order to alienate or separate any of God's ideas, and hence try to retard the growth of the church or of our cause.

No matter how much one may think he has reason to be offended with another, if he will look away from the offense and the person and try to see it is only the impersonal false belief of evil endeavoring to disrupt the united action of the church, and try to bring into his consciousness something of the true idea of church, harmony will be restored and the error fade into its nothingness. Many times it may be necessary for the individual who is striving for this true idea of church to sacrifice the belief of self and human will; but he who is willing to put aside this human will and to declare for God's will to be done, and to wait patiently for God to lead the way, will find rich blessings in store. This will inevitably bring one to the recognition of membership in the "church of the firstborn, which are written in heaven, and to God the Judge of all."

The question with each individual member of the Christian Science church should be, "What can I do to help promote the unity and growth of the cause of Christian Science?" There should be no "my church" or "your church;" but the true idea of church, through which perfect action, unity, and harmony is always expressed, should be our model. No one who knows anything of Christian Science would expect to heal a case of disease by continually going over the diseased condition, its type, symptoms, etc., telling every one about it; but it is by rising above the material, by perceiving what the true idea of God is, and eradicating from thought all false beliefs, that the healing is accomplished. So, if we would demonstrate the true church, we must not



dwell upon or rehearse past misunderstandings, personal animosities or prejudices (the imperfect models), but "we must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives" (Science and Health, p. 248).

The individual who goes to church with thought spiritually prepared, cannot help feeling an all-pervading sense of harmony; and the more this sense of harmony and peace individually prevails, the better will it be demonstrated at our services "that Christian Science heals the sick quickly and wholly, thus proving

this Science to be all that we claim for it" (Manual, Art. XXX, Sect. 7).

In reading "Miscellaneous Writings" one cannot but be benefited by the wonderful counsels, admonitions, and encouragement given to Christian Scientists by our Leader, to stand together and press forward. Nothing seemed to give her more joy than to find united action resulting in growth and prosperity; and Christian Scientists, loyal to the trust imposed upon them, each year are bringing more of heaven to earth, proving to the sick and sinning that Christian Science is an available, practical, demonstrable religion.

[Written for the *Journal*]

## "DESIRE IS PRAYER" \*

EVELYN SYLVESTER KNOWLES

To persevere unto the very end,  
 To leave no work unfinished, none untried  
 That duty seems my willing hands to send;  
 That my most earnest efforts be applied  
 When wisdom sends me forth to fare alone  
 T' uproot the tangle in life's garden grown—  
 This, my desire.

To laugh with those who leap along the way,  
 To sorrow with the languishing who mourn,  
 To sing His praises through the darkest day,  
 Thus cheering the world-weary, the forlorn;  
 And when the night shuts down, steadfast to stand  
 Beside the drooping eye, the heavy hand—  
 This, my desire.

To lift the eyes when footsteps lagging seem,  
 To bear a brother's burden, glad and strong;  
 To fear, to care for, naught within the dream  
 Save how present the right, destroy the wrong;  
 To live that angels may inhabit, too,  
 This consciousness (my home) kept pure and true—  
 This, my desire!

\*Science and Health, p. 1.



## PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, JOHANNESBURG, TRANSVAAL

LIKE many other of the branches of the Church of Christ, Scientist, this dates its inception from a service held in a private dwelling house. On the 21st of August, 1904, a little knot of six truth seekers gathered in Prince's street, Troyeville, a suburb of the South African "Golden City," and for six months after held regular services there. As the "glad tidings" spread and attracted adherents to the cause of Christian Science, larger premises were engaged in Sackes building, corner of Commissioner and Joubert streets. Not long afterward it became necessary to secure still more commodious premises, and two large rooms were accordingly taken in the United building. From that time on it was apparent that Christian Science had become firmly established, and on the 7th of February, 1906, a meeting of those interested in Christian Science was convened, at which it was decided that the time had come to organize either a Christian Science society or Christian Science church. On the following 6th of March it was resolved that a church be organized, and a committee appointed to frame rules; with the result that a board of directors was appointed, and First Church of Christ, Scientist, Johannesburg, came into existence.

On the 21st of December, 1906, in consequence of the increasing attendance at the services, arrangements were made to hold services in the Masonic hall, Jeppe street, the hall where the first Christian Science lec-

ture was subsequently delivered. The following May more suitable premises were engaged on the corner of Eloff and Joubert streets as a reading-room and librarian's office, which for a time served its purpose very well. A well-attended meeting of members was held at these premises on the 3d of May, 1909, at which it was resolved to purchase three lots, bounded by Smit, Wolmarans, and Banket streets, for the sum of one thousand pounds. Later a building committee was appointed, and instructed to have plans and estimates prepared for a church edifice. These were submitted in due course, and the committee was authorized to proceed with the building. On the 24th of September the corner-stone was laid in the presence of a number of those sincerely interested in the progress of the cause. Under the stone was placed a copper box containing a copy of Science and Health, a copy of the King James' edition of the Bible, also copies of the current *Christian Science Journal* and *Sentinel*, and a list of the members of the church. The first services were held on the 6th of March, 1910, and were attended by a large number of people interested in Christian Science.

The church building is early Christian Romanesque in style and of simple design, but substantially built of local kopje stone. The interior construction is in keeping with the exterior treatment, the whole structure indicating great stability. On the left side of the platform, raised under a



large and finely turned arch, is an organ of good tone and fairly good size. On the wall above the platform is inscribed Mrs. Eddy's favorite text, the first commandment: "Thou shalt have no other gods before me," and on the opposite wall is that sublime passage from page 494 of *Science and Health*: "Divine Love always has met and always will meet every human need." The building seats about six hundred. The fall of the ground from Smit street to Wolmarans permits of a semibasement under the full width of the church, providing Sunday school, reading, and retiring rooms.

Such is the brief history of this church, the first Christian Science

church in this sub-continent, and the visible expression of the gratitude and loyalty of those who assemble within its walls to pour out their thanksgivings and praises to their creator for blessings received through Christian Science. In 1904, when the movement first started in Johannesburg, Christian Science was hardly known in South Africa, but today almost every village has a society or a few gathered together as was this church in the early days. A very encouraging indication is the demand for our literature in the reading and recreation halls of the mines along the reef, toward which the activities of the distribution committees have largely contributed.

#### SECOND CHURCH OF CHRIST, SCIENTIST, MINNEAPOLIS, MINN.

THE healing work begun in 1884 from the reading of a copy of the text-book, and confirmed and authorized by instruction in Mrs. Eddy's classes of those early years, has never paused from that day to this, and still pours forth for suffering humanity blessings of healing for sickness and salvation from sin. Realizing the promise of this field, Mrs. Eddy had advised the formation of another church, which was organized in January, 1897, as Second Church of Christ, Scientist, with fifty charter members, all of whom had been healed in Christian Science.

The first service was held Feb. 7, 1897, in the Swedenborgian church, on the corner of Ninth street and Fifth avenue south. This little building, holding perhaps two hundred and fifty, was crowded to the doors and out upon its doorstep at the first service, and subsequent services well

filled the edifice. An afternoon service was added before a year had passed, and by June, 1898, the church, which by this time was incorporated, sought larger quarters in the Seventh Day Adventist church building on Second avenue south and Fourteenth street. Here again, within a year and a half, the crowded condition of the services necessitated removal to the Lyceum theater, at that time next to the largest auditorium in the city. This removal took place Oct. 7, 1900, though the little church was retained for Wednesday evening meetings until November, 1901, when it was exchanged for the First Unitarian church on Eighth street, which was used for this purpose for nearly two years.

The need of a definite church home was becoming insistent. In the spring of 1901 the opportunity came to buy, within a limited time, a very



desirable site most centrally located, on the northeast corner of Second avenue south and Eleventh street. A committee was formed to receive—not solicit—contributions, and within the allotted two weeks the sum of eight thousand five hundred dollars was ready and the purchase made. A little later an additional strip of land on the inner side of the lot was secured, making it possible to erect the church building without removing the beautiful trees encircling it, which had been planted thirty years before by a man who now was a member of the church. At this time the subscription committee, which had been greatly enlarged, began to hold monthly meetings, and working prayerfully, earnestly, and faithfully, continued its loving task of receiving the gifts of gratitude from those healed through the ministrations of Christian Science, until August, 1903, when the beautiful church edifice, a modified Gothic structure of cut stone, capable of seating twelve hundred and fifty persons, was paid for, a month before its completion. The dedication services were held Sept. 20, 1903, and included a morning and afternoon service and a lecture in the evening. At the morning and afternoon services the following beautiful and prophetic telegram from the beloved Leader, Mrs. Eddy, was read:

The spiritual dominates the temporal. Love gives nothing to take away. Nothing dethrones His house. You are dedicating yours to Him. Protesting against error, you unite with all who believe in Truth. God guide and guard you.

During the years before the church was finished, the reading-rooms, which were opened in February, 1900,

had been located in the down-town district, but in July, 1906, the vestry of the church edifice was finished and furnished for the Sunday school, and a suite of rooms adjoining for the reading-rooms, making the total cost of the church in round numbers one hundred and fifty thousand dollars. The growth of the congregation always increasing, twice the crowded condition has made it seem imperative for members to withdraw to form a new church; thus Second Church has always been held to an unvarying standard of church activity. The subscription committee was recalled the month after the church was completed to work for the extension of The Mother Church, also for a donation to the Concord church. After the formation of Fifth and Sixth churches its efforts were directed to the interests of those bodies.

In another way also the “divine energy of Spirit” (Science and Health, p. 249) has been expressed. In August, 1900, weekly readings of the Lesson-Sermon were begun in three public institutions, and a little later two others were included in these mission services, which have been continued during the twelve years with great fidelity and have borne wondrous fruits of healing and redemption, allaying prejudice, awakening hope, and engendering love in a marked degree. In August, 1903, a committee was formed for the distribution of literature throughout the city, often visiting weekly seventy or more stations, placing and replacing both old and current copies of Science periodicals, and it has been an avenue through which many have been brought to Christian Science. In



1911 a large *Monitor* committee was formed, which later was combined with the distribution committee, and the united efforts of these working bands result in reaching hundreds of people. As the city has grown greatly, Sec-

ond Church is essentially a downtown church, and is a center of light and healing, spreading the gospel of Christian Science, praising God, and giving honor to His prophet to this age, Mary Baker Eddy.

#### FIRST CHURCH OF CHRIST, SCIENTIST, PORTLAND, MAINE

CHRISTIAN SCIENCE was first brought to Portland about the year 1883. From this time, as a result of physical healing, interest was awakened in the subject of Christian Science, and a number who had availed themselves of an opportunity for class instruction, held meetings in their homes for the study of the Lesson-Sermon. As interest and attendance increased, it was found necessary to hold public services; consequently a room in Cahoon block, corner of Myrtle and Congress streets, was secured in the year 1894.

First Church of Christ, Scientist, was organized May 14, 1896. Soon after, Second Church of Christ, Scientist, was organized, and for a time occupied a room in Perry block on Congress street; later, services were held in the New Jerusalem church on High street. First Church continued services in Cahoon block until November, 1896, when it removed to 484½ Congress street. The first lecture was given under the auspices of First and Second churches in November, 1898, and was attended by a good-sized audience. The work progressed, and in March, 1900, First Church established a reading-room in the hall where church services were held. Second Church also maintained a reading-room in Baxter block. In July, 1902, Second Church disorganized, and thereafter its congregation

joined in worship with that of First Church. Immediately it was found that the hall then occupied was inadequate and new quarters were procured at Kotzschmar hall on Congress street. A reading-room has been maintained in Baxter block.

When the need of money for building the extension of The Mother Church was made known, this church contributed its entire building fund. A building fund was again started, and a lot for a church home was secured March 31, 1908, at 61 Neal street, in one of the most beautiful sections of the city. A building committee was then formed, plans were adopted, and ground was broken June 21, 1909. At the laying of the corner-stone, on the morning of Jan. 20, 1910, appropriate and impressive services were held. The Bible and a copy of each of our Leader's works, placed in the corner-stone, were a loving gift from the children of the Sunday school. The Sunday school room was completed with a seating capacity of about three hundred, and the first church service was held in this room on July 1, 1910. The interest and attendance has steadily increased, and the time approaches when steps will be taken for the building of the auditorium.

One or two lectures have been given each year with increasing attendance, and have been a source of great help



in promoting the progress of Christian Science in Portland. Good work has been and is being done, both by the publication committee and the committee for the distribution of literature. The large sale of literature at the reading-room is proof that it has been a valuable auxiliary in disseminating the word of truth.

There is a steadily growing interest in the Sunday school, and a good

work is being accomplished through this department of the church. Daily this branch of The Mother Church is striving to realize that the visible symbol of the true church, "the structure of Truth and Love" (Science and Health, p. 583), can only appear as the result of unity of thought and action, and that "except the Lord build the house, they labor in vain that build it."

#### FIRST CHURCH OF CHRIST, SCIENTIST, GALVESTON, TEXAS

THE early history and progress of Christian Science in Galveston was beset with many trials and vicissitudes. The most difficult problem at first was the overcoming and elimination of the false teaching that had intruded itself through ignorance of its methods. A marked interest was, however, manifested in Christian Science by the people of Galveston, so that the meetings of the little society were well attended, and good healing work was being done. But error, ever at work, began its efforts to divide the ranks and prevent the prosperity of the cause; yet, trusting in God to lead them out of this difficulty, and holding fast to the teachings of Mrs. Eddy, the faithful workers were finally successful.

The Galveston church was organized in November, 1896, with three students as members, and a small room in an office building down-town was rented for its meetings, which it soon outgrew. From time to time their numbers were added to, and by 1899 there was an average attendance of fifty at the meetings. The church then assumed the expense and responsibility of a separate building for its own use exclusively, establish-

ing, in connection with a large room for the services, a reading-room as well as a library for the sale of the Christian Science literature. It was thriving and growing rapidly, when in 1900 it met what has been regarded as perhaps its worst misfortune, the severe storm which swept over the city and whose resultant conditions were such that all but a mere handful of the church and congregation were obliged to seek other fields for sustenance, leaving only a few to carry on the work. For a time it looked like surrender, but through the noble generosity of the Christian Science churches and numbers of Christian Scientists all over the United States, God in His infinite love again blessed this little band of faithful ones.

Christian Science is now growing in Galveston as never before. At the lecture on Feb. 3 every seat in the hall was occupied and many stood. The church is experiencing similar conditions at the different services, particularly on Wednesday evenings, when the seating capacity is frequently overtaxed, so that it is now looking for a suitable location to buy and build a permanent home.



## TESTIMONIES FROM THE FIELD

THE wonderful healing power of Christian Science was manifested to me about seven years ago, when hope for relief from a miserable physical condition had almost been abandoned. I had become afflicted with paralysis as a result of overwork, worry, and stomach trouble, and had reached a condition where I could walk only with great difficulty. Any attempt to take a step of the usual length only aggravated the trouble, and so I dragged myself about as best I could, meanwhile suffering incessant pain.

I was able to eat only the simplest of infant foods, and had become greatly emaciated. This condition had continued for a year, during which time I had been under the care of several physicians, one a specialist of note, and had faithfully tried all the various remedies that had been suggested by both physicians and friends, only to realize that I was growing rapidly worse. A long sea voyage was also advised and taken, but I returned from it with no change for the better.

Realizing that my condition was depressing to my family, my little boys complaining that papa never romped with them any more, I decided to visit the middle West in the hope that the hot humid climate of mid-summer would benefit me. It was while spending a few days in Peoria, Ill., that I met a gentleman who, one morning, after an acquaintance of two or three days, asked me if I was not afflicted with paralysis. I replied that I was. "Well," said he, "I am

not a Christian Scientist, have never read the literature or attended a meeting, but there is a man in this city who was so ill that he had to go about on crutches, and he is now a well man, and I am told Christian Science cured him." He then tried to make me promise him that if he verified the report as given, I would also give Christian Science a trial. He was so insistent that I finally agreed I would do so, though it was with hardly any hope that the report was really true, or if so that I would receive a like release from my sufferings. He lost no time, however, in reaching a telephone and calling up the gentleman's residence. He was not at home, but his wife said that not only was the report true, but that she also had been healed of a malignant growth. - He obtained the name of the practitioner and insisted upon conducting me to his office at once. I had given him my promise, so I went with him, but I told him a few minutes later, and the practitioner also, that if my healing was dependent upon much faith, I feared the treatment would not be very successful in my case.

I shall never forget the quiet assurance of the practitioner, or the love and compassion which I could see that he felt for me. Patiently he told me of God's infinite care and protection and of man's true relationship to his Maker, and when after the third or fourth treatment I again felt activity beginning to be manifest in the palsied members of the body, I knew that Truth had been



revealed for me and that freedom was at hand.

At the end of two weeks—I had fifteen treatments, to be exact—I was dismissed as healed, and I could run and jump again like a child. I knew then that God's presence and power are available to mankind today even as they were nineteen centuries ago, and my heart is filled with gratitude to Mrs. Eddy, through whose unwavering faith and understanding of infinite, ever-present Love, there has again been brought to suffering humanity the truth that Christ Jesus said would make us free.—*Arthur W. Fisher, Los Angeles, Cal.*

For many years I have received blessings without number from Christian Science, so lovingly unfolded to us by our dear Leader, Mrs. Eddy, in "Science and Health with Key to the Scriptures." It was not, however, until recently that I had it brought sharply to my remembrance how selfishly I have been withholding the testimony of my wonderful healing and the experience leading up to it.

When very young, a terrible illness came upon me, affecting every organ in my body. I was then living in a village where there was a worthy physician and surgeon, but he soon exhausted all his skill and said I must be moved to a city for more expert medical treatment. This was done, and after examination by two eminent surgeons, I was taken to a private hospital and operated upon. After several weeks of terrible suffering, I was sent home in a most serious condition, and in four weeks was so much worse that they again took me to the hospital; but it was then so

crowded that I was left at the home of a friend to await my turn. This friend, herself the wife of a physician, had found *materia medica* unable to meet severe illness in her own family, and she had several years before been healed in Christian Science. She began to tell me of its wonderful truths, and I drank it all in like the hungry child that I was; but although I was so under the control of *materia medica* that I could not seemingly get away from it, I never forgot the beautiful things which this dear woman told me, and I have always felt that the truth she gave me kept me alive until I found my way into the kingdom.

In about a week after my arrival at her home I was taken to the hospital, where, after an examination, they pronounced my case hopeless without another operation, and then added that I was too ill to undergo anything of a surgical nature; so I was taken home to die! Terrible spasms came over me many times a day, and I overheard the doctor telling my mother that the end would come in one of these, accompanied by symptoms which are too dreadful to think of or mention.

In face of all this, however, I kept repeating over and over again the statements of truth which the Scientist friend had given me. Then I learned of a lady in our village who was interested in Christian Science, but as she had been so recently healed, her understanding was too limited to treat my case. I, however, saw her occasionally, and always felt encouraged by the sweet thoughts she expressed; and to her my gratitude always turns, as she certainly con-



tributed largely toward my healing. I often told her how I longed for treatment, but that my family all thought when I asked for it that I was losing my mind, so that to send to the city for help in Christian Science seemed impossible.

I was a mere shadow of my former self, and I was never free from torture. I only mention this to show how desperate, according to material sense, was any hope of relief even, and how wonderful was my healing. One day the looked for presented itself. I happened to be alone when I felt one of these attacks coming on, and I repeated over and over again all the statements of truth which I had learned from these two ladies; but the error was very aggressive this time, and the supposedly fatal symptoms all began to appear. It never occurred to me to call any one to my aid, but my whole heart went out to God, and I cried aloud, "O God, when so many can have Christian Science and they won't take it, and I want it so much, why cannot I have it?" The tempter whispered, "It is too late, and there is no Scientist in your town." I boldly answered: "Now is the time to prove Christian Science. If it is true, it will stand any test, and if God is all-power, He can bring some one from the ends of the earth right to this room, if it is necessary to have some one here in order to have me healed." I had no sooner spoken than there was a gentle tap, the door opened, and the lady referred to as interested in Christian Science came in, and said that a practitioner from another place had just come to visit her, and that they were on their way to her home from the

train, but that she had felt impelled to stop to see me.

Already I was mentally praising God for healing me, as I knew He would. Yes, I did know it, although to sense every symptom was still there! The lady asked if I wanted a treatment, and I said that I certainly did. It was given, with the result that I was instantaneously healed. I was filled with gratitude, praise, and absolute confidence. Tears of joy streamed from my eyes, and I knew that God is all-power, and that He had been right there all the time. Words can never express my feelings at that moment. I gained each day, and faster than any one can imagine, until in a short time no one would have dreamed that I had ever been ill.

My healing has been perfect and permanent, for the illness has never returned in any form. The circumstances are well known by many of our most active workers here, who remember my being brought to the services when seemingly beyond all material help. My case was also brought before the State Medical Association and written up in one of the medical journals. I was not only healed instantaneously of the organic troubles, but was so uplifted mentally as to be able to do healing work at once, the cures being as instantaneous as my own had been. Afterward came the "valley" experience, and the endeavor to ascend the mountain this time more slowly.

I shall never cease to be grateful for this healing. Truly, before we ask He hears us, and while we are yet speaking does divine Love answer. My whole family and many friends came



into Christian Science through my healing, and I have seen almost every form of sickness healed and many cases of sin overcome through this blessed truth brought to us by our beloved Leader, Mrs. Eddy. My gratitude to God for her and for all the blessings that He so richly pours out to us, is unbounded.—*Winifred B. Thomas Clarke, Cleveland, Ohio.*

I HAVE much reason to be grateful for the blessings I have received through Christian Science. I was undergoing confinement in an asylum for the second time, and suffering from melancholy brought on by the drink habit and a violent temper, when the subject of Christian Science came under my notice. My wife had a severe nervous breakdown, accompanied by great depression, about three months after I left home. Having heard about Science, she took treatment from a practitioner, who at her request also gave me absent treatment, keeping me supplied with the literature of the movement. I made this my constant study, and on being discharged, "recovered," in June, 1911, nine months afterward, my sufferings from asthma and serious heart trouble had left me. My former cravings for drink had also gone, together with the tobacco habit. I at once began to attend the Sunday services, also the experience meetings on Wednesday evenings, and became a constant visitor to the reading-room. My wife has likewise greatly improved, and we find great help in reading "Science and Health with Key to the Scriptures." We fully realize our indebtedness to our Leader, Mrs. Eddy, through whom God has

brought anew the Christ-healing to us. Assuredly, "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

Christian Science has certainly done much for me, whereof I am truly glad. For more than thirty years I had been searching for a concept of God that would satisfy my spiritual cravings, one that would harmonize with reason and remove doubts and fears; therefore divine Science, coming to me at such a critical juncture in my history, presents itself as the green oasis in the desert of my experience. Its teachings bring to me a happiness, a peace, a spiritual repose far surpassing aught that has hitherto come across my mental vision. In addition to the Bible I have now Science and Health as a daily companion, and in the light of its teachings I discover that "old things are passed away; behold, all things are become new."

I feel deeply thankful, too, that God sent to the world such a spiritual teacher as our revered Leader. With the Word of God as my guide I will not fear, knowing that Truth and Love will help me to rid my consciousness of all that is unlike God, good. Truly may I close by saying, He doeth all things well.—*William Nuttall, Rochdale, England.*

I THANK God every hour of the day for what He has done for me, and am grateful to our dear Leader for showing us the way to the Christ-healing through Christian Science. In the spring of 1911 I was feeling very poorly and quite depressed, was losing flesh, had no appetite, and there was



a markedly run-down condition of the system. In the mean time I discovered a painful enlargement in my left side, below the waist line. I went to our family physician for treatment, who examined me and said there was an obstruction of the bowels, told me what to do, and gave me medicine to take. I followed his directions for three weeks, but was no better, and the enlargement was increasing very rapidly. I then went to a very eminent physician and surgeon who was a stranger to me. He looked at the side, then called in another doctor, and they both pronounced the trouble a malignant growth and said medicine could not reach it. They also said there could be no operation performed; all that could be done would be to use the X-ray.

The first of these doctors wanted my son to call at his office that afternoon, which he did; and the doctor told him that the growth was very large, that nothing could be done except to administer an opiate to deaden the pain, but that my time would not be long. I telephoned to my daughter, who lived in Rockford and was a Christian Scientist, to come to me, and in riding over from the train my son told her what the doctor had said to him. She then asked him why we did not try Christian Science, but he replied that he had no use for it. She asked what he intended to do, and after thinking a while, he said: "Let mother decide for herself." My daughter came in and denied the mortal evidence, and before she left for her home I said I was going to take Christian Science treatment, and made an appointment for the next day.

In my first treatment I was as-

sured by that humble and faithful disciple of Christ that I would be healed, as I was God's child, and I believed what she said, never doubting for a moment. I took treatment daily for thirteen days, and on the Sunday before Memorial day, 1911, I lay down and had a very refreshing sleep of an hour or more. When I awoke I felt that my clothing was saturated, and I called to my granddaughter to assist me in removing it. She asked her father to send for the doctor, but I said there was no need to send for any one—I knew that I was healed! The outward evidence which presented itself was an incision three inches long, with a deep gap in the center, and it was as straight and smooth as though from a surgeon's knife.

My son came to me the next morning at five o'clock to see how I was. I said, "I am happy; now go to your work and do not worry about me, for God is taking care of me today." I had hardly slept that night, I was so overcome with joy and thanksgiving for the change that had been brought about in so short a time. Who can doubt Christian Science or God's power to heal? I wondered how that cavity would heal up, yet I knew that the power which had brought it about would heal in its own way, and in a short time scarcely a mark was left to tell the story to mortal sense. There was no trouble from it in any way. Our family physician has since said that he knew what the trouble was, but he did not have the courage to tell me.

I trust these few words may encourage other afflicted ones to reach out for this spiritual healing, and



that my experience may help to dispel all doubts and fears in regard to the divine power to heal.—*Mrs. M. S. Irwin, Elgin, Ill.*

REGARDING enclosed testimony, am pleased to be able to vouch for its veracity with the exception of the name of the disease, which should be carcinoma, as the doctor's prognosis was founded on the malignant nature of that disease. I saw it soon after the climax and advised as to the proper dressing, and saw it twice later during the unusually rapid disappearance of all manifestation.—*R. R. DeWitt, M.D., C.S., Elgin, Ill.*

[Translated from the German]

AFTER a long period of silence I feel impelled to testify to the manifold blessings which my dear ones and myself have experienced through Christian Science. About a year and a half ago my wife suffered with a serious disease, the cure of which was doubted by the physicians. Our condition was one of dull despair, but "man's extremity is God's opportunity." A friend advised me to turn trustingly to Christian Science, of which I had never heard before; but I followed his advice, and asked a local practitioner to take up treatment for my wife. Our hopes were not deceived, as there was a gradual improvement from the start, and treatment continued for about two and a half months resulted in a perfect healing.

Since then we have had frequent occasion to appreciate the blessings of Christian Science. An aunt was healed of severe rheumatic pain within a very short time, and our little

daughter of whooping-cough. Divine Science also brought relief and improvement to my seventy-year-old father-in-law, who had an apoplectic attack in the summer of 1911. This fills us with a sense of joy and gratitude to God, the all-loving Father, and also to the revered Founder of the Christian Science movement, Mrs. Eddy, who discovered and demonstrated the truth of spiritual being as brought to the world by Christ Jesus.

And how can we best show the sincerity of our gratitude? Shall it not be through striving, with watching and prayer, to follow the teachings of our Master, Christ Jesus, and our Leader's revelations referring thereto? to put them into practise, that we may be not hearers only, but also "doers of the word"?—*Ernst Eggimann, Bottmingermühle b. Basel, Switzerland.*

IN gratitude for many blessings received, I give this testimony. For several years I suffered greatly from nervous troubles, with loss of voice, defective eyesight, and from internal complaints. While in this weak condition, our only child suddenly passed on, and the grief and shock eventually brought on so-called spinal meningitis, which left me paralyzed. All known remedies were tried, and after twelve months of medical treatment I had partially recovered the use of my limbs and speech, I could stand up but not walk, and two physicians said that I would always be an invalid.

At this time my husband went to visit friends in Darlington, and when he told them of my condition they



recommended Christian Science. He brought home the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and said he felt convinced that if we would read and study the book, much good would result, and healing would be found for us both. We read and reread many passages, but were so steeped in *materia medica* that we could not understand nor fully grasp their true meaning. While mortal mind was waging war against Truth, our friend from Darlington came to visit us, and my gratitude is indeed great for the kind way in which he set to work to help me. God was truly with us. His omnipotence was both seen and felt, for on the second day I had a walk of ten minutes, the first in fifteen months, and the next day I walked still farther. I went to meet my husband when he was coming home, and not expecting to see me, with joy and gratitude he exclaimed, "God is good." I realized that God is indeed the only physician.

I am quite able to walk now, and am daily striving to overcome all the false beliefs of mortal mind. Quite recently I have passed through deep waters, and am now alone; but I had learned, and realized in divine Science, that no harm could come to God's child. All fear was dispelled through the consciousness that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). Grief and sorrow also were assuaged with the knowledge and understanding that there is no death, but that God is Life. I have had many proofs of the power of divine Love, have been wonderfully strengthened and sustained, and given

that peace "which passeth all understanding."

For all the blessings I have received, I am deeply thankful to God; also for the spiritual inspiration gained through the study of Science and Health; and I pray that I may daily show my faith by my works.—  
*Mrs. Margaret Dennis, Darlington, England.*

IN the Preface to "Science and Health with Key to the Scriptures" by Mrs. Eddy we read (p. vii): "To those leaning on the sustaining infinite, today is big with blessings," and I can testify that this statement has been proven true in my experience. Two years ago, sickness and trouble brought us into Christian Science, that is, to a better understanding of the truth about God and man. A practitioner explained this teaching to us, and through patience and perseverance on her part we are now happier and better in every way. Since that time we have had no medicine of any kind in the house. We have three children, but the baby was born after we took up Science, and he has never had any material remedies.

Some time ago, my sister, who is not a Scientist, after undergoing an examination, was pronounced by the doctors to be in a very critical state. She had a goiter, and they stated that an operation must be performed at once. She was in a very nervous, run-down condition, but she was told that if the operation were delayed, it could not be done at all. Upon hearing this, I wrote to the Scientist who had helped us, and she began treatment for my sister at once. In about



ten days my sister arrived at the hospital, where she underwent the regular course of examination; but her heart was pronounced in perfect condition, and the goiter had become of little consequence.

It is difficult to tell how thankful we were and are every day for this healing truth, but we have a deep feeling of gratitude to God for the blessings received in Christian Science.—*Sydney A. Talley, Columbia Falls, Mont.*

I AM glad to testify to the efficacy of Christian Science. Some time in the spring of 1910, our little girl had an abscess in her ear. At first we did not know what the trouble was, as she was teething, but after the discovery of the abscess she was treated by a practitioner and was completely healed in a short time. She has never had any trouble with her ears since.—*David B. Talley, 2d Lt. U.S.A. Ret., Columbia Falls, Mont.*

NINE years ago, shortly after the birth of a little son, my health began to fail. The first warning came as an intestinal trouble. For five long years, though under the loving care of a devoted family, trained nurses, and skilled physicians, my health grew steadily more feeble. Each year I took stronger and more nauseating drugs for a most painful form of bowel trouble, with less and less help therefrom. My eyes failed me, it being discovered that I had serious structural defects; and even though I wore glasses constantly and used my eyes very little, I was subject to severe headaches, which were increasing in frequency and severity. Moreover,

one limb troubled me exceedingly when I stood or walked, the result of a condition from which I suffered at the birth of my second child; and added to this I was for three years extremely nervous, until four years ago I was daily cursing God and man, for I was hopeless. I had, it seemed, tried everything, doctors of the regular school of medicine, specialists, operations, etc., and always with the same result,—never more than slight temporary relief, and then a deeper and deeper slough of despond.

At last, because I wished to quiet the demand of one of my family who desired me to try some other method of cure, I said I would try Christian Science, because that was at hand and it was probably as good as any. In this mental state, and with almost no knowledge of what Christian Science teaches, my healing began. I was healed instantaneously of the bowel trouble. My glasses were thrown away in less than a week, and in six weeks I was a well woman, able to take up the full charge of a family and a large house; and best of all, I had learned that the God I had cursed was only a myth, and that there was a God I could bless, a God who is Life, Truth, and Love, omnipotent good, and who is with me every hour, to help to save and to heal from the man-made beliefs of sickness, sin, and death.

For these first healings, and this awakening to the glory of God and man as made in His image and likeness, as well as for the healings and help of four years crowded full of freedom and happiness, I wish to express my gratitude to God, and my thanks to Mrs. Eddy, who made the



way so plain through her text-book, "Science and Health with Key to the Scriptures," for all who wish to know the truth, and for having been so lovingly guided along the way of Life.—*Edith Mills Smith, Beverly, Mass.*

[Translated from the German]

I DEEM it my duty to testify to having been lifted out of severe illness in a wonderful way through the ministrations of Christian Science. I had suffered for some time with a kidney trouble, which resulted in dropsy in its incipient stages and much disturbance of the heart action. A physician finally stated that there was a serious affection of the heart, and the attacks of weakness recurring continually, drove me almost to despair. Although I did not do any kind of work and had the best of care, and strictly observed the medical prescriptions, there was no improvement, neither did a five-weeks stay in the mountains induce a change for the better; on the contrary, a state of serious mental depression was added, and the second physician whom I had to consult pronounced my case to be incurable, thus robbing me of every hope. Besides this, daily increasing debility set in, with sleeplessness and lack of appetite.

I then heard of the teachings of Christian Science through a lady with whom I was acquainted, and decided to try it as a last resort. I did so, and the result surpassed all expectations. Although from the time treatment was taken up in Christian Science I had to discard all material remedies, I had a refreshing sleep of several hours' du-

ration after the first treatment. The attacks of weak heart action became less frequent and diminished in severity, and finally ceased altogether. Even the vehement emotion caused by my father's sudden decease did not noticeably affect my condition. When, some time later, the physician made an examination, he was hardly able to conceal his astonishment regarding the favorable course of my illness, and all our acquaintances expressed their surprise at my rapid improvement.

I am now completely restored through God's power and the understanding of Truth, and am desirous of once more expressing my sincere gratitude for Christian Science and its wonderful healing ministration, based on Love divine.—*Frau L. Scholz, Berlin-Friedenau, Germany.*

I WAS operated on for an abnormal growth on the breast, but the disease returned. I then had one treatment in Christian Science from a practitioner, and also read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, with the result that I am perfectly well.—*Mrs. Effie Kennedy, Chicago, Ill.*

It gives us great joy to tell what Christian Science has done for us. Before we understood its teaching we seemed to have our full share of trouble and difficulty. We had a very sickly child who had convulsions every ten or fifteen minutes for twenty-four hours at a time. We employed one doctor after another, until we had had seven of them. One of the best doctors in the city came to see our child, but he said he would



not undertake to cure a disease that had never been known to be cured. He also said we could read of it in the Bible, but that there never was any cure for it.

After the doctor left, I asked God to take my child rather than have him suffer so; and after that I felt comforted. Then my husband told me of a famous doctor, and we had him treat our boy for five years; but he did not improve. The boy was then eight years old, and a few days later, when I was telling a friend how badly we felt about him, she asked me why we did not try Christian Science. So I took the child to a practitioner, who said, "Your child need not suffer, for God is All-in-all, and you must trust to Him." I took the boy home to see what his father thought, and to get his consent to have him treated in Christian Science. We then wrote for the practitioner to treat him, and he was cured in a week. This healing was over two years ago, and the child has been well ever since.

We had been brought up in a Christian way and were always praying for our child to get better, but our prayers did not seem to be answered until he was treated by Christian Science. We are deeply thankful for all that this truth has done for us. Words fail to express it, but they that love will understand. — *Mrs. George Etta, Ibapah, Utah.*

So many blessings have come to me through the wonderful healing power revealed in Christian Science, that I feel it a duty as well as a privilege and pleasure to give this testimony. When this message of truth was first brought to me, it

found me in quite a hopeless condition, having suffered from childhood with what *materia medica* diagnosed as lung trouble. After having spent some time in the South in search of health, also after trying physicians of different schools and receiving very little relief and encouragement, I can joyfully say that after a few months' study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was entirely healed of lung trouble; also I was healed of deafness of the right ear, which was supposedly caused by a severe attack of fever, and which had been a source of great annoyance to me for several years. Soon after I took up the study of Christian Science, I was enabled to discontinue the use of glasses, which specialists had said it would be impossible for me ever to do. I was also healed of female trouble, a bowel disorder, and an extreme nervous condition which had been the cause of untold suffering and unhappiness.

It would be impossible to recount all the blessings derived from this healing truth, as I have been benefited physically, morally, spiritually, and financially, and it would be difficult to find words to express, even in part, the love and gratitude I feel toward our beloved Leader, Mrs. Eddy, for giving to the world this new-old truth which is enabling me to gain a spiritual understanding of the Bible; that the great Physician is always with us, ever ready to heal and to save, and that "with God all things are possible." I am indeed thankful to God for the understanding I have gained, which enables me to prove daily and hourly that "Truth is re-



vealed. It needs only to be practised" (Science and Health, p. 174). It has also been a source of great pleasure to realize that Christian Science is not alone for a favored few, but that "whosoever will" may come and drink at this fountain of living water.—*Mrs. Agnes S. Musselman, Wilkes-Barre, Pa.*

WE were spending the summer of 1910 at Asbury Park, N. J., when our boy, who was eight years old, developed symptoms of a nasal growth which seriously interfered with his breathing, and also caused an aggravated condition in his throat of which he complained not a little. Two physicians of standing in different western cities had previously declared, after examination, that the growth in the nasal passages would have to be removed by a surgical operation, as that was the only remedy. A Christian Science practitioner in Asbury Park was appealed to for help, and a few days after treatment was begun the child had a severe nosebleed, during which the growth came entirely away, being plainly noted at the time by me. The relief to the child was immediate, and there has been no recurrence of the trouble. For this evidence of the absolute and complete healing power of divine Truth we are deeply grateful.

This same child was supposed to have been born with an incurable heart trouble. Physicians and surgeons of high standing in their profession were unable to offer any hope of effecting a cure, some of them saying the child could live only a short time, while others declared he might live for a year or two. His general

physical appearance was that of a child in a weakened and somewhat emaciated condition. All hope of relief from material means being abandoned as a result of the statements of the physicians, recourse was had to Christian Science treatment, and in a short time the boy was completely healed. Today he manifests health and is pronounced almost physically perfect, for he is especially active in all sports indulged in by boys of his age. He regularly attends the Christian Science Sunday school.—*Anna L. McGrath, Allston, Mass.*

I HEREBY certify to the correctness and truth of the above testimony.—*George B. McGrath, Allston, Mass.*

I OFFER this testimony with a heart filled with gratitude for blessings received. About six years ago I became interested in Christian Science because of its healing power. I had been confined to a dark room on account of serious trouble with my eyes, when a member of my family, a physician in a large city where we then resided, took me to a celebrated eye specialist; but he could not help me and gave me no encouragement. I was obliged to try another, and this one had several pairs of glasses made for me, but I could see better without them. When he gave up my case he told me that I would never be able to read, write, or sew by artificial light. I rebelled against being obliged to remain in a dark room and in distress, when others whom I knew had been healed of serious troubles through Christian Science. With this thought in mind I went to see a friend, who told me of this healing truth. She



said that all things were possible to God, and that the healing was accomplished through prayer and the right understanding of God. This came like a benediction, for it seemed to me that of all afflictions, that which affected the eyes was the greatest.

About this time the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was presented to me as a birthday gift. I began reading it one evening, and before I was aware, it was eleven o'clock. This was the first time in many weeks that I had been able to read, but the very first words in that book meant much to me: "To those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii). These words are still my strong defense, and every day I recall them. I continued the reading, and before I had read the book through I was healed, not only of the eye trouble but of biliousness, from which I had suffered since childhood.

While I now believed in Christian Science and attended the meetings and Sunday services, I did not seek a larger understanding until about two years ago, while visiting a friend who had become a devoted student of this truth. To this friend I expressed my desire to gain a fuller understanding of Christian Science. Her advice was to read all the Christian Science literature, and she referred me to our Leader's words: "Working and praying with true motives, your Father will open the way" (Science and Health, p. 326). Since then I have worked more earnestly, and our heavenly Father has indeed opened the way, for I have been healed of

bunions which caused me torture, so that I could scarcely wear any shoes. I am, however, happy to say that through my understanding of Truth the ailment has entirely disappeared into its native nothingness. I have proved for myself that Christian Science can and does heal every disease, but to accomplish this we must work mentally and spiritually. We cannot say, "Go thy way for this time; when I have a convenient season, I will call for thee." Now is the time, today and every day, if we would gain a larger understanding of this truth which makes us free from bondage to disease and discord. Some days may seem dark and dreary, and it is then that we must work more faithfully.

The text-book has been my only teacher up to the present time, and through its teachings I have been healed of many ills equally as serious as those mentioned above. Christian Science is indeed a "pearl of great price." I have learned from it that God is "a very present help in trouble," and for this and many other blessings which have come into my life I am most grateful to divine Love. —*Mrs. Marie H. Reese, Winnipeg, Canada.*

THE first time I ever entered a Christian Science church I did so under protest. A dear sister was to become a member, and while I was glad that she was at last connecting herself with a church, I was not very well pleased with her choice. I was at that time a teacher in a Sunday school of another denomination, as well as a member of that church, but I felt it my duty to be present on this occasion. I knew something of this



religion, but was prejudiced, and had no desire whatever to investigate its teachings. In a short time, however, I was obliged to acknowledge that something was effecting a great change in my sister, and I consented to attend a Wednesday evening meeting. This service was indeed beautiful, and later I found myself enjoying the morning services.

Soon after this I experienced a wonderful healing, with this sister as my practitioner. While on my way to church one Sunday morning, I was suddenly seized with a severe pain, which continued throughout the service. On reaching home I went directly to my room, saying nothing of my condition to my parents, and threw myself on the bed, remaining there until dinner was announced. I then got up; but as soon as I stood on my feet the pain increased so that I fainted. By evening, however, I was able to join the family on the lawn, though the next morning found me in a serious condition. When on Tuesday I was seemingly worse, my mother became very much alarmed, and wished a physician called. I felt perfectly safe, however, and requested my sister, who had thought that perhaps an experienced practitioner should be called, to continue the work she had been doing for me. From that time on I began to improve, and by Thursday evening I was able to walk slowly to the car to meet my sister, though my body was still very sore and very much swollen. The next Monday I, with my mother, left on a vacation trip.

While we were away, my sister wrote me of the sudden and severe illness of a dear friend. In every

detail her attack corresponded with mine. In her case, however, two physicians were called and a trained nurse was engaged. The physicians decided, after a consultation, that my friend had appendicitis, and in her case it was almost three months before she was able to resume her home duties. The same condition over which the physicians labored so long in the case of my friend, and which caused her so much suffering, had been quickly and beautifully overcome for me by Christian Science treatment and without the use of any material remedy. After the first two nights I had slept as usual, and on Tuesday morning following the attack, the cleansing which is deemed necessary in such cases was brought about for me by the power of the Word.

This is only one of many healings which we have experienced in our home, concerning which many pages might be written. Troubles which the medical profession are powerless to remove have been quickly overcome under Christian Science treatment, and harmony now reigns where once all was discord. For all of this I am deeply grateful, and sincerely trust that my life may daily express my gratitude.—*Dora I. Nelson, Walnut Hills, Cincinnati, Ohio.*

It was over two years ago that a case of sickness came under my notice which was overcome by Christian Science, quite a new thing in our home. My brother fell into a troublesome condition with his throat, which was badly inflamed. When eating, he found great difficulty in swallowing, and it was pitiful to hear him talk.



This caused great distress and anxiety to us all, fear of the law being the prevailing element; and that alone was enough to hinder any one from making progress. Finally, we came to the conclusion that some outside help must be sought, and we proposed a doctor; but fortunately my brother would not hear of this, so we decided to put him under the care of a Christian Scientist. I took him to the house of the practitioner in the morning, explained what I thought was needed, and then went to my work. When I returned home at night I was informed by my mother that my brother had gone to rest after coming home, and had declared he was healed. On the following morning, I am delighted to say, I could see that he was healed, as there were practically

none of the old symptoms left; and in the course of a few days he returned to his work.

As soon as this healing took place, fear and all discordant conditions disappeared in the family. On behalf of my mother and the others, I would say that we are very thankful to God for Christian Science, and for the peace and happiness which it has brought into our home; and to the stranger I would say that this particular proof of the power of Truth has given me great confidence that error can be overcome when a case is placed in the hands of an honest, faithful student of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.—*F. W. Anderson, St. Albans, Christchurch, New Zealand.*

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### CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

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### CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

The annual per capita tax, of not less than one dollar, is due June 1, the beginning of the fiscal year of The Mother Church, and is reckoned from that date, whether the admission was in June or November. All remittances in excess of the amount due in accordance with the by-law, will be credited for the current year, unless otherwise specified by the sender.

Please do not send paper money through the mail, except by registered letter; a postal money order, made payable at the Boston post-office, an express order, or a bank draft, is preferable.

To facilitate the work of the Treasurer, please advise him promptly of any change of name or address. No charge is made for this service.



# THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY  
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK  
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN  
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT  
*Associate Editors*

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## EDITOR'S TABLE

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JESUS epitomized his mission to mankind in the single brief sentence from the book of the prophet Isaiah which he read in the synagogue at Nazareth the first Sunday after his return to the home of his boyhood, declaring its fulfilment as the office of Christ in himself: "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." It was to this same end that he commissioned the little band of disciples whom he later sent out "to preach the kingdom of God, and to heal the sick;" and that this work was to be continued is evidenced in this all-inclusive statement: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

Had the good work so well begun by the early church been continued, one can but believe the status of Christianity would be vastly different from what it is today, and that had the Master's command been obeyed in its entirety, there would have been a unity of purpose instead of the doctrinal divisions so much deplored and to overcome which so much effort is being put forth at the present time. And yet "the way" was again revealed with the discovery of Christian Science in 1866, and it was "to organize a church designed to commemorate the word and works of our Master, which



should reinstate primitive Christianity and its lost element of healing" (Manual, p. 17); that a little band of students of the Christ Science discovered and taught by Mrs. Eddy came together thirty-four years ago, and the Church of Christ, Scientist, entered upon its mission to humanity.

The work so quietly begun has grown by leaps and bounds, and has demonstrated that it is indeed the truth that makes free in the multitudes all over the world who, through its beneficent ministrations, have been freed from sickness and redeemed from sin. So great was her faith in the unbounded efficacy of the rediscovered Principle and rule which had governed the healing works wrought by the Master and his disciples, that at the time of the dedication of The Mother Church in 1894, Mrs. Eddy wrote these prophetic words (Pulpit and Press, p. 22): "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists."

In the years which have since ensued, proofs have not been wanting that slowly but surely the Christian world is awakening to the truth of Mrs. Eddy's declaration that the power of Truth to heal and to save, the demonstration that "with God all things are possible," had not lapsed with the ages but is a present-day actuality, and her contention that Jesus' promise to his disciples that works of healing should be among the signs betokening "them that believe" is being fulfilled in the healing of sickness and sorrow and the redemption from all manner of sinful habits which is daily being accomplished in Christian Science. It is seldom, however, that the responsibility for the lack of belief in and obedience to the Master's commands is more frankly acknowledged than in the following excerpt from an article in *The Christian Work and Evangelist*:—

"An editorial note in a certain religious paper speaks of the 'craze for healing,' cautions against laying 'too much



stress on mind-cures,' such as those of the Emmanuel movement, insists that it is 'the soul' which is of paramount importance, and relegates healing to doctors and 'preaching, teaching, and saving souls' to ministers. If we may justly speak of the present roused interest in religious aids to health as 'a craze,' we shall be forced back upon the conclusion that that was also a craze when the multitudes pressed upon Christ with their woes and he healed them every one. If it was a craze, he still met it by satisfying its desire for relief. He preached, but he spent much of his time in healing the sick. He taught his followers to preach, but he equally taught them to heal. He never indicated that either duty or either power would cease; and our inability to heal as he did is no more justification for our abandoning all healing to others, than our inability to preach as he did would excuse us for transferring this responsibility also to another class."

When mankind had for centuries believed itself doomed to endure suffering and lack and woe as the will of an all-wise God, there is little wonder that a "craze for healing" has developed, and that the teachings of Christian Science, substantiated as they are by thousands of authenticated cases of healing, should today be meeting with such ready acceptance. Too long have men striven to reconcile the apostolic teaching that God is Love with conditions as they knew them, and they may well rejoice when in their own experience they have proven that the Father who is good and only good does hear and answer "the effectual fervent prayer" which Christian Science has again made available. In "Pulpit and Press" (p. 22) Mrs. Eddy writes: "When the doctrinal barriers between the churches are broken, and the bonds of peace are cemented by spiritual understanding and Love, there will be unity of spirit, and the healing power of Christ will prevail." The responsibility for the accomplishment of that unity of thought and purpose for the welfare of humanity which Mrs. Eddy foresaw as possible is incumbent on the adherents of Christian Science, for in the faithful application of its teachings there is healing for discord of every kind.

ARCHIBALD McLELLAN.



ALL worthy thought of God as divine intelligence attributes purpose and not chance or fate to His activities, and unless He were dualistic, the union of good and evil, His will must be one and wholly good, since the wisdom and immutability of God interdict the thought of any shifting of His purpose. Christ Jesus expressly declared that he came to do his Father's will, and from this we can but conclude that the doing of the Master's work for mankind, the healing of sickness and sin, not only must have been, but must forever be, the will of God, and that men should now attain to that exalted state of freedom, of health, and of spiritual supremacy into which Jesus was ever seeking to bring them.

This assurance of the will of God, as expressed in Christian Science, brings immediate uplift to those who desire to fulfil its behests. They can take their stand with Paul and say, "If God be for us, who can be against us?" They can feel the inspiration of achievement in all the steps by which it is reached, and thus enter into the joy of their Lord, at the very beginning of their ascent. Moreover, a desire to do God's will must pertain to every man who believes in God at all, for to be indifferent to the will of the omnipotent being whom one regards as the source of life and of all good, would mean indifference not only to the noblest human instincts, but to all worthy self-consideration and hope of happiness, and the crass imprudence of such an attitude would argue at once for its abnormality.

It is manifest, however, that to do the will of God one must know what that will is, and the differences, not to say contradictions, of Christian belief respecting this matter, explain much of the strife and contention of Christian history. Thinking of this, one is impressed with the incongruity attaching to the assumption that a supreme authority would exact obedience to its unexpressed and indeterminable will. Such a condition would at once beget a sense of unreasonableness and injustice, and when we remember the insistence and emphasis with which specific and continuous obedience to God is demanded upon well-nigh every page of Scripture, we must conclude that the requirements to which we are to be con-



formed are definitely knowable. Nevertheless, this thought of the impossibility of knowing God's will obtains very largely even in present-day Christian consciousness, and doubt respecting duty, the divine requirement, has precipitated a tragic dilemma and hesitation at the crises of unnumbered heroic lives. "O that I might know" is the cry of many a noble heart, and Christian Science renders the spiritually aspiring one of its most valuable services in making it clear to thought that the will of God is intelligible, and in pointing out the way of its determination.

Speaking of the order of her own advance, our Leader has said, "I knew the Principle of all harmonious Mind-action to be God, . . . but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration." Respecting the place filled by revelation in this experience, she adds, "When a new spiritual idea is borne to earth, the prophetic Scripture of Isaiah is renewedly fulfilled: 'Unto us a child is born, . . . and his name shall be called Wonderful'" (Science and Health, p. 109). This is one of the grounds of the world's offense at Mrs. Eddy, that she dared to affirm that she was inspired, even as all may be; that the nexus between God and man, Principle and its idea, has never been and can never be sundered. The significance of this declaration to humanity, and of the demonstration of its truth in Christian Science, cannot be estimated or conceived, for the apotheosis of human sense has been attained when through illumination and inspiration it is "caught up unto God," in the embrace of the Messianic impulse, and in the thrill of conscious at-one-ment with Truth, rejoicingly cries, "Lo, I come . . . to do thy will, O God."

Christian Science enlarges the meaning of revelation by directly articulating it with human experiences, with the solution of our every-day problems. Moreover, it presents a reasonable philosophy of human redemption, for if the will of God be good, and that will can be done on earth, then the good works which Christ Jesus declared his Father did through him pertain to the privilege of every Christian be-



liever. This immediately precipitates the question as to whether it was the will of God that the spiritual healing of the early church should lapse, and to this query the great body of Christian believers answer, Yes, despite the fact that the words of the prophets, the commands of Christ Jesus, and the immutability of divine law and order, as well as humanity's unspeakable needs, all emphatically answer, No. Christian Science is daily settling this question of the will of God, by doing the things which certainly could not be done were they not His will.

Another cognate truth of the Master's teaching is being again brought home to human understanding through Christian Science, namely, that the knowing of God's will, the spiritual realization of divine Truth and the doing of God's will, are metaphysically coincident and identical. It teaches that the appearing of Truth in consciousness is the Christ-coming, that it is God with us, "to will and to do." Hence, every putting forth of energy or effort, every utilization of other than spiritual realization for the accomplishment of ends, is not of God but of imperfect human sense. The "unlabored motion of the divine energy" (Science and Health, p. 445) is sufficient for every real overcoming and achievement. When asked, "What shall we do, that we might work the works of God?" Jesus answered, "This is the work of God, that ye believe," have spiritual understanding, and in keeping with this thought St. Paul declares that it is "the word of God, which effectually worketh" in us. To know God is eternal life, all inclusive, consummated, and complete. It is to realize and demonstrate before men that His will is forever done.

JOHN B. WILLIS.

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**T**HERE is perhaps no teaching of Christian Science which is so generally misunderstood by outsiders as that which relates to the punishment of sin. One who knows what is taught in Science and Health regarding this question is almost tempted to say that it is wilfully misunderstood, for Mrs. Eddy's utterances on the subject, in our text-book and her other writings, are so definite as to leave no room for



misapprehension. It is, however, quite possible that the statement that sin is unreal, when addressed to one who does not understand its import, and made by one who has not to any great extent proved its truth, may lead to the utterly false sense that because sin is unreal it may be indulged with impunity, whereas nothing could be farther from the teaching of Christian Science than this supposition.

To reason rightly on this subject, from the Christian Science standpoint, means to begin with the Scriptural declaration, "I am God, and there is none else," and thence to know that as there can be no evil in the divine consciousness, there can be none in the divine creation; therefore, evil can have no existence except as a belief of the carnal or mortal mind. It is also easy to see that evil is no part of man's being; for when the belief in evil and its outward manifestation, as sin, disease, or any other phase of discord, is removed, nothing is taken from his completeness. By the same logic, one could not express completeness or wholeness if evil were an element of his consciousness.

To put it briefly, sin is unreal because it is no part of God's creation, but one of the tenets of our church declares that "the belief in sin is punished so long as the belief lasts" (Science and Health, p. 497). This punishment does not, however, come through any arbitrary decree, but simply in accordance with that essential law of existence which can never be set aside, namely, "Whatsoever a man soweth, that shall he also reap." If, for instance, one sows the seeds of belief in sensuous pleasure, regardless of the appeal of spiritual purity, he will reap the apples of Sodom, until he (or she) turns from this delusive error with loathing. On the other hand, if the belief prevails that there is satisfaction in hatred, malice, or revenge, this belief will create its own hell and torture the mortal mind and body until the victim of this lie turns with awakened spiritual sense from his dream and finds refuge and healing in divine Love.

It should be clearly understood that the truest reformation comes, not from any fear of punishment, but from knowing the unreality of all sin because it is no part of man's being.



This was illustrated once when a number of business men met one evening to take dinner, also to discuss business—and other things of which St. Paul says it is “a shame even to speak.” Among those present was a student of Christian Science, and when a certain proposition was made he rose to protest. Instantly there was derisive laughter and the kind of remarks which those who are presumably gentlemen sometimes make when they forget what it means to be a man. Quietly and patiently, however, the Scientist said: “I have been through all the things you have been talking about, and I have found that there is nothing in them, absolutely nothing! It cost me years of suffering to find this out, but when the truth came it healed me, and now I find peace and happiness in the real things of life and in trying to live as God would have us live.”

Of such as was this witness for the truth the Bible says, “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” No condemnation! What a glorious promise! The real man of God’s creating revealed in divine Science, and “who shall lay anything to the charge of God’s elect?” The apostle adds, “It is God that justifieth,” and this, as understood in Christian Science, means that sin is destroyed, yes, even the desire to sin, and also the belief that it has power over man; hence the fear of sin and the love of it sink together in the “bottomless pit.”

To those who have no desire to drink stimulants, to steal another’s goods, or to indulge in the grosser forms of sensuous pleasure, these particular phases of evil have no existence, except as their influence over others may be feared, but in Christian Science the aim is to root out of consciousness everything which is unlike God, both sin and disease, and as this is accomplished through the understanding of divine Truth, there is nothing left “that can sin, suffer, be punished or destroyed” (Science and Health, p. 340). Then death and hell are “swallowed up” in the great reality of spiritual being, and we have one God, one infinite Mind, and man known as God’s perfect idea.

ANNIE M. KNOTT.



# Instructions Regarding Cards

PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND  
DER HEROLD DER CHRISTIAN SCIENCE

Applications for cards in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for cards in the *Journal*, payable in advance, are \$5.00 for each line or each fraction thereof; practitioners' cards in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in a card may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have it reinserted.

## PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* must be able to speak and write the German language.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their cards. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

## NURSES

Applications for cards in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

## CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

## SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have such services published in the *Journal*, provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose card has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

## CHURCHES OF CHRIST, SCIENTIST

When a society having a card in the *Journal*, or any other group of Christian Scientists, proposes to become a duly organized Church of Christ, Scientist, as a preliminary step the Church Manual should be carefully studied, particularly Article VIII, Sect. 1, and Article XXIII, Sects. 6, 7, and 12. Article XXIII, Sect. 7, of the Church Manual requires that a branch church shall not be organized with less than sixteen loyal Christian



# THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but  
mighty through God to the pulling down of strong holds"*

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VOLUME XXXI

JULY, 1913

NUMBER 4

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## EMPHASIZING FAITH

ROBERT NALL

THE modern philosopher who spoke thus to a friend, "Tell me of your beliefs; I have doubts of my own," was unconsciously voicing a wide-spread appeal. What he intended to convey was, that doubt, being negative and destructive, is useless for any high and holy purpose. It stands for failure; it has in it all the elements of weakness; it cannot claim to do anything; it rests on no solid basis, has no defined object, no sense of strong conviction, and is therefore impotent. To achieve anything worth doing means the displacement, the overcoming, the destruction of doubt. Let us see how this proposition works out in Christian Science.

There are those who are troubled because they have so little knowledge of the truth which heals and saves, though they admit that they have some knowledge, because they have had the proof of it in improved physical health and in the opening to them of a new world of gladness. Here is a foundation of fact upon which to act. Common sense, based upon this more

enlightened thought, would say, Hold on to this, and when the opportunity comes, voice your victories and not your failures. Alas! it is not always thus. The serpentine nature of mortal thought intimates that it is too soon to begin to speak with confidence; better to wait until evidence has accumulated, until experience has ripened, until demonstrations are so clear, and so based upon the irrefragable testimony of spiritual sense, that there will be justification for taking up an attitude of unequivocal belief in all the asserted laws of divine Science. This is a subtle device of the enemy which, if followed, may lead to protracted delay in one's own spiritual growth, and perhaps have some untoward influence upon others. Why not make the most of the little faith we have? Some day we all believe we shall have such faith that we will be able to remove mountains of error and scale the heights of perfect demonstration. In the meanwhile we must walk, but not attempt to leap.

Some one, when we were suffering,



and when the prospect was seemingly growing darker and darker by reason of the hopelessness of recovery, was good enough to remind us, in tones which were gentle but strongly imbued with conviction, that God still lives; that He never forgets His children, and that He is always ready to help them in their direst need if they will but look to Him and trust Him.

Very commonplace truths these, we thought at the time, until we heard further that this help really means, as it did in the earthly days of Christ Jesus, present deliverance from trouble, and the consciousness that the kingdom of heaven, harmony, is here. The firmer the faith that we can thus proclaim the gospel of Truth and Love, the more likely is it to find lodgment in the thought of the hearer. As we listen, hope is aroused; the way is not then so dark as it seemed. A mental conflict between unbelief and dawning light goes on for a while, but victory is always on the side of right; and we enter the realm where, although the battle continues for a time, yet we are confident and assured of what the final issue must be. Have we not for this the assurance of the Master, "He that shall endure unto the end, the same shall be saved"?

Moreover, we have no sooner planted our faith in God on something like a firm basis, than it becomes active; it is alive to its real purpose; it cannot be restrained; it has a legitimate object—the pursuit of that higher consciousness of divine potency which is man's birthright, and which leads him to become a channel for the streams of Truth and Love to fertil-

ize and vivify human thought. It is our privilege, therefore, to see that this faith, one of God's most precious gifts, has a free course. It must, for instance, be allowed to "enlarge its borders and strengthen its base by resting upon Spirit instead of matter" (Science and Health, p. 430). We have no right to attempt to limit it. "By faith ye stand," was the declaration of old, the experience of the early disciples, all the more confidently expressed because they had seen the wonderful results of those words of the Master, words which, as he had told them, were spirit and life, "According to your faith be it unto you."

Scholastic theology tries to draw some rather fine deductions between one kind of faith and another in relation to the divine; but the effect is rather to obscure than to clarify the thought. No definition of the term is so simple as that given in the New Testament; and if to this is added a careful study of many passages in "Science and Health with Key to the Scriptures" in which the word is used, we shall find that the inner, that is, the real meaning, has been unfolded to us with a force which will ever afterward be a weapon against fear and despair.

It is quite true, as Carlyle declared, that "to know, to get into the truth of anything, is ever a mystic act, of which the best Logics can but babble on the surface." When we read that "faith is the substance of things hoped for, the evidence of things not seen," we know that this has no relation to merely intellectual faith; it is that all-seeing eye, spiritual sight, and spiritual knowledge



resting upon eternal reality. It is this faith which we, however far we may have advanced in the apprehension of Truth as revealed in Christian Science, should voice in tones that are convincing by reason of the elimination of all speculation if we would reflect impersonal Love. No other faith will include that conception of the sovereignty of God, that understanding of His almighty power, that consciousness of His continued presence with us, as well as an intelligent acceptance of the truth of the spiritual man irrevocably linked to his Maker, upon which all our demonstrations rest. The Master once said to his disciples, "If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree [bid it no longer bear fruit and see it wither away], but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." It is surely self-evident that the kind of faith here demanded must rise far above material belief and rest upon the spiritual facts of being as revealed in divine Science, "an absolute faith," as Mrs. Eddy expresses it, "that all things are possible to God" (Science and Health, p. 1).

And so we return to this: that those who are in great tribulation, physical or spiritual, do not want to hear so much about our doubts, because they feel that relief cannot there be found. To talk to a sufferer about the darkness of the valley through which we have passed, tends rather to plunge him into the shadows when he needs to get into the sunlight. Our

way of deliverance will only be his way in so far as it is in line with the science of right thinking. We can show him that "darkness and doubt encompass thought, so long as it bases creation on materiality" (Science and Health, p. 551), and that therefore all his work must be mental, must be in harmony with the fundamental truth that the spiritual alone is real and eternal. Out of our own experience we can testify to the uplifting, inspiring, regenerating influence of the right understanding of God, and that when we have been most faithful to our knowledge of Truth we have been most successful in overcoming error.

There was a time when testimonies at our Wednesday evening meetings were largely morbid descriptions of physical sufferings, but these were wisely suppressed by our far-sighted Leader. We all want to hear truth proclaimed, rejoiced in, emphasized as the healing and saving power; we want to know what God has done and is doing for humanity. Everywhere there is a call for the positive note in our lives as Christian Scientists. It betokens an unfaltering adherence to divine Principle; it bars the door of thought against the inroads of error; it is an impenetrable barrier against the seductiveness of materiality; it sweetens every purpose in life, every human activity, because these are then fulfilled with a constant sense that they are done not for self alone, not for the passing results that will flow from them, but because they are necessary in the divine order for the uplifting of humanity and the growth of spiritual consciousness.



## WHAT IS SUBSTANCE?

HON. JOHN D. WORKS

THE true meaning of the word substance was brought very forcibly to the attention of the writer, a short time since, through the earnest appeal of a friend, a man of education, who was honestly and sincerely seeking to learn more about Science. He had, however, the common trouble of being unable to distinguish between sense and Soul, the material and the spiritual, and was greatly concerned to know why man's physical body, so plain to be seen, is not substance. He described the blending of different material elements, forming, as he expressed it, a "new substance" useful to man, and called attention to the fact that the "body may be and is analyzed into chemical elements common to all matter." He also claimed that the loss of the balance of the elements of the body results in sickness and death. Then he said:—

In the case of the inanimate compounds, a changing of the proportions, or the addition of other elements, may prevent the explosion or decay, and may bring a meritorious compound. Why is not this true of the purely physical of the man? When maladjustment of the component parts of the material human body comes, why is it not common sense, and why is it any violation of a man's duty to and proper belief in God, to bring about a readjustment of the elements, even by introducing the substance needed into the system, in other words, giving medicine? Or, when foreign substances have entered, as poison or the germs of the so-called germ diseases, why not give a tested antidote?

In answer to this attitude and line of inquiry, it may be said that we all see, hear, and feel through the material senses, and to these senses the only substance is material. They

can comprehend nothing else as having form or being. We must therefore question whether these senses comprehend the substance or reality of things as they are, or whether they see, feel, and hear wrongly. Are they safe guides, or are they misleading us? This fundamental question we must settle if we are going to reach right conclusions; and one of the very first things learned in Christian Science is that these senses upon which we rely are themselves insubstantial and not of the nature of reality.

We know that our material senses deceive us in many ways. Can we not understand that they may be deceiving us as to the momentous question of what is real and what is unreal? What is it which tells us that we suffer pain or remorse or sorrow, or that we have cause for joy, happiness, or contentment? Is it flesh and blood, bones, muscles, or nerves,—in other words, what we are prone to look upon as substance,—or is it mind? Is it these things which we see as substance that commit murder or other crimes, or is it the mortal mind which incites, directs, and leads to evil acts and makes the material members of the body its instruments for the commission of deeds of darkness? We do not need to wait for an answer to this question. We know that no crime was ever committed except as mortal mind, the intangible thought, incited and directed its execution. Is that not just as true of sin and sickness, joy and happiness, discord and har-



mony, and all the things which make for heaven or hell on earth?

When the human mind becomes unconscious, or what we call death ensues, does that which we call substance have sensation? Can it feel joy, grief, pain, sickness, or disease? This question is just as easily answered as the other. Then we have it that sensation is not in matter, as constituting the human body, the thing which we look upon as material and substantial. With the mind gone or rendered unconscious, the body has no sensation, life, or intelligence. It can neither feel, see, nor hear; therefore, as a life substance the material body is of itself nothing. All that it sees, feels, hears, or does, is not the result of any attribute of its own, but comes from some other alleged power, and that something which is wholly intangible, something which we cannot see or feel, which is not substance, as we, through our material senses, regard substance.

Thus we have proved, by what is believed to be legitimate and reasonable argument and unanswerable logic, that mind is the reality, the substance, the actuality of man's life and being as humanly conceived. Let us go a step farther. What we have been considering we naturally take to be the human or mortal mind. It must be so, for certainly the divine Mind would not incite to or direct the commission of crime. It could not sin, neither could it suffer from sickness or disease, nor could it be rendered unconscious or die. All Christian people believe in a spiritual life, and most of the churches teach that we must die to reach that spiritual state; but all of them agree that man

is a spiritual being, and that in some way and at some time he will escape the thralldom of the material, sinful, and suffering body.

Now, can we believe that in reality man, as God created him, is any less spiritual now than he will be after, or by virtue of his having experienced, death? It has already been shown that the material body is powerless to make man better or worse, or more or less spiritual, and that all his joys or woes are the result of mental action. If there is a divine Mind, can it be that it is any less active for a man's good here and now than it will be after his death? Then what is it that moves, governs, and sustains the life of man? Is it what we call the human or mortal mind, or, which is the same thing, the carnal mind, as Paul called it? Not so, if we believe the Bible. Paul says: "To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God." This eighth chapter of Romans is commended to careful consideration. It is one of the most illuminating chapters of the Bible.

To our human sense there must therefore be two minds, one carnal, in enmity against God, the other spiritual. Which of these is real or substantial? Surely we shall not differ about that. If the mortal mind is not the substance, or reality, then the things that it conceives and comprehends are not. To arrive at the true solution of this problem which troubles so many when coming into Science, we must understand first of all what Mrs. Eddy means by "substance" when she declares that mat-



ter is not substance. "Substance," she says, "is that which is eternal and incapable of discord and decay" (*Science and Health*, p. 468). Surely the material body, or what we call matter, in any form, does not fall within this definition, which she amplifies by saying, in the same connection, that "Truth, Life, and Love are substance, as the Scriptures use this word in Hebrews: 'The substance of things hoped for, the evidence of things not seen.'" She makes this still more plain in her "scientific statement of being," on the same page, a statement which needs neither explanation nor elucidation. Mrs. Eddy makes it clear that the man created in the image and likeness of God is, always has been, and eternally will be, a spiritual being, and that the substance of his life is Spirit.

If we could free ourselves now from material beliefs and conceptions, we would see and comprehend the one and only being of man as spiritual, where we now see it as material. To reach this clear vision and understanding involves that regeneration and final resurrection which is going on as we advance in spiritual knowledge, and that consequent better and higher living which will some time reveal man as the image and likeness of God, our true, real being. The material body is not the "husk that houses the soul," nor does the material body render any "divinely intended service." If Christian Science teaches one thing more clearly than another, it is that infinite Spirit, or Soul, cannot dwell in a finite or mortal body. It teaches, with equal clearness, that the material body is not of God's creation, and therefore

can render us no divine service. On the contrary, there is but one real substance, and that is spiritual; but one Mind, and that is immortal and eternal. Mortal mind and the material body are both false and unreal concepts of the real or divine Mind and its immortal spiritual idea. The underlying error which causes all our troubles is the belief in a mortal mind that is necessarily erroneous and evil in its conceptions, and a material body that is subject to sin, disease, and death.

Men are living in a false world with false beliefs, conceptions, and opinions. They are tempted to see everything as material, and as a consequence they find it difficult to conceive of the spiritual, or of a perfect man born in the image of God. They therefore think evil and do evil. They are constantly offending against God's laws by not understanding Him or keeping His commandments. They see and conceive of man as material, made up of certain ingredients, principally water, and believe in him as subject to sin, sickness, and death. How can they believe that God ever created that kind of man, or that such an imperfect and sinful being could be the instrument of divine wisdom to accomplish His purpose? When these false beliefs about God and man are thrown off, and we understand that God is omnipotent, infinite good, and man His image and likeness, we shall have relieved ourselves of this false material body and have taken on our real, spiritual, perfect being; in other words, we shall have reached heaven. We cannot throw off these false beliefs in a day, however; it is a work of regen-



eration and final salvation. We can and should be working toward that end, and if we are, perfection will surely come when it is proved that the material body is neither reality nor substance, but has vanished into the nothingness and unreality which it really is, just as darkness vanishes when light enters.

When it is said that a certain commingling of different ingredients produces certain formations that result in certain things which seem to be substance, we are dealing wholly with unreal, perishable things. The ingenuity of men does bring about some results which are often beneficial to mankind, and therefore should by no means be despised; and while we should all be making the best use possible of our knowledge and understanding, we should at the same time be striving to attain to a higher and more spiritual understanding of being and its laws.

The things mentioned by our correspondent as substance are all perishable, and therefore excluded from Mrs. Eddy's definition of substance. Not only so, but they are often the subjects of discord and inharmony, even of death and destruction. For example, dynamite is useful for certain purposes, but it may also be the means of wide-spread disaster. God, however, never created anything which is evil or which can be devoted to evil or wrong purposes. Such things are the product of false sense, and therefore imperfect and perishable. They are counterfeits of the divine ideas.

The trouble is, that we are seeing and thinking wrongly. We do not understand. We act upon mortal

mind intimations, instead of relying upon the guidance of divine Mind, which is perfect and never makes mistakes, never results in evil of any kind. Suppose that from this moment all men should think rightly. Would there be any more sickness or death? No, there would not! We should therefore be doing the very best we can to think rightly, then we shall also do what is right. This means that all things are mental; hence we are enjoined to have in us that Mind "which was also in Christ Jesus;" in other words, we must have, not a material, but a spiritual sense of things, that sense which is "a conscious, constant capacity to understand God" (Science and Health, p. 209).

Now as to the inquiry, "Why is it not common sense, and why is it any violation of a man's duty to and proper belief in God, to bring about a readjustment of the elements, even by introducing the substance needed into the system, in other words, giving medicine? Or, when foreign substances have entered, as poison or the germs of the so-called germ diseases, why not give a tested antidote?" It may be remarked that if disease is mental, it cannot be healed by administering to the body, by any effort to harmonize its constituent material elements. Yet the question assumes that disease is not mental, but material, and that it is the body and not the mind which contracts and suffers from the disease.

This assumption cannot be maintained. The human body suffers from disease because the human mind believes in disease and attempts to lay down the rule that certain causes



will produce certain kinds of diseases, and that certain diseases or certain foreign substances, as they are called, will cause death. All this, we must bear in mind, is the outcome of the false concept of man, of what he is. Disease and death are the work of mortals in omission or commission, not of God. In the kingdom of Spirit there is no disease and no death. If God caused disease and death, as some people believe, it must be for some beneficial purpose, and it would be an offense to Him to attempt to heal the disease which He has brought about or to avoid the death which He has commanded. In assuming that material man is of God's creation, or that God is responsible for him or his condition, we wholly depart from the teachings of the Bible. It is wrong thinking to attribute to God the creation of an imperfect diseased man who needs to be cured. It is none the less a case of wrong thinking to believe that God cannot heal disease, but that we must show our lack of faith in Him by resorting to a doctor or an inanimate drug to heal.

The only sure way to heal disease is to know and understand that there is no sick man, except in the wrong thought about him, and that the way to heal him is to destroy in human consciousness the belief of a material, sick man, and establish in its place the understanding that man was created by God, in His image; that he is not material, but spiritual, and that the spiritual man is perfect and cannot be sick. To administer a drug is to fasten upon the man who gives and the man who receives it the fundamental false concept that man is material and may be healed of his

disease, not by divine power, but by material means. It is, in its entirety, in violation of the teaching that man is a spiritual being.

This is just as true of poison as of any other alleged cause of sickness and death. Certain drugs seem to be poisonous because they have been given that power by mortal mind, which is only another of the false beliefs about man. If everybody had the right thought about man's being, he could not be poisoned. And the fact that any other drug is an antidote, has that effect only because mortal man believes it will. What but this did Jesus mean when he said, "And these signs shall follow them that believe; . . . if they drink any deadly thing, it shall not hurt them"? What did Jesus mean by believing? What had he been teaching? The allness of God and the nothingness of evil.

The Master had been proving the truth of these teachings by overcoming sin, sickness, and death, not by the use of drugs or the introduction of "foreign substances" into the material body, but by the power of God, made effective through his right understanding of God and man. Mrs. Eddy says: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (*Science and Health*, p. 476). She says further, "To understand that sickness is not real and that Truth can destroy its seeming reality, is best of all, for this understanding is the universal and perfect remedy" (p. 394).



This declaration of Jesus, that one who believes on him is immune from the effects of poison, and of course from disease, and that such a one can heal others, covers the whole ground of divine metaphysical healing. If all believed on him and understood God and man as he did, none would be sick or afflicted. We cannot mingle the infinite with the finite, matter with Spirit, or sense with Soul, and make any headway to health, happiness, and true righteousness. Either man is material and

must perish and pass into oblivion, or he is spiritual, immortal, and therefore imperishable. Which of these is the teaching of the Master? Christian Science teaches that man is the reflection of the divine Mind, and therefore expresses substance and reality according to Mrs. Eddy's definition of these terms. In Science and Health the difference between the real and the unreal man is again and again brought to attention. It lies at the very foundation of Christian Science and true Christianity.

[Written for the *Journal*]

## ABUNDANCE

LILLIAN MATHER LATHROP

Enough and to spare of the buttercups gold  
That wander the meadow over;  
Enough and to spare of the dandelion,  
The gay little vagabond rover.

Enough and to spare in the robin's nest  
For the soft mother-wing to cover;  
Enough and to spare in the thrush's note,  
The shy, sweet woodland lover.

Enough and to spare of the brooklet's flow,  
With its silvery rush and chatter;  
Enough and to spare of the summer shower,  
With its musical splash and patter.

Enough and to spare of the sky's deep blue,  
With its feathery cloud-ships flying;  
Enough and to spare of the breezes that blow  
Through the boughs of pine-trees sighing.

Enough and to spare in our Father's house,  
For His children homeward turning;  
Enough and to spare for His little lambs,  
Ever heavenward yearning.



## “THE TRUE LIGHT”

ELLA S. RATHVON

IT has been sagely said by Emerson that “we must be as courteous to a man as to a picture which we are willing to give the benefit of a good light.” We have only to observe our thoughts and words for a short time in order to see how seldom this just consideration is shown our fellow man. We may quickly discern how frequently we give him a poorer light mentally than we do materially the commonest picture that hangs on our walls.

What is the light in which we are to view our brother, and how are we to gain it? It is well to ponder these pertinent questions and impartially to analyze the light in which we are seeing another. When thought is shadowed by prejudice, pride, fear, anger, resentment, sensitiveness, and the like, we ourselves, to a greater or less degree, are in mental darkness, and because of this we may be attributing evil motives to another. This wrong judgment of motives often leads to a mistaken interpretation of actions, whereas a right understanding of motives might give the act an entirely different aspect. It is often, therefore, neither the motive nor the act, but the light in which both are seen, that is at fault.

How essential it is, then, that our mental vision be clarified! No mist of unrighteous judgment, of careless or cruel criticism, should dim the outlook; no cloud of rivalry, jealousy, envy, or covetousness should darken the atmosphere; no tempest of malice,

retaliation, revenge, or hatred should rage, or these satanic attributes may hide from us many lovable and noble qualities possessed by our brother, so that as a result of our own defective mental vision we see not the real man, but a false concept of him. If from a distorted or befogged view-point we see man sick, sinning, and mortal, we are consenting in our thought to a creature whom God did not create, for whom He is not responsible, and of whom He has no knowledge. Thus we are virtually admitting the existence of a creator or god other than the only true God. Surely we cannot know more and see more than the all-knowing, all-seeing God, who is “of purer eyes than to behold evil.” To see man in a good light, which is the only true light, does not mean ignoring evil, nor does it hinder the correct discernment of the false claims of evil. Indeed, only the light of infinite intelligence and divine Love can properly reveal the subtle and plausible pretenses of evil, disclose its illegitimate operations, and destroy the belief in its presence, power, and personality.

Danger lies in seeing evil as part of or possessed by man. Quite frequently, especially in our Wednesday evening testimonial meetings, we hear expressions such as “my claim” was thus and so. Apart from the fact that the use of such phrases in public is unwise and that they are bewildering to the stranger within our gates, the habit of admitting the claims of evil, even in words, makes evil seem



more or less real to one. In "Unity of Good" Mrs. Eddy says: "To say there is a false claim, called *sickness*, is to admit all there is of sickness. . . . To be healed, one must lose sight of a false claim. If the claim be present to the thought, then disease becomes as tangible as any reality. . . . As with sickness, so is it with sin" (p. 54).

We shall never wholly rise above a sick or sinful sense so long as we see it as ours or attach it to another even as a false claim. We have no more authority for fastening evil upon man than upon God, of whom man is the expressed image. Only by realizing that every form of evil is unreal, without law, power, action, presence, or existence, can we make and keep it nothing. Exposed to the light of Truth and Love, sin, sickness, and evils of every name and nature lose their seeming power, and we cease to fear them or to believe them to be real.

Through earnest study and diligent application of the teachings of Christian Science, divine metaphysics, we learn to keep our own thought enlightened, purified, and freed from those propensities which would obscure and limit our mental perception. In Christian Science man is not the victim of circumstances; he is not deformed or crippled, nor are his faculties impaired or destroyed. He is not impoverished or destitute, enfeebled or diseased, nor is he a "miserable sinner," a slave to passions and false appetites. He is not a sick man needing to be transformed into a healthy one. The Christian Scientist lovingly beholds man as perfect idea of perfect Principle, God. He sees

man as the manifestation of holiness, wholeness, who is not and never has been sick, or even believes that he is or has been sick. The Christian Scientist sees the man of God's creation, who is not born of the flesh or subject to the so-called laws of material birth, growth, maturity, or decay, but who is always reflecting his creator in harmonious activity and completeness.

In the gospel of John we learn that Christ "was the true Light, which lighteth every man that cometh into the world." Jesus saw man as God's likeness, and thus he healed the sick and reformed the sinner. Therefore we may justly assume that the only light in which we have any right to see our brother is that in which the great and loving Exemplar saw him. As this correct and compassionate view healed instantaneously, we must do better seeing if we would do better and quicker healing. If the human consciousness is constantly admitting a sweet incoming of truth, mercy, justice, kindness, gratitude, love, joy, and the like, then it must of necessity radiate these God-bestowed qualities. Within this radiation there can be no obscurity or obstruction, for the effulgence of Truth and Love is impervious, and it is as impossible for evil to gain entrance into this glorious light as it is for darkness to penetrate the rays of the noonday sun.

Jesus the Christ, his disciples, and our revered Leader, Mrs. Eddy, lovingly and steadfastly labored to point out to self-centered, worldly-minded mortals the way to attain this blessed state, this "consummation devoutly to be wished." In proportion as we are resurrected from the darkness of false, material beliefs, do we ascend



into the light of spiritual understanding. Continuing in this glorified consciousness, we shall always be able to give every one "the benefit of a good light." Thus shall we see man as he is,—"the infinite idea of the infinite Principle" (*Science and Health*, p. 582) ; thus behold the Son of God!

[Written for the *Journal*]

## IMMORTAL SONSHIP

EDITH S. GRANT

"BELOVED, now are we the sons of God."

O hope sublime, yea, surety passing sure!  
'Tis ours on earth to rise above the sod,  
To dare the heights immortal, angel-trod,  
Till on the God-crowned peak we stand secure.

"Now" are we sons of God! So you and I,  
With trustful confidence and Christly grace,  
Can here and now this sacred truth apply,  
Assured we need not suffer, sin, nor die  
To enter heaven and see our Father's face.

Imperishable, priceless, is our dower,  
Dominion over every subtle foe!  
'Tis ours the Father to reflect each hour,  
And with divine authority and power  
The vaunts of mortal thought to overflow.

'Tis ours with Truth to vanquish sin and strife,  
To still the waves of error loud and rude,  
Sickness with Love to heal, however rife,  
And death's dark shadow to dispel with Life,  
Thus proving the omnipotence of good.

"Now" are we sons of God, and His alone;  
Hence man's perfection ever is intact.  
O may we our immortal sonship own,  
And fearless every rebel doubt dethrone  
That dares to war with this eternal fact!

What we shall be it doth not yet appear,  
It is enough that we may walk unshod  
Within the holy city now and here;  
Aye, rising higher as we persevere.  
"Beloved, now are we the sons of God."



## RULE OF RIGHTEOUSNESS

JOHN V. DITTEMORE

**I**N the Preface to the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy explains briefly but forcefully her specific relation to the establishment of the Christian Science movement. Thus she says (p. xi), "When God called the author to proclaim His Gospel to this age, there came also the charge to plant and water His vineyard." In other words, she states that her responsibility by no means ceased when she had rediscovered the Science of Christianity. The fulfilment of her mission included the founding of an organization that should become the vehicle by which the saving power of Christ's Christianity could again be brought to suffering humanity.

It was Mrs. Eddy's "hunger and thirst after divine things" (Retrospection and Introspection, p. 31), her ceaseless prayer that she might know God, which made her the herald to this age of the Christ Science. Her continued prayer for divine guidance in founding and directing a church which should "commemorate the word and works of our Master," and "re-instate primitive Christianity and its lost element of healing" (Church Manual, p. 17), was answered as step after step was taken; and the record of these answers is preserved and made permanently available in the rules and by-laws of the Manual of The Mother Church. As their concept of Christian Science becomes enlarged and its mission of universal evangelization is more clearly dis-

cerned, Christian Scientists begin to see that it is their inescapable individual responsibility to understand and obey the laws and ordinances which are to guard and protect this great movement until Israel shall be fully restored.

In many respects the Manual bears the same relation to the Christian Science movement which the book of Deuteronomy bore to the Hebrew economy. Indeed, some leading Bible commentators describe Deuteronomy as "a layman's manual," in contradistinction to Leviticus, which was considered more of a handbook for the priesthood. Deuteronomy bore witness to the saving relation of Israel to the other nations of the world in somewhat the same way that Mrs. Eddy has presented through the Manual a general plan for the extension of Christian Science.

The children of Israel often murmured and complained because of what they considered the restrictions placed upon them. We of today can see that the rules and regulations provided for them under the inspired direction of Moses did not limit their spiritual growth, but when obeyed understandingly, always increased it. On the other hand, these rules restrained the tendencies of mortal mind which would have obstructed their progress, perpetuated their bondage, and prevented their gaining the goal which the spiritual vision of Moses had discerned and which it was theirs to attain. It is the duty and privilege of Christian



Scientists to profit by these lessons of the past, since history is ever repeating itself; and having learned what obedience really is, to grow daily in appreciation of the protection and guidance which are realized by all who understand and obey the spiritually evolved provisions of the Manual.

Let us not forget that Christian Science and the Christian Science movement are distinct from each other, though each represents the divine Principle of being. The first is an unvarying statement of unerring, immutable spiritual law and its demonstration; the other is the application of a scientific understanding of this divine idea to present human conditions, and the provisions of the Manual relate to the duties, responsibilities, and privileges of the individuals and the organic units of which the movement is composed. As Christian Scientists gain a clearer understanding of the administrative plan presented in the Manual for denominational development, they become efficient in bearing their share of the responsibility for the transformation of the material concept of church into that true idea of church which Mrs. Eddy defines on page 583 of *Science and Health*. Thus the church becomes to us a spiritual ideal in consciousness rather than a body of members belonging to a religious organization. Intelligent adherence to the ideal and perfect model destroys the evidences of the imperfect and discordant in the human organization known as the church, just as it does in the physical organization known as the body, so that the demonstration of Christian Science over discordant church conditions shall reveal to hu-

manity the harmonious organization which our Leader had in view.

The predominating characteristics of the Manual are its absolute impersonality and impartiality. Its rules permit of no exceptions or concessions to individual opinions; the blessings and privileges it enumerates are bestowed universally and impartially. It warns and admonishes, as well as confirms and approves, all who understand its plan and purpose, while in no way hampering, limiting, or obstructing legitimate activity in human progress toward the attainment of the right ideal.

Every safe and proper avenue for extending Christian Science is specifically stated or indicated in our Leader's recorded plan. The provisions for church services and meetings, for literature and lectures, for an adequate number of consecrated practitioners and teachers, and for a widely distributed body of practical Christian Scientists, constitute the broad and unlimited channels through which the world is ultimately to be brought to a knowledge of the saving Truth. Material sense would often argue that Christian Scientists should adopt innovations, for thus would error interfere in some degree with the conspicuous success of the Christian Science movement; but "progress is the law of God" (*Science and Health*, p. 233), and ever-increasing progress will come, not through departure from rules the verity and value of which have been fully demonstrated, but by making their provisions more effective through a larger sense of their origin and of their spiritual intent.



As Christian Scientists gain a more spiritual perception of the real intent of the by-laws contained in the Manual, they will come to realize that the administration and constructive progress of the Christian Science movement have been adequately provided for. The individual student here finds wise and loving admonitions relative to his daily motives and acts, as well as orderly provisions for every constructive step which Truth may impel him to take in his search for greater enlightenment and advancement, whether by his own efforts or through the privilege of systematic assistance by more experienced students of Christian Science.

In her profound statement entitled "Mental Digestion," which appeared

in the *Christian Science Sentinel* of Sept. 12, 1903, and was reprinted Dec. 18, 1909, Mrs. Eddy pays a tribute to the "Twentieth Century Church Manual" in words which should establish in the thought of every Christian Scientist a clear understanding of its mission. She writes: "Notwithstanding the sacrilegious moth of time, eternity awaits our Church Manual, which will maintain its rank as in the past, midst ministries aggressive and active, and will stand when those have passed to rest. . . . Of this I am sure, that each rule and by-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner."

## OBLIGATIONS OF CHURCH-MEMBERSHIP

FRANK H. SPRAGUE

TO some people who are not acquainted with the workings of Christian Science in a practical way, the form of government provided in the Manual of The Mother Church seems to conflict with the ideal of spiritual freedom held out in the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. But any apparent discrepancy in this respect between teaching and practise vanishes when the office of the Manual and the relation of this code to the growth of the individual come to be more fully understood.

Mrs. Eddy says of these rules and by-laws: "They were not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own, were written at

different dates, and as the occasion required. They sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our cause; hence their simple, scientific basis, and detail so requisite to demonstrate genuine Christian Science, and which will do for the race what absolute doctrines destined for future generations might not accomplish" (Miscellaneous Writings, p. 148).

The administrative features of the organization are especially designed to protect the embryonic thought from the encroachment of beliefs and tendencies foreign to the spiritual idea for which the movement stands. If Christian Science were a system of doctrinal theories, and if its prop-



aganda were concerned with persuading men of the correctness of those theories, any code of rules and regulations that might be imposed on its devotees would be in the nature of an arbitrary restraint; but this Science is not a scheme of beliefs, it is an exact system susceptible of demonstration, like the science of numbers. As in the case of mathematics, its text-book is a consistent whole, for it is elaborated from the standpoint of fixed Principle.

The idea set forth in this text-book is distinctly at variance with beliefs and tendencies which rule in the world of affairs in which the lot of most mortals is cast. In order, therefore, that he may keep steadily to his course amid conflicting and distracting opinions on every hand, the student who is learning to demonstrate this truth needs the steadying, admonishing, safeguarding influence of a matured understanding with a comprehensive grasp of the situation, until his own discernment and discrimination shall have developed to the point where the Principle and Science of being are always clear to him; just as the student of mathematics requires the discipline and direction of the teacher to aid him in developing a practical knowledge of his subject. And furthermore, so long as organization of any sort is deemed requisite, a working code is necessary as the basis of its administration. The wisdom of our revered Leader, Mrs. Eddy, in thus providing for the needs of the expanding thought, has already been abundantly proven by results in individual experience, as well as in the progress of the work at large.

The church polity is conceived on

a basis more fundamental than that of the purely democratic ideal. The end in view is theocratic. This is, indeed, inevitable, since Christian Science teaches that man is a spiritual idea governed by divine Principle. To educate thought and conduct in channels which make for the demonstration of this truth, is the object of the organized methods employed in carrying on the work. Prevalent theories, on the other hand, teach that man is a material and personal being, and that as such his salvation is to be wrought out through the purification and elevation of personal sense. In Christian Science the element of personality, which is the corner-stone of most systems, is found to be a perversion of the true sense of man; and this perverted sense must be exchanged for the impersonal ideal of man as the active expression of Spirit, God. As means to an end, the democratic features in the church polity give the broadest opportunities for working out the problem of personality to the point where all personal considerations shall eventually become obsolete. Until this happy issue is consummated, the duties and responsibilities which organization imposes will not have been fulfilled.

The elasticity of the scheme, with its automatic system of checks and balances, is calculated to encourage and provoke growth in this direction. It accords individual independence the widest scope compatible with the maintenance of a form of organization. Although control over the affairs of the denomination is nominally vested in an executive board, the real responsibility for conditions of every sort within the ranks falls, in the last



analysis, upon each individual member; for the spiritual idea must be demonstrated in its application to problems of collective as well as of strictly individual concern. Unhealthy mental conditions are worked out on the same basis in both cases. The truth of Christian Science cannot be proven beyond a certain point without a recognition of the impersonality of evil and an understanding that the problem of inharmony is one and the same, whether it appears in connection with an individual or with bodies of individuals.

Active participation in church affairs tends to bring out in the members a spirit of obedience and service, two cardinal points in the divine ideal of manhood. The branch churches are educational centers, training-schools for spiritual development. In this capacity they become a sort of clearing-house, as it were, for reckoning with the claim of personality. Inasmuch as Christian Science stands for the effacement of personal sense, it is not strange that the demands of Principle should be most vigorously challenged within the church. And for this very reason it is there that the claim of personality can be most effectually disposed of for the individual, the cause, and society at large. For one to refrain from engaging in church affairs because of the distastefulness of certain conditions one is likely to encounter, is to shirk one's share of responsibility for remedying those conditions and to place one's self in the position of the servant in the parable who incurred his lord's displeasure by burying his talent in the ground. More than this, such an attitude is in itself a most pronounced

phase of personal sense—the very thing which in some other form occasions the trouble one is trying to avoid. If, for example, some of the testimonies at the Wednesday evening meetings do not impress us favorably, should we not resolve to do our part in supplying the deficiency rather than stand aloof and pass judgment on those who embrace the opportunity we are unprepared to accept? A negative state of this kind is quite apt to be fed by the practise of deferring to or leaning on the personality of others; a course which, if persisted in, develops a sort of parasitic relationship, to the detriment of both parties concerned.

The disposition, on the other hand, to look to divine Principle for needful strength and guidance, instead of depending on the frail reed of personality, makes for healthier and more constructive issues in the individual's experience, as well as a more wholesome atmosphere in the church. The individual who falls into the habit of taking his clue from personality, thereby arrests his normal growth. At the outset, he may be pardoned for indulging a certain sense of idolatry toward the practitioner or helper in any capacity whose efforts have been the means of leading him to find the truth. But to reach a right sense of things one must press onward to the stage of spiritual awakening, where he is ready to fulfil his proper obligation to the church organization as such, regardless of the claims of personality which may assert themselves in its stead. It is perhaps safe to say that all disturbances in church affairs, and for that matter in society



in general, are due to a sense of personality in one form or another. Hence the force of the admonition in the Manual: "Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church" (p. 40).

One of the surest signs of awakening to the truth of Christian Science is the desire to give, to help, to be of service to the cause, and not merely nor mainly to get, to absorb, to be ministered to. And it is this spirit which more than anything else helps to free thought from personal attachment. Under such conditions one will be drawn to attend a particular branch church, not because he expects to experience the most enjoyment in the services, not because he feels he can get the most there, but because his presence and efforts are most needed there. And then, as an after consideration, he will find that he has indeed received most in so doing.

Members who are alive to the opportunity for growth through subordination of the personal factor, will

be alert to inform themselves as to the church needs; to contribute unsolicited their just share toward its expenses; and to hold themselves in readiness to do whatever work the requirements of the cause demand. Every member can perform some useful and important service. All may not be needed or qualified to serve in the capacity of church officers, Sunday school teachers, or other public positions; but there is an abundance of needful work for each and all in one line or another, and the humblest efforts are quite as essential to the welfare of the cause as are the duties of the more conspicuous positions. The individual who is looking consistently to divine Mind for guidance, instead of to some prominent member of the church or some dominant personality, will find himself in his rightful place, be it high or low. An idle Christian Scientist is a contradiction of terms. Today the fields "are white already to harvest," and no one who is awake to the opportunities for usefulness will rest with folded hands.

[Written for the *Journal*]

## "BE STILL, AND KNOW"

THORA HAGO

How often, when the storm was fierce,  
My path was dreary, and the thorns did pierce,  
I paused, and heeding this divine command,  
Beheld sweet roses blooming 'mid the sand.  
How often, when I long for rest,  
Borne down by toil and care,  
I wake to find myself most blest,  
God's happy child and heir;  
To find that good doth ceaseless flow  
To those who heed "Be still, and know."



## FROM MATERIAL TO SPIRITUAL

ARISTENE NOYES FELTS

IN "Science and Health with Key to the Scriptures" we read: "How true it is that whatever is learned through material sense must be lost because such so-called knowledge is reversed by the spiritual facts of being in Science" (p. 312). These awakening words by Mrs. Eddy have been productive of much thought on the part of the writer. Trained to be a teacher, and always much interested from a sociological standpoint in the education of the child, it was hard for me to see the truth of this statement, and at the same time to understand the use of the so-called physical senses and what they seem to give us of the material world, as we humanly know it. Mindful of Mrs. Eddy's statement that "only through radical reliance on Truth can scientific healing power be realized" (p. 167), and convinced that she had given to the world the demonstrable truth, I set myself the task of scientifically apprehending her teaching respecting the giving up of whatever is learned through material sense.

I saw that the evidence given by these long-trusted senses falls into two classes: First, the testimony which gives us a beautiful world when we see it at its best, together with lovely and loving friends, whom we believe in and enjoy; and second, the opposite testimony, which gives us a world of accident, catastrophe, sin, sickness, and death. Personally, I was willing to see the truth in the face of seeming discord, willing and eager to see har-

mony as the reality in all things; and being disposed to accept and use what I could understand as I went along, I left, for the time being, the consideration of the sense testimony which gives us a harmonious world.

I realized that in the present state of human unfoldment, Christian Science must smite the inharmonies and false sense testimony. I believed that Christian Science did set forth a scientific standard or theory, demonstrable in human experience, by which humanity could prove the nothingness of evil in all its myriad forms; and I recognized that the whole problem of living is just this of overcoming the beliefs of inharmony, supported by material sense.

Upon further analysis of the testimony of these senses, there were brought out two lines of thought, the formulation of which has helped me to understand and classify the phenomena of sense experience. I had taken a university course on Introduction to Philosophy, and I remembered that approaching the subject wholly from the standpoint of the human mind, we were taught that the senses primarily give us very little information. The normal eye gives us a sense of sight; the ear the sense of sound, etc.; and it is only through our experiences in comparing and relating this testimony that we differentiate a material world. For instance, the normal eye of a babe, if it sees anything at first, sees nothing but light. It does not at first see



its mother or its playthings, and it literally makes its own material world out of its daily experiences.

To illustrate: Suppose a child of ten and an educated biologist should look at a biological specimen through a microscope. What would each see? With normal sight, it is evident that each would actually see what his past experience with similar objects would tell him. The child would see a very small number of isolated experienced facts, while the biologist, with his varied experiences along these lines, would see the specimen's manifold beauties, its uses, its adaptability to environment, etc.

If, therefore, the material senses give us very little primary data, and the knowledge gained through them is a matter of experience and education, of seeing relations, putting two and two together, etc., it is logical to conclude that one would arrive at the truth about the exterior world, so called, by excluding all testimony of error or discord, because it is the opposite of harmony, which is an essential quality of truth. To the worker in the laboratory, his tests are truthful if harmonious. That invented contrivance is most successful which accomplishes its work with the least friction. Even from the standpoint of ethics, a philosophy which deals wholly with the human mind, the right conduct in a given case is the conduct which, taking everything concerned into consideration, promises to bring about the most harmonious results. Cannot the child, then, be educated to reject the in-harmonious all along the line as untrue, and not to be believed in or acted upon? And is not this just

what Christian Science is teaching grown-ups to do, as well as children, to the great peace and comfort and joy of mankind? Here it should be remembered that among mortals the belief of good as well as that of evil is dependent upon material testimony, and it is only as spiritual reality appears in consciousness that our knowing of Truth becomes scientific and demonstrable.

The second line of thought suggested by a consideration of sense testimony was this: The advance in the civilization of the world is a record of the progress from a material concept of things to a more spiritual concept of the same. In the economic world, we see that great progress has been made since the time when the members of each family directly supplied their own needs; spun and wove their own clothing, made their own shoes and tools, and thus came in direct contact with the material from which they supplied their wants. To-day, the relation between the supply and the person supplied is by no means so direct; there is not the material contact in each instance as formerly. On the other hand, the indirection, the multiplication of avenues of communication, and the amount of thought involved in placing a single article of need in the hands of the users, is marvelous to contemplate.

In the business world, we see how electricity, rapid transit, mechanical contrivances, and all the intricacies of modern business methods have led away from direct contact with the material, and have involved thought processes which have eliminated distance and even time itself. In the political world, we see the progress



made from the time when right was enforced by mere brute strength, to the time of arbitration and the vision of universal world peace through thought processes. In the religious world this same spiritualizing process has been going on. Ceremonies, rites, and forms have given place to a more spiritual worship and a clearer recognition of the brotherhood of man.

These records disclose a process of evolution, not from the material to the spiritual, but an evolution in our consciousness from a clumsy, crude manner of expressing our sense of God, good, and of man's relation thereto, to a clearer consciousness of the same relationship, and hence a more harmonious expression. In this process or unfoldment the reality or truth of these relations has not changed in the least, but our concept has changed, and, as stated, the clearer the spiritual vision, the more harmonious the expression and the farther removed from materiality so called.

In the presence of this world process of unfoldment along all lines, economic, sociological, political, and religious, is it not logical and rational to believe that in the eternal progress toward the more perfect expression of God and His ideas, there will come a time when we shall no longer rely upon material sense to express ideas to us? And does not Jesus' ascension emphasize this fact and point the way to mortals? We know that Jesus rose above the material sense of those around him; he rose above their sense of things not alone in his ascension, but in every instance of his healing work on earth. Every healing in Christian Science today is

accomplished in exactly the same manner; it is a rising to such a consciousness of God that material sense no longer expresses our consciousness of individual reality.

Thus through Christian Science mankind is slowly but surely coming to know the truth about sense testimony, to know that in so far as such testimony tells of discord or error of any kind, it is only a matter of education that we have believed in it; whereas it is possible to recognize its falsity and exclude it from our stock of useful knowledge. Moreover, mankind is coming to know that in this process of overcoming evil, this rising above sense testimony to the consciousness of the reality of all things, there will come a time in the history of mankind when absolute Christian Science will prevail, and then whatever is learned through material sense must be given up for the spiritual fact.

Mrs. Eddy says, "When first spoken in any age, Truth, like the light, 'shineth in darkness, and the darkness comprehended it not'" (Science and Health, p. 325). So true is this in regard to the truth of Christian Science, that one can account for the phenomenal growth of this movement only by recognizing the fact that as a philosophy and religion it is an integral and necessary part of this world-wide transforming process of spiritualization which is taking place.

It has been said that no man is ahead of his time. He indeed is a revelator if he has revealed and formulated for humanity what is in the consciousness of man in solution, as it were. Poets and philosophers in every age have had visions of reality,



have seen some phase of truth and harmony, and have formulated it for a waiting world. Mrs. Eddy has revealed to us the way by which the deepest and most sacred aspirations of the human heart can be satisfied.

She has indeed laid hold of reality for us, and, like the poet, has made clear to our thought what is so familiar and so natural that it seems as though we must always have known its truth.

## “THE TREE OF LIFE”

RICHARD P. VERRALL

**I**N Bible metaphor the tree is frequently used as a figure in Christ's kingdom. Earthly kingdoms as well as men are also compared to trees. The godly are likened to “trees of righteousness,” bringing forth their fruit in season, while the wicked are called “a tree bereft of branches,” “barren and unfruitful.” In the book of Genesis we read of “the tree of life” which was planted in the midst of the garden, and also of “the tree of knowledge of good and evil.” As eating of the fruit of “the tree of knowledge” resulted in sin, sickness, and death, so eating of the fruit of “the tree of life” was designed to produce health, holiness, and immortality. The tempter, or antichrist, argued that eating the forbidden fruit would make men as gods; while the Christ declared, “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. . . . And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.”

The fruit-bearing qualities of men, like those of trees, determine their right to existence. The husbandman said of the barren fig-tree, “Cut it down; why cumbereth it the ground?” Paul refers to an “unfruitful” understanding; and Peter, speaking of

brotherly kindness and charity, says, “For if these things be in you, . . . ye shall neither be barren nor unfruitful.” The Hebrews were forbidden to cut down the fruit-bearing trees of even their enemies. Moses expressly warned the Israelites not to destroy the fruitful trees when besieging a city, “by forcing an axe against them: . . . (for the tree of the field is man's life) . . . only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down.”

The psalmist describes the righteous man as “a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” Solomon compares wisdom and understanding to “a tree of life to them that lay hold upon her;” and John the Baptist said, “And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.”

As an illustration of the mutual love between Christ and his members, Jesus said, “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it,



that it may bring forth more fruit." Recognizing the claim of evil which would dismember the church, he also said, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." In the last chapter of Revelation we read of "the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

It is evident from the foregoing references that "the tree of life" symbolizes Christ's kingdom, or the universal church, and that in it all men who have in them the same Mind that was in Christ Jesus, must become one family, having "one Lord, one faith, one baptism." The formation of a well-developed tree, anchored firmly in the earth and spreading its branches up toward heaven, fittingly typifies the divine idea revealed in Christian Science. It illustrates the impossibility of climbing up by some other way, or of obtaining salvation by any other method than that already established from the foundation of the world, since, as Peter said, "there is none other name under heaven given among men, whereby we must be saved."

In the parable of the sower Jesus said, "The seed is the word of God;" and in his account of creation John said, "In the beginning was the Word, and the Word was with God, and the Word was God." Paul, mindful of the fact that the blessing conferred upon Abraham by Melchisedec, "King of righteousness" and "priest of the most high God," constituted his new birth as a son of God, wrote, "Now

to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." In speaking of himself as "an Israelite, of the seed of Abraham," Paul also said, "For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches." Jesus never lost sight of the fact that the Christ-idea which he represented had always existed and was the fruition of the "one" seed. He said, "I am the root and the offspring of David;" and again, "Before Abraham was, I am." The Jews, failing to distinguish between the spiritual seed and the carnal belief which claimed to be the true seed, likewise claimed to have Abraham to their father; but Jesus, rebuking their materiality, said, "God is able of these stones to raise up children unto Abraham."

The seed of Truth, having been planted in the good soil of spiritual consciousness, has at length produced a strong and healthy root, which is being nourished by the "pure river of water of life." The Preacher declared that "the root of the righteous shall not be moved;" "The root of the righteous yieldeth fruit. . . . A man shall be satisfied with good by the fruit of his mouth;" and "The tongue of the wise is health." Isaiah, perceiving the scientific order of spiritual unfolding, thus described the coming of Christ's kingdom on earth: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: . . . and he shall not judge after the sight of



his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, . . . and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

The final destruction of all materiality and false knowledge was also foretold by the prophet Malachi when he said, "For, behold, the day cometh, that shall burn as an oven; . . . and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Mortals point with pride to their family trees,—endless genealogies, designed to show a long and illustrious line of earthly progenitors,—believing that they have inherited some good from the traditional past. According to Christian Science, however, the real family tree is "the tree of life," and by following Christ, Truth, all men can trace their spiritual ancestry to one heavenly Father, in whom all have their being.

In fruit culture the peach-tree teaches a lesson which may illustrate the new birth, or spiritual regeneration. A tree springing from a peach-stone will seldom produce fruit fit to be eaten; but if the stock be budded when quite young with the bud of a cultivated tree, and only the bud allowed to grow, the tree is literally born again, and under the care of the gardener will soon develop into a good and sturdy fruit-producing tree. The so-called "natural" or mortal man in like manner can never "bring forth fruit meet for repent-

ance," unless he is born again and receives "with meekness the engrafted word." Paul said, "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Peter speaks of "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

The vision of Nebuchadnezzar, in which he saw "a tree in the midst of the earth, . . . and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: . . . and all flesh was fed of it," illustrates the impossibility of mortal man obtaining a permanent or independent kingdom of his own. When Shadrach, Meshach, and Abednego refused to participate in the dedication of the golden image, and were cast into "a burning fiery furnace," the king recognized the figure of the Son of God walking in the midst of the furnace, and his utterance, like Peter's, involved the perception of a great spiritual fact. The cumulative results of spiritual discernment carried forward from one generation to another, must eventually produce a manifestation of the spiritual idea, and although, as in the case of Nebuchadnezzar, the tree, or material kingdom, was destroyed, his consciousness of good was preserved and the angel of God directed to "leave the stump of his roots in the earth, . . . in the tender grass of the field."

History, as if repeating itself, has retold this story in a somewhat different form, but in an ever ascending scale, as in the parable of the vineyard and husbandman. The malice



of the world attempted to destroy the Son of God, represented by the heir, and although his visible manifestation was apparently cut down and placed in the tomb, yet the root of the tree, having life in itself, was raised from the dead, and having ascended into heaven has come to its new birth, or second appearing, in the health-giving tree of Christian Science. The scientific truths taught and demonstrated by Mrs. Eddy are all rooted and grounded in the records of Scripture. First in chronological order comes the word of God, having its seed within itself. Second, the sowing of the seed in the soil of human consciousness through the voicing of the word. Third, the premonitory indications of the tree of life as it bursts its way upward toward the light of heaven and sends down its rootlets into the earth beneath.

The patriarchs of old, while looking through a glass darkly, were the first to discern and express the spiritual idea. Then came the prophets and seers, who saw God "face to face" and predicted the coming of Christ's kingdom on the earth. Having rent the veil of flesh, Jesus established the Christian era which forms the trunk of the tree. Then came the Discoverer and Founder of Christian Science, and The Mother Church with its numerous branches bearing all manner of fruit after their kind. Thus, by the metaphor of the tree, it will be seen that every individual in ancient or modern history who has contributed one mite of spiritual understanding toward the apprehension of God, has aided in unveiling man in His image and likeness and has helped to nourish and strengthen the

tree of life as it unfolds the divine purpose in all periods of history.

In his vision of the holy waters Ezekiel foresaw this coming of Christ's kingdom as a river issuing out of the sanctuary, whose waters brought health to every living creature; and by the river and upon its banks grew all manner of trees, "whose leaf shall not fade, . . . and the fruit thereof shall be for meat, and the leaf thereof for medicine." The materialistic belief that poisonous drugs, concocted from the leaves of trees and herbs, were really intended for the healing of the nations, is rapidly giving place, under the influence of Christian Science, to the true spiritual interpretation of the text. Our Leader says, "The tree is typical of man's divine Principle, which is equal to every emergency, offering full salvation from sin, sickness, and death" (Science and Health, p. 406).

By virtue of her undaunted courage and fidelity to Principle, Mrs. Eddy has made known to humanity the divine idea which destroys the serpent or false prophet of animal magnetism, thus bringing us under the protection of the "flaming sword which turned every way, to keep the way of the tree of life." Thus has Truth established man's right to enter paradise and to eat of the life-giving fruit of this spiritual tree. In awakening the world to original righteousness, the spiritual idea revealed in Christian Science is literally creating "a new heaven and a new earth," when men shall no longer "labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord."



[Written for the *Journal*]

## “THEY DESIRED A BETTER COUNTRY”

GWENDOLEN THOMAS

BENEATH the summer evening's last late gleam,  
Who has not of a fair land dreamed a dream,  
And watched at sunset its bright doors of gold,  
And almost wept to see the darkness fold  
Them fast in shadows! Yea, or that country may  
Have lain much nearer to our common day,  
In mists enrolled,

Even across the gray hills in the west,  
Where the swift birds flew homeward to their rest.  
They knew its ramparts and its gardens bright,  
And fled away there from the coming night.  
O that our eager feet that way might win,  
Our eyes might see it, we might enter in,  
On wings as light!

Unknowingly, of earth already tired,  
A better country 'twas that we desired,  
But knew naught of it, till a year of years  
Had dawned and faded, shadowed by our tears.  
Then came an angel, and our feet were brought  
To the blest boundary of the land of thought,  
And end of fears.

There was the gate; we might go in at last.  
A gentle guide said, “Enter,” and then passed  
Before us, and God's heavenly country lay  
Outstretched around us, far and far away.  
The Father met His child amidst the bright  
And blissful gardens gleaming in the light  
Of endless day.

Dear Father, in Thy heavenly land I stand,  
A child unlearned. In these bright ways Thy hand  
Must lead me. Oh, I would be taught to gaze  
On Love and Truth, and walk Thy crystal ways,  
And talk and sing of joy continually;  
Would live with Thee, and love, as Thou lovest me—  
This Thy child prays.



## “COME FORTH”

CLARKE MC CUE

ST. PAUL said, “For me to live is Christ,” and in this short sentence he reveals the heart of Christian Science. Christ, Truth, is the motive, activity, and evidence of all true being. Through Isaiah, God declared, “Ye are even my witnesses;” hence man is the living proof of God, good. As men come to behold their real nature and relationship to God, they will apprehend that they are of those who know the truth, that they are in fact Christian Scientists. To be Christian Scientists indeed, we must render strict obedience to the injunction of the Master to forsake all else for him; or, as Mrs. Eddy has expressed it, “We are not Christian Scientists until we leave all for Christ” (Science and Health, p. 192).

A witness is defined as “one who yields or furnishes proof.” So applying it, a luminous concept of the unity or at-one-ment of man with God is born. “Ye are the light of the world,” saith the Christ; and it is in his light, by his light, and through his light, illuminating and purifying human thought, that we are enabled to understand God and so fulfil our true being. It is in and by this light that faith cometh, the faith by which the omnipotence of God, good, is made manifest through man, the ever-increasing capacity to do good.

All who have named the name of Christ have more or less honestly endeavored to gain an understanding of the sublimity of St. Paul’s definition of faith as given in the eleventh chapter of Hebrews. Libraries have

been written on the subject, yet the apprehension of the practical, continuous usability of the substance of the word has not been brought out. Faith is the conscious, questionless, practised understanding of God, infinite Mind. It cometh not by strivings, but is capable of increasing infinitely, and does so increase in proportion to its single, unurged, and invariable use as incident to each unfoldment of truth in consciousness. Faith is the modus of the divine activity as outwardly expressed through man. It is by faith that men become patently fruitful, yielding or bearing sure evidence or proof of God, Life. The compassionate rebuke, “O ye of little faith,” uttered by the Master, is applicable today, and is a vivid summons to a life, an activity, that cannot be withstood. How many of us who profess to be Christian Scientists, who declare that in God alone is our being, are like certain of the Ephesians of old, who walked in lazy blindness of belief and deadness of faith? It is impossible to behold in the Christ the glory of God, to feel the present all-sufficiency of “Immanuel,” unless we are delivered “from the body of this death.”

Lulled into slumber by frequent audible repetition of the letter of the Word, or rendered comatose by a mental habit of literally stating the truth without the appreciation and application of its substance (and this is naught but blind faith, or faithlessness), how many have fallen into vapid complacency? Mrs. Eddy calls



attention to the fact that "the notion that one is covering iniquity by asserting its nothingness, is a fault of zealots, who, like Peter, sleep when the Watcher bids them watch, and when the hour of trial comes would cut off somebody's ears" (Miscellaneous Writings, p. 335). Lured by a dream of content, how many have closed their tents, stacked their arms within, and sit with martial trappings of Christian warfare draped about them, heedlessly ignoring the truth that it is the soldier upon the field and in the thick of the fray who helps to win battles? Awakened, it is found that their martial trappings are but the grave-clothes of self-deception. Of late we have been reading much about Armageddon. Individually where are we? Are we slothfully dreaming, or are we battling for the Lord?

To slumber does not necessarily mean that the eyes must be closed in physical sleep. The most profound kind of slumber, the one filled with the most alluring and seemingly real dreams, is that produced at the behest of self-complacency. This deceives the very elect. It is a slumber which is death to all intents, for it is inactivity, and inactivity is not of God. The complacency which includes all the dreams that can be conjured concerning self, is the solidified error which closes a tomb hewn of material selfhood. It forbids God; it denies the Christ; it deceives mankind. To be in such a state was contemplated when the Master said to the scribes and Pharisees, "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

The Scriptures are for all generations. Their applicability is not confined to the periods in or of which they were written, nor is their intent limited to the peoples or persons directly addressed. In each sentence is a message to the individual, an index pointing the way; in each chapter the solution of one or more problems of unfoldment, and these will be seen, understood, and appropriated proportionately to the reader's capacity for spiritual discernment. In this light the expression "the word of God," as contained in the Scriptures, carries with it a deeper meaning. If we are vexed for the moment, or perturbed, when our attention is challenged by a peculiarly fitting quotation from Scripture, which is patently applicable to our individual state of thought, although we would not confess it, we are convicted of error at once by the upsetting of our complacency, and resentment is its outward sign.

Resentment, with all its antecedents and concomitants, is like unto the rattling of dead men's bones within a whited sepulcher. It denotes the lack of that equipoise, that spiritual understanding, of which self-complacency is the counterfeit. "Behold," saith the Christ, "I stand at the door, and knock," and this brings us to the query whether the door to our thought is a stone closing a sepulcher, or a sounding-board ever ready to respond to the call of Truth. Which ever it may be, this is our assurance: the Christ faileth not, but standeth ready to roll away the stone, or lovingly, gently to enter the opened door and come in and sup with us. With what compassionate love, with what



divine faith does he tell the disciples that Lazarus is asleep, and with the same love and world-embracing tenderness he announces to Martha, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

How many of us who say we are Christian Scientists can aver, as did Job, our knowledge of an ever-living Redeemer? How many of us can bear witness, yield intelligent and in-

disputable proof, that God, good, is Life, and His Christ is "the way"? How many of us are true Christ-Scientists, knowers, and doers as well, of the word? Are any of us moribund, shroud-bound in the embrace of self-deception? Can we and do we constantly, continuously, prove the faith we claim, that faith which, relying on the omnipotence and omnipresence of God, good, could bid the seeming dead "Come forth," and be obeyed?

## PRAYER AND UNDERSTANDING

JOHN PORTER HENRY, LL.B.

ONE vital respect wherein Christian Science differs from other denominations is in its explanation of prayer, thousands having been guided to a realization of health upon a spiritual basis from Mrs. Eddy's teaching on this subject in the first chapter of "Science and Health with Key to the Scriptures." All denominations are substantially unanimous in resting the hope of salvation upon prayer; but when we observe that few Christians believe in the efficacy of prayer as a producing power in human affairs, the affairs which must be dealt with if salvation is ever to be attained, it is evident that prayer is far from being understood. Many profess to believe in the efficacy of prayer, but when we see them turn to every conceivable source for relief from their distresses without the slightest reliance upon prayer, we cannot but conclude that their belief ends with mere profession, however honest the profession may be.

We cannot deny that many so-called prayers have gone unanswered, and mortals receive little solace in the

assurance that the evil thing from which they sought deliverance was perhaps best for them after all. The teachings of Jesus emphatically declare that our prayers will be answered, and when we look about us and see them unanswered, we are forced, if we believe in the Christ, to find a reason for the apparent failure. In Mark's gospel we read, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Elsewhere we read, "Believe and be saved;" and "These signs shall follow them that believe," such signs as the healing of the sick, etc.; and again, "Thy faith hath made thee whole." These statements are not admonitions to ask of God the thing desired, and possibly receive the request if it accords with the will of God. According to these texts the fundamental requisite to the attainment of the things desired, is to believe that we receive them. This clearly implies that the good things are already here, and that we shall realize their presence in proportion as we believe.



When we remember that God is Love, divine Principle, we must see that it would be just as futile to ask Love to do something as it would be to ask the basic laws of mathematics to solve a problem. The result will be an actual fact, discernible by human sense, the instant we demonstrate it. If we do not firmly believe, the reproof comes, "O thou of little faith, wherefore didst thou doubt?" Prayer then, correctly understood, is not supplication or petition, but affirmation; not asking, but declaring and knowing (believing) that the thing desired, if it be good, is a present reality for those who accept the truth. This acceptance is a warfare with material sense, the mental intimation which denies this truth, the cross which we must bear and overcome.

It ought to be apparent that we should not ask a special favor of God or advise Him of our needs. He is infinite good, and is our good. He is Immanuel, God with us, and it is His good pleasure to give us the kingdom. If we see an apparent lack in God's creation touching our experience, it is evidently not His creation which lacks or needs to be changed; it is only our false concept of that creation. If we are laboring under a sense of lack of anything needful, we should change our thought to a sense of supply of all good for the ideas of God, because we understand that the supply of all things needful is the present reality of God's creation, and that lack is merely lack of perception of what is real and eternally present. Thus by accurate perception we appropriate the good already existing. This is prayer. Remaining in ignorance of God's creation,

we fail to reap the benefit of the good that is here, just as one in a dark room will never get the light so long as he remains in that room.

In order to realize results the Scientist must not only declare the truth touching his case, but he must cling steadfastly to it, no matter how persuasive the sense testimony is or what human knowledge argues to him. He must appropriate spiritually the thing declared for, and this can only be done by holding fast to truth until it is realized, until the Word is made flesh; in other words, we must practise what we preach. Herein is the difference between the successful Scientist and one who is not successful in applying the teachings of Science. Holding to the good continually is resisting the devil, and is seeking the kingdom of God; and in proportion to our holding to the truth are these good things added unto us. If we do not realize results, it is undoubtedly because we have not held to the truth, but on the contrary have listened to some declaration of material sense, and perhaps unconsciously believed in a power apart from God. Christian Science calls us to be alert and give the lie to material sense at its first suggestion. Jesus asked, "Could ye not watch with me one hour?" If we are inclined to doubt, it would be well to recall the healing of the lunatic who was brought to Jesus after the disciples had failed to cure him. Jesus said, "O faithless and perverse generation;" and in direct answer to the disciples' inquiry as to why they could not heal him, Jesus answered, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say



unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

If we put off our work, our steadfast adherence to Truth, until a more convenient season, like tomorrow that season will never come. If we are not active enough to practise what we know about the truth, we might as well not know anything about it. We might as well not have a remedy for our trouble if we are not wise and alert enough to use it. What power is it that can lull us into lethargy and laziness? Who made it? Is it not the same error which would make us sick or discouraged? It is fundamental that we should no more yield to the temptation to put off our work, or think it unnecessary, than we should yield to the temptation to believe we are sick, or that we cannot heal the sick. If one can be lulled into lethargy, he is in as bad if not the same condition as if he were persuaded that he was hopelessly sick.

Our salvation cannot be the result of vicarious effort; it depends upon us entirely. This is encouraging, because we know that no influence external to ourselves can have any power to help or hinder us, and this leaves us free to work out our own salvation.

It is apparent that Christian Science practise is one of doing; it is work, work, work, but peaceful and uplifting work. It is wholesome, natural activity, that does not fatigue but animates; that does not aim to store up an abundance where moth and rust doth corrupt, but seeks the kingdom of God and His righteousness, which means dominion over all. What a blessing to mankind it is that this truth is brought to light in Christian Science and made available in human affairs, and what a blessing it is that the mystery of evil, the old dragon, is uncovered and exposed! All honor, then, and reverence and love for the woman who gave it to the world!

[Written for the *Journal*]

## COMPASSION

LAURA GERAHTY

OH, not with outstretched hand and pitying glance,  
And lips that meet the tear-stained cheek with sighs,  
Not in soft words that fall but to enhance  
The floods of agony, our healing lies;

But with the tender longing to restore  
Our wand'ring brother to his rightful home,  
We find the wings to rise from earth and soar  
Into Love's presence, where no ill can come.

Ah, then, we know! No better love than this,  
The love of him who saw and touched and healed;  
For though our Master spurned not Mary's kiss,  
He, through his works, the truer love revealed.



## FRIENDS OF GOD

MABEL S. THOMSON

**T**HERE are many ways in which the Bible can be and has been read, and during the last fifty years the human mind, or at least that phase of it known as the Anglo-Saxon mind, has gone through many vicissitudes in its attitude toward the Book of books. Fifty years ago it was the secret if not openly expressed conviction of every religiously minded person of English origin, that the Bible was written word for word in heaven, and that to question any of its statements was to be in league with the powers of darkness. Then came the swing of the pendulum to the opposite extreme, when research and criticism penetrated into the most sacred recesses of the Scriptures and seemed for a time to be shattering the very foundations of faith; when Darwin's discoveries apparently undermined the history of the six days of creation, the Babylonian cubes brought into question the authenticity of the ten commandments, and Jacob's twelve sons were resolved into the signs of the zodiac.

Today, however, the Bible is taking its rightful place; the old theory of verbal inspiration has given way to the recognition of the fact that the Bible is a collection of oriental writings, of poetry, drama, and history, expressed largely in symbols, as is the habit of the oriental mind, and scholars are agreed that in its study both the literal and the spiritual interpretation must be taken into account. But infinitely more important than all

this is the illumination thrown upon the Bible by Christian Science, enabling the student to endorse every word of St. Paul's admonition to Timothy: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness" (Rev. Ver.). In "Science and Health with Key to the Scriptures" Mrs. Eddy says: "The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained" (p. 547); and so the Christian Scientist can enjoy the wonders of the Bible "freed from the superstitions of a senior age," and learn marvelous things about God and man from its genius.

It is evident that Jesus was a profound student of the old Hebrew Scriptures, that he drew his inspiration largely from them, that he gained strength from their sublime promises, and in the supreme moment on the cross he refreshed his courage and his conviction from that great psalm which, beginning with the cry of anguish, "My God, my God, why hast thou forsaken me?" ascends to a vision of power and glory unequalled perhaps in the whole range of Hebrew poetry and prophecy.

The old seers themselves, whose lives have been a source of inspiration to so many, had no such example upon which to stay their faith and courage. What they accomplished was done entirely through their own



individual apprehension of God; and how closely they walked with God is seen perhaps more clearly in the life of Abraham than in that of any other Old Testament character. We read that he was divinely led; that when he was bidden to leave his own country and go to one unknown to him, his implicit and instant obedience brought forth the promise, "In thee shall all families of the earth be blessed," while the whole of his subsequent history was a revelation of an unshaken purpose as well as a spiritually enlightened capacity to know and do the will of God. Undoubtedly the record is dimmed by the anthropomorphism common to that age, and by an admixture of legend and tradition, but enough of the true genius of inspiration remains to make it still one of the most moving histories ever written.

The writer of the epistle to the Hebrews leaves us in no doubt as to the view taken of these Scriptures by the religious Jew of the first and second centuries, for in his famous discourse on faith he takes them one by one and with true spiritual discernment transmutates them from the dust of common history into the gold of God's revelation of Himself to every human consciousness. The climax of Abraham's life was reached when he was called upon to sacrifice Isaac, the only one, it seemed, through whom God's promises could find legitimate fulfilment. It is not uncommon to find among Bible students and scholars a tendency to belittle this tremendous experience by finding in it submission to heathen customs, to the sacrificial idea imposed by idolatry; but again the author of the eleventh chapter of

Hebrews admits no such conclusion. He sees in it a proof of the sublimity of Abraham's hope and faith, of his understanding that, to use the familiar expression, "God is able of these stones to raise up children unto Abraham;" in other words, that the omnipotence of Spirit would fulfil its own purposes and designs in spite of every obstruction apparent to the human mind; and he brings the lesson home to every individual in the closing declaration, that this great cloud of witnesses is to encourage every man to run his race in the same spirit.

The literal interpretation of this incident, whatever it may be, is of little or no importance, for, as Mrs. Eddy points out in *Science and Health*, "the inspired Word of the Bible is our sufficient guide to eternal life" (p. 497), and in the glossary of the same book she gives the true import of Abraham's life to those who, like him, have left the old dwelling in matter and are seeking a city which hath foundations. (See p. 579.) In the first place, we find fidelity. The title "Friend of God" was certainly due to one whose most salient characteristic was that faithfulness which is the basis of all friendship, who through evil report and good report remained loyal to the revelation of God and trusted Him, and believed in the divine Principle of life as Spirit, though he probably called it by another name. In every place where Abraham stopped in his journeyings, he built "an altar unto the Lord," or "called upon the name of the Lord," that is, he dedicated himself anew to the service of Deity, represented by his highest perception of Truth. Even on the way to the place where



Isaac was to be sacrificed, in reply to the question, "Where is the lamb for a burnt offering?" his loyalty remains unshaken, and he replies that God will establish His word in His own way, "God will provide himself a lamb;" and so, as the Bible with its admirable simplicity describes it, "they went both of them together." Strengthened and inspired by the life-giving power of divine Truth, grasped through spiritual understanding,—with this to sustain him can we wonder that the material sense of life was all that Abraham was called to lay upon the altar, while the child of promise remained untouched!

Long familiarity with these Old Testament narratives makes it difficult for us today to realize that in some degree we each of us have to travel the same road and find our way as did Abraham, and we are apt to look upon these great characters as creatures apart from common experience. Abraham was indeed called "the Friend of God," but we may remind ourselves that Jesus used the same term of his disciples, and that we too not only may, but must, earn our own right to it. "Ye are my friends, if ye do whatsoever I command you." The friendship based on mere mutual admiration, on common interests, on association, is too often found to be unstable and at the mercy of any passing breath of personal sense which may arise. The friendship with God contains no element of instability, but is founded on the firmament of spiritual understanding and fidelity, and so unites all those who are striving for the same goal in the indissoluble bonds of the one Mind. Outside of this

mutual understanding there is no friendship, truly so called.

To catch a glimpse of the real power and glory of these heroes of the Old Testament is an inspiration which is quickened by the realization that the humblest student of Christian Science, making his first demonstrations of genuine Christian Science healing, is being brought into fellowship with these friends of God, is setting his face toward the country to which they all traveled, and by which they must eventually come, to quote again from the epistle to the Hebrews, "unto the city of the living God, . . . and to an innumerable company of angels, to the general assembly and church of the firstborn, . . . and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant."

To feel that we can earn the right of friendship with all this great company should bring encouragement in every difficulty and confirm our steadfastness in hours of darkness, for every honest demonstration of Truth, every victory over temptation, but forges another link in "the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God" (Science and Health, p. 271). Nor need any one's courage fail through a sense of his own inability to meet the demands of this "high calling," for even in those dark hours before the crucifixion, when the disciples' faith seemed so feeble, Jesus said to them, "I have called you friends." Was it not this unwavering fidelity on his part which recalled them to theirs?



## PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, SAN JOSE, CAL.

**I**N the last decades of the nineteenth century, when Christian Science was becoming established in all the principal eastern cities, the far West was not behind in the investigation of this new teaching. Among these western inquirers was San Jose, Cal., and it is significant, as showing the quiet yet sure tenacity with which this truth spreads, that its study was taken up in this city by two different groups of people, and was continued for some months, without either group knowing of the other's existence.

About 1885 a resident of San Jose, while traveling in the East, heard of Christian Science, and before returning home went to Boston and received instruction of Mrs. Eddy. Returning to San Jose, a few friends were interested in the new teaching, and in 1886 a class was taught in this student's home. Sunday services were held in a private house, and subsequently a number of others received instruction. In 1889 or 1890, while these people were carrying on their study and services, and proving what they learned, another little group who had become interested in Christian Science through some of Mrs. Eddy's published works, invited one of her students in a neighboring city to give a course of lectures on Christian Science in San Jose. A number of friends were invited to join them in listening to these lectures; and subsequently it was arranged to have another student come to San Jose each Sunday, and address them on

Christian Science in a little hall hired for the purpose. In the months following, services, both Sunday and mid-week, were held in a private home, with twenty or thirty in attendance, until finally, being joined by the first-mentioned band of students, they moved into Odd Fellows' hall. From here, their numbers constantly increasing, they moved in 1897 to Louise hall on Second street, where they remained until a church edifice was erected in 1905.

Meanwhile, in October, 1896, First Church of Christ, Scientist, San Jose, Cal., was formally organized with twenty charter members, and there has been a steady and healthful increase of the membership from that date. All this time one thing alone was responsible for the devotion of these people to this new teaching and the rapid increase in their numbers; namely, the "works following," for what they heard and read of Christian Science was healing and regenerating them. Several began to devote themselves entirely to the practise of this healing truth, and one and all tried to practise what they knew. On this sound basis the church was started, and has continued.

From the very beginning this church has striven to be in all things a loyal and obedient branch of the Mother-vine, and when, in 1904-5, a call came for funds for The Mother Church extension, its members sent joyfully and gratefully all that they had accumulated in their own build-



ing fund. Later, when with a new fund gathered they had begun their own edifice, another call came, and they were again privileged to prove that "giving does not impoverish us in the service of our Maker" (*Science and Health*, p. 79). On Dec. 17, 1905, their own beautiful little church was dedicated, having cost, including the lot, some forty thousand dollars. With a comparatively small membership it was found, with rejoicing, that in addition to giving this amount, the church had been able to send on to The Mother Church more than half that sum besides. The blessing of true giving which was learned in the experiences of that year has ever since been an effectual help.

At the time of the dedication a letter of invitation was sent to Mrs. Eddy, not, as the letter said, "with any anticipation that you can either be present in person or with us in thought, but simply to add, if possible, an iota of joy to gladden your tireless labor in its never-ceasing effort for others, by a positive proof that your work has not been in vain, else this edifice would not be."

In answer to this the following letter from the revered Leader of the cause of Christian Science was received:—

Words are inadequate to express my deep appreciation of your labor and success; and of the great hearts and ready hands of our far western students, the Christian Scientists. Comparing such students with those whose words are but the substitutes for works, we learn that the translucent atmosphere of the former must illumine the midnight of the latter, else Christian Science will disappear from among mortals.

I thank the divine Love for the hope set before us in the Word and in the doers thereof, "for of such is the kingdom of heaven."

Two services were necessary to accommodate the large number who at-

tended the dedication, and in the evening the edifice, seating five hundred and twelve, was filled again for a lecture on Christian Science, delivered by a member of the board of lectureship. Since that time progress has steadily continued. A Sunday school, started in 1895 with eight or ten pupils, is constantly growing in numbers and interest. In 1910 the reading-room was moved to spacious new quarters in one of the most centrally located office buildings.

At various times committees have been organized for distributing the Christian Science literature and for upholding and aiding the Publishing Society in every way possible. In 1909, learning indirectly that the work was greatly cramped for lack of room, the San Jose church sent on a contribution of over two thousand dollars to be used as the Board of Directors saw fit for the benefit of the Publishing Society. The spontaneity of this gift so pleased Mrs. Eddy, since it was the recognition of a need for which no supply had been asked, that she immediately contributed an equal sum, thus starting a fund which resulted in the enlarging of the publishing house.

Above all, the healing work has gone on unceasingly. From the beginning the students in San Jose have realized that only "on a spiritual foundation of Christ-healing" (*Science and Health*, p. 136) can their church be safely built; and upon this foundation, reached by steps of unwavering obedience and steady loyalty, they have faithfully striven and are still striving to erect their "structure of Truth and Love" (*Science and Health*, p. 583).



## FIRST CHURCH OF CHRIST, SCIENTIST, EVANSTON, ILL.

THIS church, in its birth, development, and growth, can truly be compared, as the great Teacher likened the kingdom of heaven, "unto a grain of mustard seed;" for this tiny seed, though it was sown in weakness, has been gradually unfolding in power during the past twenty-eight years, and the fruit enjoyed today is, partially at least, the result of the truth made manifest in the autumn of 1885, which date notes the advent of Christian Science in Evanston. In July, 1886, a student of Mrs. Eddy taught a class of eleven.

At first meetings were held in a private house, but after years of waiting, many inquiries (denoting unmistakable interest in Christian Science) began to be made, and attendance at the services so increased that the private parlor was exchanged for a more public place, where strangers might feel freer to drop in. The charter of First Church of Christ, Scientist, was obtained in January, 1894, with a membership of thirty-six, and following the formal recognition of the church the congregations continued to increase, until it was found necessary to move, first to Connor hall, and later to the Y. M. C. A. building. It was at the time of this last move that the reading-room was established, in accordance with a new by-law in the Manual of that date.

The experiences of those days, however agreeable and satisfying, did not prevent the church from seeing the ever "open door of opportunity," and knowing the penalty of inertia and slothful satisfaction, they thanked God for the victories of the past and

began the contemplation of church building. In January, 1900, a church business meeting was held, and there in unity it was decided to build a church edifice. The church soon rejoiced in the possession of their present most desirable site at the corner of Chicago avenue and Grove street. An old-fashioned house was located on the lot, and after consultation with an architect, the work of its reconstruction was begun. On Sunday morning, July 20, 1900, when the work was well advanced, their hearts were saddened, and chastened as well, to learn that a mysterious fire had damaged the cherished church home; but this seeming calamity eventually proved a blessing in disguise, for with the destruction of much old material, many new possibilities became apparent. No argument of discouragement was allowed to creep in, and work again proceeded, with even greater rapidity, until on Sunday, Nov. 11, 1900 (a trifle over nine months after the first business meeting called to discuss the advisability of building), the initial service was held in the new church. Three years later the church was dedicated.

That the church organization has continued its steady development was evidenced at a meeting held on Feb. 1, 1912, when two significant motions were made and unanimously carried. The first motion—became a tangible reality on July 18, 1912, when the reading-room, which prior to that date had been maintained in the church building, was transferred to much larger and more centrally located quarters at its present address, 1619



Orrington avenue. The new church edifice, which occupies the original site and is now in process of construction, will soon be the "outward and visible sign" of the thought of expansion and growth embodied in the sec-

ond motion. The structure is in the Doric style, with a seating capacity of nine hundred and fifty, and it is expected that it will be ready for occupancy by the first Sunday in July of the present year.

#### FIRST CHURCH OF CHRIST, SCIENTIST, WINCHESTER, MASS.

Mrs. EDDY writes in "Science and Health with Key to the Scriptures" (p. 149): "Today there is hardly a city, village, or hamlet, in which are not to be found living witnesses and monuments to the virtue and power of Truth, as applied through this Christian system of healing disease." First Church of Christ, Scientist, in Winchester, Mass., may rightfully claim for itself that it is a witness and monument to this "Christian system of healing."

In 1895, from the healing of a child by Christian Science treatment, and the resulting interest of the parents and nurse in the study of its teachings, came the weekly gathering of six people to study the Lesson-Sermons, these six in turn bringing others to hear anew the gospel of "on earth peace, good will toward men." These meetings soon outgrew the parlors of a private house, and later the parlor of the G. A. R. hall was modestly rented.

From the very start, however, interest was taken in these meetings, and it was found necessary almost at once to engage the hall itself, where service was held Sunday evenings, also the Wednesday evening testimony meetings. This arrangement likewise proved to be only temporary, for the conviction came that more efficient work for the cause could be accomplished, if the working force were or-

ganized as a church. Accordingly, on the 13th of April, 1900, First Church of Christ, Scientist, of Winchester, Mass., was organized with eighteen members, six of whom were practitioners.

The first service was held in the small town hall April 15, 1900. A Sunday school also was established at this time, and a reading-room was opened at 7 Lyceum building. In May, 1904, it seemed advisable to move the reading-room to a better location, which was obtained in the Waterfield building. It was at this time, too, that the steadily increasing interest seemed to warrant the services of a regular attendant. The first lecture was held in the town hall April 2, 1901, and it should be noted here that during the seven years of holding services in this hall the church received many courtesies from and were given much consideration by the town authorities.

At the end of this period the way opened for the church and reading-room to occupy the former Episcopal church edifice. A room in the building afforded suitable quarters for the reading-room, for the time being, but later a second room was finished and used in connection with this work. An active committee of this church is the assistant distribution committee, formed in May, 1908, to assist the publication committee in Boston in



distributing Christian Science literature. Progress was marked this present year by the giving of an additional lecture in Arlington, Mass., and during the seven years in this present

location, as in all the previous years of church growth, the endeavor has ever been to prove this church to be a vigorous and fruitful branch of the Mother-vine.

#### FIRST CHURCH OF CHRIST, SCIENTIST, RENO, NEV.

THE active interest in Christian Science in Reno dates from May, 1906, when a few people interested in this teaching came together at a private residence to go over the Lesson-Sermon. Such was the nucleus from which First Church of Christ, Scientist, has been the outgrowth, becoming incorporated under the laws of the state on Aug. 5, 1907.

At this time services were being held in Harmony hall on Sierra street, but shortly afterward more desirable quarters were obtained in the Century Club hall, and the holding of a Wednesday evening meeting was inaugurated. Services were held in this hall until the completion of the Odd Fellows' building, when the church moved to the large hall in that building where it still holds its services. Although the population of Reno is constantly shifting, the attendance has steadily increased, until now the hall is filled at every service, and many of those who have left the city have recently sent in contributions to the building fund.

A reading-room had been established at the time of the organization of the church, and it was clearly shown, as each step was taken, that it was under the guidance of Principle, for the reading-room has indeed been the table where the hungry ones are fed. The Sunday school had its beginning with two pupils at the same time that the few Scientists came to-

gether to read the Lesson; and here, as well as in the church, "the structure of Truth and Love" (Science and Health, p. 583) is continually being made manifest.

On Nov. 13, 1911, after giving consideration for six months to the available lots in Reno, the church unanimously voted to buy the lot, one hundred feet square, at the corner of Granite and Court streets. The price of this lot was sixty-five hundred dollars, all of which has been paid, and the first step taken toward the securing of a permanent home. It is an ideal location for the church, being centrally situated and on one of the best residential streets of the town, just a block from the car line.

Over a year ago it was decided to have two lectures each year, and it has been noticed that since the lectures have been more frequent they have stimulated a greater interest in Christian Science. As a natural result there has been a larger attendance at the services and a further consecration to the work of Christian Science by the church-members themselves, all of whom are deeply grateful to Mrs. Eddy for the truth which has come to the world through her spiritual sense of God, and which is enabling mankind to prove the allness of God and man's relationship to Him who, as the apostle James reminds us, is the giver of "every good gift and every perfect gift."



## TESTIMONIES FROM THE FIELD

ON Thursday the 2d of February, 1911, I was suddenly seized with all the symptoms of what is known as Bright's disease, a complaint to which, as I subsequently learned, I had been sentenced by a number of persons, including a doctor of medicine residing in the *pension* in Germany where I was then staying. My condition rapidly became so serious that on Friday my daughter telegraphed to England for absent treatment. On the 4th my state was such that, taken in conjunction with my age (I was in my sixty-ninth year), there seemed, to sense, every probability of my passing on within a few hours, so my son was summoned from England. On the evening of Sunday, however, the symptoms began to yield to treatment, and for the first time since the attack I was able to retain liquid nourishment and to move myself slightly without assistance. The next morning there was a marked improvement in my condition. I was able to open my eyes partially, to sit up in bed and converse for short periods, and at half-past nine on the morning of the 7th all the symptoms of the disease had left me.

After one slight relapse my recovery was rapid and uninterrupted, and within a few weeks I was strong enough to return to England. The long summer of 1911 was exceptionally warm, and I have always suffered from heat; but this year it did not prevent me from going about wherever I wished or from taking my part in the picnics, walks, and other enjoyments incidental to country life.

I am now independent of weather conditions and can walk and exert myself at least to the same extent as before my illness, and my energy and general good health are the subject of remark among my friends.

Before I heard of Christian Science, in the autumn of 1906, it had been a regular experience with me for some years previously to spend the greater part of each winter in my room with huge fires and bronchitis kettles and a medical man in regular attendance, who administered numerous drugs. A few weeks devoted to reading the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, combined with the explanations afforded me by a friend, sufficed to convince me of the unreality of all my suffering and slavery. The kettles and the drugs were forthwith thrown away, and during the winter of 1906-07, which was a particularly inclement one, I went out and about without reference to the weather, and have continued to do so ever since.

For these physical benefits I give heartfelt thanks; but I am still more thankful for the better understanding of God, and the peace in the present and confidence regarding the future which this understanding has brought me. I am filled with gratitude toward Mrs. Eddy, whose inspired message to the world has brought these blessings into my life, and my earnest desire is to do my part in making that message known unto all men.—*Mrs. Mary S. Bridge, Camberley, Surrey, England.*



I WISH to give grateful testimony to the correctness of the foregoing statement of my mother regarding her illness in Germany in the winter of 1911. When I reached her on the evening of Sunday, Feb. 5, her condition was such that it seemed as if she might pass on at any moment. During my journey from London I had declared the truth almost without ceasing, in order to realize the love and all-protecting power of God and the consequent unreality of sickness of every kind. This enabled me to overcome not only my own fears, but also those of my sister and her young daughter, who, up to my arrival, had been my mother's sole attendants. The result was immediately apparent, for within half an hour of my coming a marked improvement in my mother's condition took place. The next morning she was able to sit up in bed with assistance, to take frequent nourishment, even to laugh and joke, and by the early morning of Tuesday the 7th the acute inflammation and the swelling of the head, face, and ears, which had reached extraordinary proportions on Saturday, had practically disappeared, together with all other symptoms supposed to attend this complaint.

Not only does this case illustrate the nothingness of disease and death when met by Truth (for it is no exaggeration to say that to mortal seeming the patient was literally snatched out of the clutches of the "last enemy"), but it also proves the power which even a slight understanding of the truth gives us to resist mortal mind and to repose our full trust in God. Alone among

strangers, and with all the responsibility of my mother's illness devolving upon her, my sister during several days steadfastly withstood the entreaties of a large number of the other residents in the *pension*, backed in some instances by threats of invoking the laws of the country, if she did not call in a medical man. She would certainly not have been able to take this stand had she not been fortified by her unswerving conviction of the truth of the Christian Science teachings and the inefficacy of material remedies.

All the circumstances attending my mother's recovery made a great impression upon the other inmates of the *pension*, and even became the subject of conversation in the adjacent palace of a reigning Grand Duke, in the course of which the fact was revealed that a prominent member of his *entourage* was a Christian Scientist. I am happy to say that her healing has proved permanent. It is also remarked by those who live with her, and by her circle of friends, that her general health and vigor are at the present time noticeably superior to what they were prior to the illness which forms the subject of her testimony; and indeed non-Scientists in her neighborhood are in the habit of describing her as "a wonder."

Since her healing my mother has been once or twice attacked by certain minor ailments, but these have always been speedily overcome, as a rule by her own work in Christian Science. It is worth while adding that before her illness her hair had become very sparse, but since her healing she has developed a strong growth of hair, of a length, color, and



texture similar to that which she had as a young woman, with but a slight admixture of gray.

The whole experience has served as a great encouragement to many of us to increase our efforts to attain to a better understanding of God, good, and to realize more fully that it is our primary duty to seek first His kingdom, knowing that by so doing we obtain all good and strike off the manacles which mortal mind would impose upon us.—*W. Cyprian Bridge, Major (retired), British Regular Army.*

IN thankfulness to God, and with gratitude to Mrs. Eddy, I send my testimony of healing, hoping it may encourage and help others. In December, 1908, a small growth appeared on my right breast, which was pronounced malignant by a number of physicians, all of whom advised me to have it removed at once. I had already undergone three surgical operations and had a great horror of the knife, so I determined to let it alone. Some of my ancestors having passed out with the same disease, I supposed it was hereditary, and so tried to be resigned to my fate.

I continued my work until the next March, when the condition became so severe that I was forced to give up, for I lost the use of my right arm and the spot bled almost constantly. In this condition I was rushed to a hospital, where the entire breast was removed; but in less than two months from the date of the operation the conditions were worse than before it had taken place, and the attending physicians told me frankly that there was no hope.

I was so utterly discouraged that I thought I would welcome death as my only escape from physical torture. I was examined by fourteen physicians, all of whom pronounced the death sentence upon me, and told me that when the disease reached a certain blood-vessel the result would be fatal. They did not think I would survive the summer, so I wrote to my friends, apprising them of this condition, and they came after me. It was through their visit to Charleston that I was introduced to Christian Science. I scorned it at first, but I wanted to give my grandmother the consolation of knowing I had left nothing undone, so I decided to try it. I said to the lady who had introduced Christian Science to me, "If God can heal me of this disease, will He not give me strength to raise my right arm and comb my hair?" She assured me that He would if I would trust Him. I breathed a little prayer and arose, saying that in God's strength I would do this, and I combed my hair and experienced no pain. (I had not raised my right arm as high as my shoulder or dressed myself for four months.) I then called on a Christian Science practitioner, who kindly took up the case, and in two weeks' treatment I was perfectly healed, and there has been no return of the dreadful illusion.

Language is inadequate to express my gratitude to God for Mrs. Eddy's life of love and consecration to Christ that suffering humanity might behold the healing truth in the Christ-idea. I am not a Christian Scientist, but I want to be. Since my healing I have moved to Wheeling, W. Va., where



I want my life to attest my sincerity in striving to become a Christian Scientist.—*Romanna E. Darnon, Wheeling, W. Va.*

IN August, 1908, my attention was called to Christian Science by a dear sister, who wrote to me that she was having treatment, and at the same time requested me to procure a copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, as she wanted me to read it and tell her what I thought of it. I had never been strong, and for ten years previous to this time had been constantly under the care of physicians, seven in all, two of whom were well-known specialists of New York and Baltimore. Of this number, only two agreed in their diagnosis of the case, pronouncing it a serious disease of the stomach, and recommending a surgical operation as the only hope of a cure. While my family hesitated, owing to the serious nature of the operation and my weakened condition, I myself readily consented, as I would have consented to anything that held out a hope of relief from suffering. The operation was performed and pronounced successful, yet in three months all the old symptoms had returned, and I then gave up all hope of ever being well; so when I began reading the text-book, about this time, it was with no thought of physical healing for myself, but merely to know what Christian Science teaches. It was not long, however, before I realized that divine Love had led me to investigate the truth, which seemed to me, from the first, to be something I had been looking for all my life. Raised in

the Jewish faith, my religion had long since ceased to satisfy me, and it was the theology of Christian Science which first appealed to me.

I had been studying this wonderful book almost constantly for about two weeks when I had one of the severe attacks of suffering to which I had been subject, and not until then did I give much thought to the healing as set forth in the text-book; but when it did occur to me, I put aside all material remedies and refused to call a physician. I read the text-book and tried to apply its teachings according to my slight understanding, with the result that two days later I was well, and attended a Christian Science service for the first time. There has never been any return of the old trouble since then. I continued my study of the text-book, and in two months laid aside eyeglasses which had been worn constantly for fifteen years, during which time I had been treated by three different oculists for a very painful and complicated eye trouble. The verdict of them all was that I would never be able to do without glasses, yet I have had no occasion to use them for the past three years. The pain was entirely overcome and my sight became perfect.

Since then I have had many wonderful proofs of the healing power of Truth, for all of which I am indeed grateful; but far above all the physical benefits is the spiritual help, the better understanding of God, and the realization of His ever-presence which has come to me through the study of our text-book and the other literature provided by our beloved Leader, whose pure and consecrated life made



it possible for her to demonstrate again God's power, as did the Master centuries ago, and so bless all mankind. My gratitude to God and my thankfulness to Mrs. Eddy can never be expressed in words, but by trying to live in accordance with the teaching of Christian Science I hope to bring into the lives of others some measure of the joy and peace which has come to me "through the revelation and demonstration of life in God" (*Science and Health*, p. 45).—*Clara B. Sonneborn, Cumberland, Md.*

IN prayerful thanksgiving to God that one was found in this day and generation pure enough and brave enough to demonstrate and give to humanity the statement of Truth contained in "Science and Health with Key to the Scriptures," I send this testimonial. While still a boy, a small dice or cube was inhaled into my lungs, which caused much suffering and made breathing difficult. The medical doctor diagnosed my case as inflammation, and later congestion of the lungs; but Christian Science was brought to my notice through the healing of a brother, and upon receiving treatment my condition improved until it became quite normal. Shortly after this, while at work, I felt something in my mouth, and discovered that it was the dice, which was removed through Christian Science after it had been in my lungs for over two years. The hearing was quite complete, for no ill effects were then felt, nor have any been felt since.

At another time an ugly growth appeared on my arm, so word was sent to the Christian Scientist who had helped me before, and in a few

days the trouble had entirely disappeared. Much, however, as Christian Science was needed by me physically, the need was greater morally, for impure thinking, selfishness, and fear were dragging me down into the mire of iniquity; but through the kindly ministrations of Christian Science I can now say of God as did the psalmist: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."

The *Sentinel*, *Journal*, and *Monitor* are most welcome visitors; they speak for the bountiful supply coming from divine Love. Month after month, week after week, and day after day, they come laden with good things to cheer one on to greater and more unselfish effort in the truth. I am especially grateful for the many helpful poems which appear in the *Sentinel* and *Journal*. Ofttimes when I am endeavoring to be found on the side of Truth, these poems enable me to rise into higher and holier thought, and thus to see evil and its intimations as nothingness. I can indeed exclaim with the psalmist, "Thy word is a lamp unto my feet, and a light unto my path." My greatest desire is to be a true Christian Scientist.—*W. H. George, Vancouver, British Columbia.*

[Translated from the German]

I HAVE experienced so much help and so many blessings through Christian Science that I am desirous of expressing my gratitude. In reading the testimonies of healing, questions which had presented themselves to me have been answered, and I have been greatly helped thereby; and in a simi-



lar way, in telling my experiences, I may bring some fellow being a message of hope.

I rejoice and am unspeakably happy about the translation into German of "Science and Health with Key to the Scriptures," through which many a passage has become much clearer to me. How many will be blessed by it! I myself am familiar with the English, and when I began reading the book in the original text, it was impossible for me to stop till I had reached the end, and then I started again at the beginning. During the period of my first reading of the text-book I was attending the meetings and services in London, and while there suddenly realized that I was healed of an eye affection of many years' standing. I have never worn glasses since.

I wish also to speak of the power of divine Love which has been so abundantly made manifest in my life during the course of the year. When my dear mother passed away last spring, it was my privilege to attain to the clear perception that God is Life, and that we need but seek Him and confidently grasp the firm hand which He holds out to us. The grievous sense of separation was relieved and disappeared, and I grasped the truth of the message which came to me from a dear Scientist: "The nearer we are to God here, the closer we are to those who have gone before us."

Some time ago our infant boy was taken ill. A nurse seemed necessary, and as none could be found in our locality, we took him to a hospital, to the division for infants. It was my thought that needed to be changed. This seemed difficult at first; still it

kept becoming clearer to me that God is the Life of all being, and that the child, as a thought emanating from God, is governed by Him. As light illumined my consciousness, the child's improvement was steady. He is now thriving, and I have had the joy of meeting a dear lady Scientist in Bremen, a thing I had long wished for.

For all these blessings, and for the help, the demonstrations, the knowledge of the fact that we are all God's children, that every one may find the truth through earnest striving, and that the Bible and Mrs. Eddy's book have been given to us in order that we should be led to find the right way,—for all this I am most sincerely grateful.—*Frau Vera Fischer, Osterholz-Scharmbeck b. Bremen, Germany.*

CHRISTIAN SCIENCE found me a little more than three years ago at the end of a battle for health and for life, a struggle which had lasted over four years, with doctors and hospitals, with medicines, the surgeon's knife, special diet, and mountain air all failing to give the desired relief. At the end of three and a half years of suffering, I was informed by my home physician that he could do nothing more for me, and advised me to try a noted surgeon of New York city. I did so, and I was under his care for ten months, part of this time being spent in the higher altitude of the Blue Ridge mountains, with the result that the conditions were much more serious at the end than at the beginning, the disease having terminated in what was pronounced tuberculosis of the bowels.



I had indeed reached "man's extremity," and in turning to Christian Science I found "God's opportunity." A catarrhal condition of the stomach, with attendant ills, responded at the first treatment, and within two weeks I laid aside glasses, to which I had been a slave for eighteen years. The last pair of lenses had been specially made, and I was cautioned by the oculist to be very careful of what sight remained. The tubercular conditions were overcome in about three months, permitting me to return to active employment.

For these many blessings I am truly grateful; but my gratitude to God for the spiritual regeneration and uplifting, for the peace and the assurance and the joy of living which I have found in Christian Science, is more than I can express. I shall, however, strive, as taught by our beloved Leader, to live the truth which sets free, and bring it daily to others who need its unfailing aid.—*James W. Robertson, Newark, N. J.*

WHEN the light has come and we no more sit in darkness, we should let it so shine that men may know of one more instance in which spiritual healing for both mind and body has been experienced. Some six years ago I was in darkness, knowing not that the kingdom of God was at hand, but praying that such might be the case, and that some sign of it would be given me. Any one who has suffered from tubercular disease knows that the mental depression largely overshadows the physical suffering, and one is seemingly in "chaos and old night;" but my prayer was answered, as are all right desires, and the heal-

ing came. No less than nine doctors of various schools had given their opinion on the case, and one operated three times in a minor way, but none of them could overcome the conditions, though some tried faithfully and patiently to do what they could, and for this they have their reward.

About this time a friend, who had been in Boston for Christian Science study, stopped at the house for a few hours' visit on her return home to Texas, and through her understanding the conditions were cleared up as the sun dissolves the mist. The healing came quickly, but at times it has taken many a struggle to overcome fear and morbidness. There have been midnight vigils spent in prayer and in holding fast to the goodness and allness of God. When there seemed a stone wall and no way through it, the "book of life" always showed the way out, and calmed all doubts and fears, bringing that perfect peace which passeth mortal knowledge. Never in the six intervening years has Truth failed in the overcoming of any discordant condition through divine Science, and "all sorts and conditions" of errors have tried to present themselves.

When reading of the wonders which are being worked out in the world about us, we marvel; but the greatest achievement pales beside that wonder of wonders, the restoration of divine Science to the consciousness of mankind, wrought through the faithfulness and spirituality of one lone woman. To Mrs. Eddy we owe much, and to God all. May these words be a help to some who are struggling against mortal sense, and encourage them to keep to the way of divine



Science, where they are sure to win the promises to the faithful.—*Gertrude Belden, Chicago, Ill.*

I WISH to witness to some of the many benefits received in Christian Science. From a child I was called delicate, and as I grew older I became almost helpless from sciatic rheumatism. The physicians, six in number, pronounced my case hopeless, saying I would become a chronic invalid; and their predictions were fulfilled. After one treatment in Christian Science, however, I slept peacefully, the first sleep I had had in two weeks, the pain having been relieved to a great extent. For the benefit of those who might feel a sense of discouragement, I will say that my complete healing has been slow, but steady.

In the summer of 1910 I met with an accident, and sustained a serious injury of the knee-joint; but the bone was set without the slightest pain and without anesthetics. The physicians said my leg would be stiff, as the water had escaped from under the kneecap; nevertheless, the splintered bone would have to be removed. They also said that in all probability I would never walk again; but one year after the accident, I walked twelve miles, all those material laws having been broken. Again, I had my shoulder badly hurt, but the joint was replaced through Christian Science treatment; and a seriously injured ankle was healed in three days.

While I have had considerable help from a practitioner, the healing has been accomplished in large measure as the result of my own faithful work and the study of the literature, by

attendance at the church services, and the doing of all that I have been called upon to do in Science. I could relate many more wonderful instances of healing, for all of which I am grateful, but I appreciate most the spiritual quickening. I am thankful to God, and also to our beloved Leader, Mrs. Eddy, who has again given this wonderful truth to the world.—*Miss Sadie A. Hurd, Salt Lake City, Utah.*

[Translated from the German]

THE pleasant duty devolves upon me to testify to the benefits derived from the study of Christian Science. During the fall of 1911 I became afflicted with a malignant inflammation of the mouth, which lasted quite a while and eventually turned into a serious disease. The physician being unable to cope with the case, I applied for the first time to a Christian Science practitioner for treatment; and although I maintained an attitude of skepticism with regard to the outcome of mental treatment, I experienced great surprise in finding that the trouble was gradually disappearing.

After this unquestionable proof of the efficacy of metaphysical treatment, I secured a copy of "Science and Health with Key to the Scriptures," the reading of which became to me a source of great joy. I was interested as I had never been by any other book, and soon felt the beneficent effects attending my reading. For years my state of health had not been all that could be desired, as I suffered among other things with frequent attacks of indigestion. This inharmonious condition, however, disappeared imperceptibly, and a severe



eye affection, for which no special treatment was given, has also improved to a sufficient extent to enable me to work at all times without glasses, although I had been wearing them since early childhood.

These benefits in and of themselves would have been sufficient to prepossess me in favor of Christian Science; yet it was not the inherent healing power of its teachings which led me to an appreciation of it, since it is only a means of Truth's outward expression, but rather was it that morally uplifting and redeeming power which is revealed to every one who enters into the new-old yet recently discovered land of Christian Science.

I had been seeking after the truth for a long time, at first in various churches abroad, but they all failed to offer a satisfactory answer to the query, What is truth? Then I sought for it in the various teachings of philosophy, new and old, and can only say that withal I was fortunate in not drifting into the dreary and desolate realm of atheism. At that juncture the study of Christian Science really meant a revelation. I could not help realizing that finally I had found the right thing, and greatly rejoiced at the wonderful logic with which the way to Truth, that I had vainly sought for so many years, is pointed out in this book, while at the same time the understanding of the eternal beauty of the Holy Scriptures was opened unto me.

I became more and more engrossed in the study of the sublime teaching which points with convincing power to the straight and narrow, yet only way, which leads out of the marshy

lowlands of material life to the illumined heights of a better and more spiritual type of manhood and womanhood. Many are the blessings which I have experienced since, and I am thankful to God, omnipotent good, also to our revered Leader, for her glorious ministration in pointing out the way.—*Dr. R. Schwab, Bern, Switzerland.*

BEFORE this blessed truth came to me, I was sick both in mind and body; so much so, that it was quite an effort to live from day to day. As I look back, it seems like a dreadful dream; but thanks be to God, I have been awakened to the truth of being by the study of Christian Science. I had been operated on for a malignant disease in one of the hospitals in Boston and was feeble for a long time after. I was also under a great load of belief in physical laws, the burden of which almost drove me distracted. I could not sleep, or talk in a normal way, and was so fearful of a return of the old malady that I lived in misery all the time.

This was the condition in which I was struggling when Christian Science came and set me free from all my fears, and also from the physical ills which were so distressing. I could not bear to go out anywhere without having some one to cling to; but now I can walk five miles at any time without the least fatigue. These blessings did not come to me in one year, nor in two, but a constant desire to understand divine Truth has brought forth much fruit. After I began to demonstrate the healing power of Christian Science, I went to New London to hear a lecture on Christian



Science, and gained a great uplift. I had used eye-glasses for over twenty years, but now I can read and write and do any amount of fine sewing without them; indeed, I have never felt the need of them since.

I can never tell how thankful I am to our revered Leader, Mrs. Eddy. My life will have to tell the wonderful story of the power of redeeming Love revealed through Christian Science.—*Mrs. Annie M. Denison, Stonington, Conn.*

THE greatest blessing that ever came into my life is Christian Science. Words fail to express the deep and sincere gratitude which I feel when I think of the priceless pearl which our revered Leader has given to mankind. I came to Christian Science about five years ago for relief from mental and physical suffering. I was at that time a miserable wreck, having undergone an operation which left me in such a state that I wished to die. At that time my husband rather doubtingly advised that I try Christian Science. I asked him what it was, and when he told me that it was a religion which healed the sick, I was very anxious to try it. He at once telephoned to a practitioner, and within half an hour she came. I shall never forget the sweet and happy expression she had, and how comforting and loving were the words she spoke to my poor storm-tossed sense. I felt better after the first treatment, and continued to improve as I grew in the understanding of what God is and of man's relation to Him.

Christian Science is also teaching me how to put down self, and to do unto others as I would that they

should do unto me; to be honest, unselfish, and pure in thought and deed, more loving and considerate toward others; to root out the noxious weeds of mortal mind manifested as selfishness, anger, false pride, self-righteousness, etc., and to replace them with thoughts of love, kindness, gentleness, and humility. I find that in proportion as we do this we are made happier, and "the peace of God, which passeth all understanding," is ours, for we have touched the hem of Christ's garment.

I am truly thankful to God, also grateful to our Leader, Mrs. Eddy, through whom the truth has been revealed to this age.—*Mrs. Alice Stephens Sherwood, Billings, Mont.*

It would take many pages to record all the blessings which the knowledge of Christian Science has brought into my life. About eight years ago I came to Sydney on a visit to relatives and to hear about this teaching. I was then bound by the doctrine of predestination and fear of death, but the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and other Christian Science literature, has healed me of that fear, and my life has become happier and freer.

Many years ago my husband was engaged in the liquor traffic in Sydney, and on our arrival in Kalgoorlie, the belief in climate and the hardships of a remote mining center made the use of ale, beer, and alcoholic drinks appear to be necessary to health. I am, however, thankful to say that my husband, self, and family have demonstrated that we are better in health and better in business since this habit



has been broken. We have also been privileged to help in freeing others from such beliefs.

A few months ago, while attending a neighbor who was suffering from a supposedly malignant disease, I had my finger badly crushed by a gate, and neighbors and friends at once held the fear of disease over me, and a great sense of fear took possession of me. I then wired to Sydney for help in Christian Science, and that night the pain stopped; all the swelling and ugly color disappeared, and the finger was completely healed in a few days, without my even losing the nail. I am very grateful for this proof of the efficacy of absent treatment. I wish to express my thanks to God for this revelation of His power, also my gratitude to our dear Leader for the love which enabled her to endure hardships that this blessed truth might be brought to all mankind.—*Mrs. Helen McCleery, Kalgoorlie, Western Australia.*

HAVING read "Science and Health with Key to the Scriptures" for five years, and having received so much good, I want to tell others of it. In my darkest hour I sought help in Christian Science, after having been given up by *materia medica*. There was nothing left for me but this one chance, and I took it; and I thank God that I did, for it has awakened me to the truth of being.

The doctors called my case locomotor ataxia, and for ten years I was a sufferer from it. I tried all kinds of treatment, but constantly grew worse. In fact, I became so bad that I took as many as fifteen hypodermics each day for a long time, in

my effort to get relief from the pain; but it always returned when the effects of the drug wore off. I could scarcely walk, my appetite was gone, and sometimes I could not sleep for a whole week, and then only a little. I prayed daily for death, thinking it would relieve me of my suffering; but Christian Science has shown me I was only praying for more error. In my extremity I sought this Christ-healing, and the "still small voice" whispered to me that I should know myself as God's child.

The first paragraph in Science and Health, which reads, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God," seemed to urge me on, and I no longer prayed for death, but instead, prayed to get nearer to Christ, Truth, as revealed by our dear Leader. I am working daily to stand for Truth with my whole heart, and am healthier and happier than I have ever been in my whole life. I can walk without a cane or crutch, or material props of any kind, knowing that Truth will hold me up if I only allow it to abide in my habitation.

The word gratitude faintly expresses the feeling I have for Christian Science. In fact, I thank God daily that one was found who was good enough to proclaim the truth to a sin-drunken world and to stand for it with her whole heart. There is nothing else but Christian Science for me. — *William Winkler, Hamilton, Ohio.*

I HAVE a great desire to tell the discouraged and broken-hearted what a grand thing it is to know God aright. I came to Christian Science



for health, but I will not try to tell all about my ailments, for I was said to be diseased from head to feet. When I first heard of this new-old truth, and even after I began to take treatment, I never thought that it would bring me into new-born life; but it has. I will not try to tell what this teaching is, for it cannot be expressed in words; it can only be experienced. I first heard of Christian Science in 1910, and was cured by absent treatment. The worst ailment I had was stomach trouble. My father had passed on with the same disease, and what I lacked of being gone was not much. I however kept on praying for something to cure me, for I had two little girls to raise, and it wrung my heart to think of leaving them behind. In reading the Bible I would see where Christ Jesus had healed the sick, and I wondered if I could not be healed in that way. I do thank God for sending the message of Christian Science to me then.

I have learned in Christian Science that prayer will cure every ill. I am now a well, strong woman, and it has all been done through Christian Science. Now I am striving to love my neighbor as myself, to be pure in heart, and to be perfect with God, as the Bible teaches. I am longing to attend a Christian Science church. The Bible is a new book to me, for Science and Health truly opens up the Scriptures. In the struggle with bad health I would often ponder the Master's words, but at times I would think that perhaps it was God's will for me to suffer out my life, that this was possibly the only way for me to gain a home in heaven; but I am

thankful to know that God is too just to send suffering on His children. What a grand thing it is to understand God, instead of merely believing on Him!

To those who are seeking health or any blessing, I would say, Just lay down all for Christ and take your problem to God in prayer. Do not stop to consider any material thing, for matter has no power. God is all-power, and He is Love.—*Mrs. Will Buchanan, Ravenden, Ark.*

It was early in 1902 that I first heard of Christian Science. I was struggling against the greatest difficulties in trying to educate and provide for my family, two of whom were small boys. There seemed to be no visible way for me to extricate myself from the darkness enveloping me and mine. At this period I opened my home to strangers, and some of these, I afterward learned, were Christian Scientists. One day, when I was particularly perturbed, I was told to read a little book which I would find in a lady's room. I took time to go there, for I was curious to know what a book could contain that would solve my problems, and I found "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I have loved from that hour. I opened it at page 494, reading these words first: "Divine Love always has met and always will meet every human need." That was what I was seeking, some power to meet my every need, to lift me out of materiality into the spiritual sense of Truth, and divine Love has never since failed me!

By realizing the true significance of this phrase, I have been enabled



to help my son when he was suffering from appendicitis, a badly injured ankle, and a serious throat trouble. My first test came about two months after I had heard of Christian Science and seen its benefits manifested, when this same son ran a rusty nail into his foot, from which he was suffering intensely. I knew what *materia medica* would name the disease, and I knew of many failures of physicians to save such cases, so I trusted in God and in "the power of his might," and sent for a Christian Science practitioner, through whom, under divine Love, my boy was completely healed in a few hours. Since then I have never myself sent for a physician.

I was off guard in May, 1910, and was suddenly stricken unconscious. In this state my children became alarmed and called in medical aid. On becoming conscious, I objected, but was assured I need not take medicine, but that I must rest, as I had worked too hard. I tried to be obedient. My practitioner told me to hold to "Thy will be done," and it has guided me to perfect health. Under divine guidance the asserted law of chronic heart trouble has been completely broken by the scientific law of being, as given to us by our beloved Leader, Mrs. Eddy. I have overcome the tendency to severe headaches and acute attacks of rheumatism.

For all these bodily healings I am deeply grateful to God for revealing Himself to that pure, good woman who has shown us how to follow in the footsteps of Christ Jesus and to obey his commands, "Go ye into all the world, and preach the gospel to every creature," "Heal the sick," and "Love thy neighbor as thyself." I have no

words to express my gratitude for the greater benefits received through Christian Science, namely, the spiritual regeneration, the overcoming daily and hourly of impatience, impulsiveness, sensitiveness, restlessness, ungovernable temper, and a desire to criticize and condemn others. I have realized that I must look into my own consciousness to clear away the débris. By constantly studying our Lesson-Sermons and searching the Scriptures, as their beauties are unfolded to us so clearly through our text-book, I am daily striving to rise above all discord. My gratitude to God is unbounded, as well as my thankfulness to Mrs. Eddy for the understanding of God as I have found it in Christian Science. Hoping to benefit some one struggling under difficulties such as I have encountered, I cheerfully submit this testimony.—*Sarah Tilden Bayless, Philadelphia, Pa.*

I HAVE had many proofs that Christian Science is the truth which Jesus said would make men free. When I took up its study I had then had two severe attacks of what the doctor called appendicitis, and he had advised me to have an operation right away. I then turned to Christian Science, and after taking one week's treatment I was healed, for which I am very thankful. Through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, God's creation, perfect and eternal, has been revealed to me, and by this spiritual understanding many other ills have been overcome. I am indeed thankful for this great truth which has been given to the world through our



dear Leader; also for the many blessings which my husband and I have received in class instruction. My desire is that I may give as freely as I have received, and that I may prove my gratitude in deeds. I thank God for all the blessings which have come to me through Christian Science.—*Mrs. Anna Johnson, Red Wing, Minn.*

I WISH to verify the above statement of my wife. It is now two years since she was healed, and it was through her healing that I took up Christian Science, for before that time I had been very much opposed to it. I had had an operation for appendicitis myself, but received no benefit, for there was still a severe pain in my side at times; and this was the reason why I consented to my wife's trying Christian Science. One evening, about three weeks after her healing, as I was doing some heavy lifting, I strained my side, and the

pain came back worse than ever before. Not being able to call a practitioner by telephone, my wife took Science and Health, and by the word of Truth given us in Christian Science the pain was overcome in a very short time. The next morning I was able to go to work, feeling better than ever, and from that time on I have not had the slightest return of the pain in my side. This proved to me that Christian Science is all it claims to be. I was also healed of severe headaches, which I had had for many years, and the desire for tobacco left me after reading from the Christian Science text-book a few times.

With a heart full of gratitude to God, also to our beloved Leader for Christian Science, my daily prayer is that I may follow in the Master's footsteps and prove a faithful worker in his vineyard.—*John A. Johnson, Red Wing, Minn.*

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## CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

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## CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

The per capita tax, of not less than one dollar, is due June 1 of each year. Unless otherwise directed by the sender, the full amount of the remittance will be credited for the current year.

Please remit by bank draft, express order, or postal money order payable at Boston post-office. Send currency only by registered letter. Advise the Treasurer promptly of change of name or address.



# THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY  
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK  
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN  
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT  
*Associate Editors*

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## EDITOR'S TABLE

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THE extent to which some people would be willing to place "the issues of life and death" in the hands of physicians, is shown in a symposium on euthanasia in a recent issue of the *Medical Review of Reviews*, and it is perhaps just as well, at the beginning, to give the meaning of this high-sounding word euthanasia in plain every-day English as it appears in the Standard dictionary, which is, "A means for producing a gentle and easy death."

The question discussed by the contributors to this symposium was whether physicians should resort to means for producing death in cases which they considered hopeless. One physician who favored this way of ending the suffering of his patients, went so far as to say that he had taken the responsibility of producing euthanasia in more than one case, and that he knew of other physicians who had done the same. He also stated that he had "been told by high legal authority that to do this is equivalent, in the eyes of the law, to committing murder. Nevertheless, no one need allow his conscience to trouble him on this score."

Another physician, who did not agree with the views of this gentleman, had something to say on the question of the uncertainty of prognosis, and very pertinently asked, "Is prediction of imminent death a safe thing, even for the wisest?" If we are to accept the testimony of the thousands who under Christian Science treatment have recovered after they had been given up by physicians, we must take the side of the one who doubts the infallibility of prognosis. It is also much to the credit of the medical profession that the majority of



those who took part in this discussion did not agree with the gentleman whose conscience is not hampered by "the eyes of the law."

If no one had ever recovered after the sentence of hopeless illness had been passed upon him, the physicians who advocate this "gentle and easy" method of terminating illness might be comparatively safe in stifling their consciences, but no one would for a moment deny that there have been untold instances where the patient has happily disappointed his physician by making a prompt recovery in the very face of such a prediction. What must physicians think, however, when they contemplate the large percentage of errors in diagnosis, as revealed by autopsy, with which they are brought face to face in their practise! That such errors are made was freely admitted by Dr. Richard C. Cabot of Boston in a paper which he read at the convention of the American Medical Association held at St. Louis in 1910. In this paper, which was entitled "Study of Mistaken Diagnosis," and subsequently published in the *Journal of the American Medical Association*, Dr. Cabot analyzed the clinical history of one thousand cases diagnosed by himself in the Massachusetts General Hospital, which afterward came to autopsy, and compared the showings of the post-mortem examination with the previous clinical findings. The result of this comparison proved the diagnosis to have been correct in only about fifty per cent of the cases. In the other fifty per cent he had been mistaken.

The *National Druggist*, commenting on his statement, very pertinently said, "We do not think we are straining the legitimate bounds of criticism when we suggest that a contemplation of these facts should at least serve to imbue the medical profession with a becoming sense of modesty and humility. Especially, we should think, that the unassuming diffidence of men like Dr. Cabot would rebuke the overbearing arrogance of those political leaders of organized medicine who, with the assumption of infallibility, seek to impose their authority and, by the power of the state, to enforce their *ipse dixit* upon every conceivable department of human thought and activity." Nevertheless, it would appear, if we are to judge by the symposium from which we have quoted, that, in



individual cases at least, the profession has not fulfilled this hope.

Not only this, but a recent editorial in the *New York Times*, based upon the report of the New York Academy of Medicine upon post-mortem examinations in the United States, and advocating a more general adoption of the practise of autopsy in the interest of better diagnoses, states that "in a study of the most important lesions reflected by three thousand autopsies Dr. Cabot found many important diseases that fell below fifty per cent in recognition, and some below twenty-five per cent." Recalling the multitude of operations for appendicitis in the last decade, and their often fatal outcome, a statement by Professor Orth, the successor to Virchow at Berlin, as quoted in this same editorial is also significant; namely, that the vermiform appendix in seventeen per cent of cases operated upon is sound and healthy. Doctors who have not the means of checking up their diagnoses after death are likened in this report to blind men looking in a dark room for a black cat which is not there.

Such admissions of the fallibility of medical diagnosis and consequently mistaken treatment, coming from men so skilled in their profession as to be looked upon as the highest authority, but go to show how slight is the basis upon which the public is asked to support the proposition to intrench in power, through a federal department of health, a system some of whose followers seriously advocate the taking of human life upon the opinion of any physician who dares to assume the responsibility of deciding that another man is incurably sick. Surely the followers of Christian Science have every reason to be grateful that in the light of its teachings they have found access to a new and better way of healing disease, and are willing to trust infinite Mind, God, in time of need, rather than to depend upon a profession some of whose most aggressive members desire to be authorized to take the issues of life and death in their hands, notwithstanding a post-mortem examination may disclose there had been a mistake in diagnosis. And unfortunately the victim in such cases has no redress.

ARCHIBALD McLELLAN.



NO careful student of Christian Science would deny that its chief offense to the average thinker is its insistent denial of matter and material law, but just here it should be remembered that Truth's idea, from its very nature, cannot adapt itself to human opinion, but must of necessity lift thought from the material to the spiritual. This was certainly the case at the beginning of the Christian era, and St. Peter tells us that the Christ-idea was to many "a stone of stumbling, and a rock of offense," terms which aptly characterize the attitude of those who, to their own loss, refuse to look deeply enough into Christian Science to discover its spiritual and Scriptural basis, and thus to learn, as Christ Jesus said, that we cannot "serve two masters,"—matter and Spirit,—inasmuch as flesh and Spirit are opposites, even as are light and darkness. To put it briefly, those who come to understand the fundamental teachings of Christian Science see clearly that Jesus' wonderful works of healing could not have been accomplished except by the annulment of all belief in matter and so-called material law, and this ought to furnish a sufficient reason why his professed followers should be willing to ponder deeply the claims of spiritual law which according to St. Paul sets "free from the law of sin and death."

As some may argue that the Bible contains no definite statements respecting the wrongness of belief in matter, it may be observed that "the flesh," both in the Old and New Testament, stands for whatever is known as matter. Thus we find Paul saying, "They that are in the flesh cannot please God: but ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Again he says that "no flesh should glory in his [God's] presence," and in many other passages it is made clear that matter, or the flesh, is not of God.

Here it should be noted that the belief in evil is inseparably connected with the belief in matter and material law, for in Spirit and spiritual law no evil can be found. In Science and Health Mrs. Eddy tells of her discovery of the Christ Science through which "religion and medicine are inspired with a diviner nature and essence; fresh pinions are given to



faith and understanding, and thoughts acquaint themselves intelligently with God" (p. 107). She then goes on to explain the process of spiritual unfoldment by which she was divinely led to reach that understanding of Principle on which all true healing is based, and she shows clearly that this demands the surrender of all belief in matter as the basis of life and intelligence. On page 110 she tells of the result which must follow the acceptance of this truth, namely, "the establishment of the kingdom of heaven on earth," a "glorious proposition" (to use her own words) which is being demonstrated the world over by unnumbered thousands who have found in Christian Science God, health, happiness, holiness,—the coming of the kingdom for which all Christians daily pray.

Since the days of Christ Jesus and his immediate disciples, up to the present hour, there have been those who sought to break away from the narrow round of mortal experience by what is known as magic in its various phases. Alchemists, astrologers, and cabalists have sought to discover the secret of life, and thus to prolong individual experience beyond what is regarded as the "allotted span," but it is noteworthy that while some of them had a good deal to say about man's spiritual possibilities, their researches and experiments dealt wholly with matter, the crucible and retort being the base of their operations. This of course did not even point toward Jesus' teachings, and took no account of his invitation, "Learn of me; . . . and ye shall find rest unto your souls." The various theories thus promulgated all admitted evil to possess entity and reality, a proposition resting upon material sense evidence and in accord with the medical theories of the present time.

It will of course be readily seen that any theory which admits the reality of matter and of evil is likely to meet with a more general acceptance than the teaching which takes the opposite ground, and Christian Science might for this reason be at a serious disadvantage were it not for the proofs which it offers in the way of healing, the "signs" which Jesus said should "follow them that believe." The sufferer who has been doomed to hopeless invalidism, or possibly to death, by a medical verdict based upon material law, is asked, in Christian



Science, to consider spiritual law and man's possibilities as a spiritual being. In most cases prejudice has been silenced by suffering, and the awakening one eagerly reaches out for the life-line thus offered him. This means a letting go of the once formidable belief in the reality of matter, which, however, fades out in the dawning light of Spirit's day, before the radiant vision of infinite Truth.

As the erstwhile sufferer begins to know himself as one "born of God," he is glad to give up the belief in a mortal mind, struggling for existence through brain and nerves, a mind submerged in matter and declared to be "enmity against God." He gladly chooses to find rest in the Christ-teaching, as interpreted by Christian Science, the teaching which declares for the strength and majesty of man as the idea and reflection of infinite Mind, governed by the same divine Principle that guides the stars in their courses throughout the endless years. Thus he is enabled to press on toward the goal, freed from the burden of belief in matter, and, as the apostle says, "strengthened with might by his Spirit."

ANNIE M. KNOTT.

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**E** DUCATED bias constitutes a serious disability to the understanding of Christian Science, and it has been peculiarly manifest in Christian believers, especially theologians. A great and eventful change is, however, taking place. "The truth will out," and many ministers are discovering that Christian Science is worth while, and they are growing more willing to be instructed respecting it. Said a clergyman, recently, one who was so free and fair-minded as to have invited a Christian Scientist to address his congregation upon the subject, "I believe there is a great truth in your teaching, but I cannot explain Mrs. Eddy's unique and unwarranted use of Scriptural terms; for instance, she gives the word faith a meaning that is quite at variance with Christian thought generally and with the Master's use of the term."

For Christian Scientists to meet with those who are thus kindly though critical, presents an opportunity which they may well prize and which they should wisely utilize. Every



intelligent Scientist not only has a satisfying *raison d'être* to offer in answer to criticism, but to right a wrong here is to launch a corrective influence under circumstances which give it the largest range of usefulness. Mrs. Eddy recognized the hazard to which this minister referred. She knew that misapprehension and misjudgment were likely to attend her use of terms, and she was most careful so to define their meaning in her use as to make it impossible for those who remember the definite content thus assigned them to misunderstand her.

It is apparent that all spiritual advance registers and involves the disclosure of the richer, truer significance of terms. The fact of varying degrees of intelligence and receptivity has in one sense forced upon all religions, including the Hebrew, an esoteric and an exoteric teaching. To the cultivated Egyptians and Greeks their religious terms, symbols, and rituals conveyed an altogether different meaning from that gained by the commoner. In a sense this was also true of the Hebrews. The prophets were ever trying to free the people from their enslavement to a false sense of God and of His requirements, and this often made their utterances an offense to pharisaic ritualists. So, too, in revealing the spiritual content of their Scriptures Christ Jesus was pronounced a teacher of strange doctrines by the churchmen of his day. To illustrate: The word sacrifice had come to mean to the Jews the giving up of something of value in order to atone for sin. Jesus taught that sacrifice means separation from falsity; that God does not demand the giving up of good in sacrifice, but rather the acceptance of good, the giving up of evil. He quite reversed their thought, and yet in this he but followed the great prophets before him who were ever rebuking superficiality and emphasizing vital truths.

In thus communicating his apprehension of spiritual things to his simple, unlettered disciples, the Master made it clear that a right apprehension of Truth can be acquired and made effective by all, and that to accomplish this end was the all-inclusive purpose of his coming. He thus redeemed the word faith by insisting upon its truly saving sense, namely, the demonstrable knowledge of God and His sovereign law. The tendencies of human nature which brought about the false



beliefs of pharisaism have remained to effect a kindred result today, and in perceiving and defining the more vital and spiritual significance of the Scriptures, including James' famous declaration, "The prayer of faith shall save the sick," Mrs. Eddy has but followed the method of the Master.

In so far as men have thought of the atonement as substitutionary, a satisfying of the demands of justice by the suffering of the innocent for the guilty, belief in and the acceptance of Christ Jesus as Saviour and Lord seemed to exhaust the meaning of faith, and it is still so understood by most Christian believers; but this theory of the atonement presents so many difficulties, and is so at variance with the infinite justice and love of God, that it is no longer held by an ever increasing number of the more thoughtful. When one recognizes the negative nature of evil, that it has no reality to right consciousness, and remembers Jesus' statement that we shall know the truth and find freedom thereby, he perceives that true faith is much more than belief, namely, that spiritual understanding which necessarily dispels false sense and all its consequences—sin, sickness, and death. A rational philosophy of salvation is thus presented, and the place which faith has in it is clearly perceived.

When Jesus said to his disciples, "O ye of little faith," he was rebuking not their lack of confidence in him and his ability to save, for they were giving evidence of this confidence every day, but he was rebuking their lack of a knowledge of God and of man in His image. Christian Science unhesitatingly commends the giving up of every misapprehension of things, including many Scriptural words and phrases, but in this it is only clearing away that tangled overgrowth of false sense which has so obstructed our spiritual advance. God, man, nature, evil, sacrifice, salvation—these and unnumbered other Scriptural words certainly have a new meaning to Christian Scientists, and that this meaning is true as well as new is evidenced by the betterment it has brought. Faith, as understood and exercised in Christian Science, does "save the sick," and this is one of the most awakening and significant new-old facts of present-day religious history.

JOHN B. WILLIS.



# Instructions Regarding Cards

PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND  
DER HEROLD DER CHRISTIAN SCIENCE

Applications for cards in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for cards in the *Journal*, payable in advance, are \$5.00 for each line or each fraction thereof; practitioners' cards in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in a card may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have it reinserted.

## PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* must be able to speak and write the German language.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their cards. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

## NURSES

Applications for cards in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

## CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

## SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have such services published in the *Journal*, provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose card has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

## CHURCHES OF CHRIST, SCIENTIST

When a society having a card in the *Journal*, or any other group of Christian Scientists, proposes to become a duly organized Church of Christ, Scientist, as a preliminary step the Church Manual should be carefully studied, particularly Article VIII, Sect. 1, and Article XXIII, Sects. 6, 7, and 12. Article XXIII, Sect. 7, of the Church Manual requires that a branch church shall not be organized with less than sixteen loyal Christian



# THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but  
mighty through God to the pulling down of strong holds"*

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VOLUME XXXI

AUGUST, 1913

NUMBER 5

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## A WORKMAN APPROVED

BLANCHE HERSEY HOGUE

TO the onlooker, Christian Science appears no better in any community than the Christian Scientists themselves appear. He who knows little or nothing of the teaching of Christian Science is very likely to judge it by the conduct of its adherents. This may not be just or reasonable, inasmuch as Christian Scientists are only fallible human beings who have perceived a perfect spiritual Principle and are striving to demonstrate it; and moreover, nothing is more easily misunderstood by the uninstructed observer than is the application of Christian Science to human affairs. The general attitude, however, holds against Christian Science the indiscretions or the inconsistencies of its followers; and he who really loves the truth he professes, heeds for this reason St. Paul's injunction to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

He who permits himself to be considered a Christian Scientist has large

responsibilities. He identifies himself with the movement, and whatever he presents to the world is more than likely to be regarded as the effect of Christian Science. He who studies and proves Christian Science, knows well that his own mistakes, or those of his brethren, come not from Christian Science but from the lack of it, and he lives in the reasonable hope that more understanding will decrease his inconsistencies. The observer, however, is not inclined to make such allowance; and here the adherent of Christian Science meets one of his greatest opportunities to serve the cause. He can order his conduct so wisely, so lovingly, and so well, that no reproach can follow him; and when this is done, no reproach can touch that which he represents.

And why not this earnestness to protect the beloved teaching that has put much sin and sickness from his own life? If he wants the truth to reach and comfort others, he must let its beauty shine in him; must show forth its purity, its genuineness, its



whole attractiveness. Of this responsibility King David wrote, "He leadeth me in the paths of righteousness for his name's sake." And for no better reason, surely, can the Christian walk in righteousness than to protect and glorify God's name. Many of us, indeed, will sacrifice much of selfishness and of personal indulgence to keep clear from criticism the name of even a dear companion or friend, and right affection will always inspire a noble surrender of self to hold in good repute the name of loved ones. So to the extent that God is dear to us we guard His name, and through right living hold it high; and since Christian Science means all good to us, we can do no less than order our lives to do it credit.

No individual can really estimate his own influence, for beyond his own reckoning it extends into time and environment, and whatever good it holds, thrives eternally; neither can any one of us comprehend altogether, perhaps, the stumbling-block he may be to his brother. A sudden burst of anger, a word of criticism, a thrust of malice, an exhibition of spite or greed, or any other unfriendly, unneighborly impulse, can outweigh in the mind of the onlooker any amount of good talking about the desirability of Christian Science. Indeed, he who sees another's mistake is not always in a position to see the hot tears of repentance and the genuine effort for reform which may follow it; and human society is too apt to inflate the error it sees and minimize the good which a hundred superficial things may hide from the world's view.

So the Christian who makes mis-

takes where his brother can stumble because of them, must bring his repentance and reform just as clearly to the light to undo the effect of the error; must reckon, too, with his temptations, and with ever-growing wisdom correct his thoughts before mistakes can occur. Good must be truly uppermost, and evident in word and deed in the life of the Christian Scientist, if he be an approved workman. If one actual deed of honesty or unselfishness or kindness can out-value hours of argument or break down years of prejudice,—and we know it can,—the Christian disciple, in order to win friends to his cause, must bring the shining evidences of his corrected life into the view of his fellow men. Herein lies testimony that is indisputable, influence not to be gainsaid.

Purity, wisdom, moral courage, and loving-kindness mark the good workman, the true witness. Christian Scientists are learning to find the source of these qualities in God, divine Mind. They are taught that by the spiritually mental process of reflection, divine thoughts may possess their thinking and govern them. Then he who stumbled in his purity, his wisdom, or his kindness before knowing something of Christian Science, knows now how to forsake the insecure righteousness of self and reflect thought by thought the unfailing goodness of God. He has proved that every time he stops his own disturbed thinking and lets divine Mind supply him with spiritual and right thoughts, he is strengthened and made steady in the highest purposes; that every time he lays down his fear and his self-will, divine Love heals him. Then why



should he not expect something better of himself than before, and why should not his neighbors look for the things in him that at least approximate what he professes?

No one knows better than the honest Christian Scientist why his daily life is still so far from the ideal; and the intelligent student has learned not to consider himself an example, for he knows there is but one example for all mankind,—Christ Jesus, of whom we read in the Apocalypse that he is “the faithful witness, and the first begotten of the dead.” Yet surely he who has seen the perfect ideal and has with it the divine rule for purer living, should in all ways be better than he used to be, and so much better that he bears impressive witness, at all times, to the faith he cherishes.

The genuine Christian Scientist is growing from a sentimental, an emotional, or a haphazard Christian into a scientific one. He of all people has least excuse for moods or acts unchristian, for Christian Science furnishes him spiritual rules for right thinking and right living. They are as exact as the rules governing the order of the universe; as easily understood, as practically applied. The trouble with many of us is not that we do not find these rules, or that we do not understand them, but simply that we do not readily obey them. It is expected of the Christian Scientist that his Christianity should cease to be a theory, and become to him a living reality that dominates his every thought. The Science of Christian living, instead of the caprices, suggestions, temptations, and false education of human belief, is to govern his every thought when he names

the name of Christ in its fullest sense; “bringing into captivity every thought to the obedience of Christ,” as St. Paul wrote in his letter to the Corinthians.

Now the world knows that Christian Scientists claim to have found the way to transform their thoughts and to put sin and sickness out of their lives; and in spite of its unreason, its prejudice, and its readiness to catch at mistakes and to condemn unjustly, the world has a right to expect good evidence that this purifying process is under way. So the student of Christian Science cannot escape his responsibilities; and happy is that one who sets cheerfully about avoiding not only evil, but the appearance of evil, that he may in some measure, by a fair and serviceable life, pay his debt to God.

Pureness, by reason of reflecting God’s purity; wisdom, because of thinking only as God would have us think; integrity and moral courage, based upon the working of divine Principle; loving-kindness, that manifests the unstained love of God,—these things are the privilege and the right of the Christian Scientist. Perhaps they are to be attained through tears of repentance, through testing times that strain the moral fiber to its utmost; but there is no other way in which Christian Science can be truly attested or Christian healing enter and remain.

At any cost to his selfishness the Christian Scientist must live the law of God; must order his own life purely; must be at peace with his fellow men. His thoughts must be so fair that all men could happily look in upon them. Undoubtedly not



one has yet attained, but all are attaining in the measure of their pure and honest love for good.

"Earth's actors change earth's scenes," writes Mrs. Eddy on page 17 of her 1902 Message to The Mother Church. If one upright man can turn the tide of a business transaction; if one kindly woman can neutralize the bitterness of a neighborhood; if one wise and fearless individual can inspire a community to courage,—what, then, can every right thinker do

toward changing the scenes of earth? However modest the work or however obscure the place of any Christian Scientist, he is, if worthy the name he bears, striving hourly to be a right thinker and a right doer; and in the measure of his success he is a workman approved, an actor whose privilege it is to see the scenes about him change from sin to holiness, from sickness to health, from dreariness and desolation to the brightness of the coming of God.

## TRUE AND FALSE LAW

WILLARD S. MATTOX

QUESTIONS of law are constantly confronting us, for all human association and action are based upon law. While state legislatures and the Federal Congress are law-making bodies, the courts interpret these laws. Lawyers are legal specialists who are supposed to understand the statutes and their application to our every-day affairs, and officers of the law are employed to enforce the legislative enactments. The affairs of mortals, as well as their bodies, are generally supposed to be governed by laws, and society is believed to be built upon a foundation of law. The minutiae of mortal existence is thus, according to popular understanding, inextricably connected with law of one kind or another; and while the average citizen is generally unfamiliar with abstract legal questions, it is becoming more and more apparent to the Christian Scientist that his progress and success involve an intelligent and scientific comprehension of what constitutes law. To distinguish between the true and the

spurious, to know the source and authority of the laws that govern us, is a matter of prime importance to every one, for ignorance of the law neither protects nor exculpates the lawbreaker.

Observing the phenomena of human existence, it becomes evident that every effect produced, every event that takes place, is the result of the operation of so-called law. Under the analysis of Christian Science, it is seen that mortal man exists at the standpoint of effect as a victim of the supposed laws of nature, while man who is the son of God, exists at the standpoint of effect as a beneficiary of the law of Life. It is also discovered that law, in its last analysis, is altogether mental. Law is not something we may see, handle, or appreciate through any of the physical senses. We may read a series of laws on the statute books, but what we see there is only the symbol of the thing itself. Law is always mental; it is immaterial, or un-material.



To illustrate: Suppose that public opinion in any state of the Union agrees that the sale of liquor shall be prohibited. This consensus of opinion, in due time, crystallizes in a legislative enactment, and we have a temperance law put upon the statutes of that state. The mental nature and origin of this law is clearly apparent. The law originated in the wish or the will of a majority of the people of the state; it is the expression of the desire or thought of a major portion of the citizens on this particular subject, and it will not be disputed that the desires, opinions, wishes, and thoughts of men are entirely mental qualities. Law is here seen to have its origin in a state of consciousness, to be the outward expression of a state of mind.

As the Christian Scientist continues his examination, he finds that not only are mortal man's relations with his fellows governed by that which claims to be law, but his physical existence is also supposed to be the object of the operation of various laws, and these, too, are seen to be as mental in their origin and enforcement as the acts of a legislature. Every condition of material life, everything that a mortal man is or does, is the result of the action of some law, according to the general belief. Laws of health, of nature, of physiology, of climate, of contagion, all are the expression of the opinions, thoughts, fears, ignorance, and superstition of mortals. They are mental at their source, and depend upon mental acquiescence for their enforcement. In "Miscellaneous Writings" Mrs. Eddy says that "common consent is contagious" (p. 228).

If we were to halt in our con-

sideration of this subject with an admission that men are governed by a multitude of laws which emanate from human thought, expressing a general or racial opinion, we might well be discouraged and appalled, for the network of so-called material law seems to entangle one at every turn. It cannot be denied that many of the enactments passed by law-making bodies are unjust and often selfish, while a study of the laws of health, which are supposed to govern human life, also reveals the fact that these are ignorant, arbitrary, and unrighteous. To be governed in time and through eternity by an oppressive law, would condemn man to perpetual discouragement and despair, would paralyze all effort at progress, would stifle hope and a confident expectation of ultimate salvation.

The very iniquity of the asserted power of material law has led mortals to seek relief from its despotism, and this earnest longing to be free has brought to the human race the revelation of Christian Science, which exposes the counterfeit nature of false law and discloses the true government of man and the universe. The psalmist says, "This poor man cried, and the Lord heard him, and saved him out of all his troubles." Here is illustrated the method of salvation. The recognition of error as something to be penalized, also something from which we need to be saved, when associated with a reaching out for divine grace and aid, is inevitably followed by the appearing of the savior, the saving truth. Paul said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." What is known as



material law is largely the expression of the mind of mortals; divine law is the expression of the Mind that is God.

An analysis of mortal mind, under the lens of Christian Science, shows it to be an imitator, and we find that "by reversal, errors serve as waymarks to the one Mind" (Science and Health, p. 267). Turning then from a contemplation of material law, and our conclusion that it has its basis in mortal opinions, we are led irresistibly to discover that spiritual law is the only real law, and that it is the expression of the will of God. Jesus said he came to do the will of the Father who had sent him, and in the performance of his mission he destroyed sin, healed disease, and abolished death. It is therefore logical to conclude that it is not the will of God, or according to the law of God, that man should be a sinner, that he should suffer or die. God's will is beneficent, loving, infinitely kind, and the expression of such a will, by way of law, likewise must be beneficent, loving, infinitely kind; and that is the truth about all the law that can or does govern man and the universe.

Jesus declared that he came not "to destroy, but to fulfil." Truth comes to fulfil its own law of justice and mercy. The presence and conscious operation of God's law displaces the pretended laws of mortal mind, and these false laws need no other destruction. All genuine law is the order of the infinite manifestation of infinite Mind, and man is the expression of this law. It is also true that each of us is a law unto himself. We are governed by law all the time. If one admits that there

is a power or intelligence which can make laws resulting in sin, disease, and death, to that extent one submits to an illegitimate government, and pays the penalty. There is this distinction between the laws of the flesh and the universal law of Love, that the former are always accompanied by a penalty, while the latter never condemns. Individual right thinking is the only true expression of law, and it invalidates, supersedes, and rescinds all wrong thinking which calls itself by the name of law.

True law can never be capricious or unreasonable, for the very reason that it is the expression of the divine purpose. There are, then, no laws of opposites, no laws that contradict each other. If there were a law which could set at naught or nullify any other law, in so far there would be confusion and collapse. Existence could not be maintained for a single moment by the operation of tyrannical, unjust, or mutually contradictory laws. Man's desire for immortality, his hope of surcease from pain and sorrow, his expectation of deliverance from all discord and evil, must be found to rest on the assurance that there is one fundamental law of all being, that this law is the manifestation of the one infinite Mind which is Love, and that there is no mortal law to contravene the law of Life. Christian Science healing is based upon this assurance. It is a demonstration of the law of good.

Although Jesus said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's," he was, nevertheless, continually exposing the illegitimate nature of material laws, as manifested in sin,



disease, and death, and demonstrating the control of the one Mind; he disregarded and brushed aside the asserted claims of physical law. When he walked on the water, he proved that the law of gravity and the law of the density of material bodies had no power to govern man. When he healed the leper, the blind man, and the demoniac, he reversed and destroyed popular beliefs calling themselves laws of disease, which declared such physical conditions to be incurable. When he appeared before

his disciples in the upper chamber, after the crucifixion, though the doors were locked and there were solid walls of wood or masonry to penetrate, he proved the belief in matter as substance to be an illusion, as Christian Science declares. When he raised himself from the belief of death, he made his supreme demonstration of the utter nothingness of the laws of material existence and proved that the continuity and harmony of man's being are maintained forever by the law of Life.

## THE GREATER POWER

ELIZABETH EARL JONES

**T**HERE is an old-time children's story respecting a contest of strength between the wind and the sun which affords wholesome food for thought, because it illustrates this subtle but vital truth that real power is to be recognized not so much in the gain of a given end as in the method of its achievement. So long as the desire for or belief in error is allowed to influence thought, the necromancers of Egypt are apt to try to seduce men by imitations of the divine power demonstrated by Moses.

The story runs somewhat after this manner: Said the wind, "I can make the pilgrim take off his cloak." Said the sun, "I can cause him to remove it, but by a different method." Said the wind, "I can make him do it against his own will, therefore my power is greater than thine." The sun replied, "It is not so great."

Down the valley swept the wind in a furious tornado, bending the forest giants and loosening great rocks from the mountainside. A pilgrim, climb-

ing wearily up the mountain trail, was almost blown off his feet, and closer and closer he drew his heavy cloak about his shivering form; but louder and stronger blew the wind, till it cruelly threw the pilgrim upon his face and wrenched his cloak from his grasp, and it was only with great difficulty that he finally regained it and resumed his journey. Satisfied with its exhibition of force, the wind ceased, and triumphantly said to the sun, "Can you do more than that?"

Serenely the sun shone out from behind the disappearing cloud-chariot of the wind, smiling benignly upon the glad and grateful earth, and warming the poor shivering pilgrim until he was comforted and looked upward. The radiance of the sunlight beautified the landscape and illumined the heavens above him. Warmer and brighter it shone, and presently the wayfarer was led to remove his now burdensome garment. Having observed all this, the wind said, "I see no superior power dis-



played by you, because the pilgrim has obeyed his own will, not yours." And the sun answered, "Both have accomplished the same end, you through force, I through love. Your achievement was but temporary, mine is permanent. Which then is the greater power?"

Error would tear from us that which Love will gently supersede. We are beginning to see this fact in all the vain efforts which the well-intentioned are making to bring about desired conditions,—health, sanitation, safety, justice, equality, righteousness, and honesty among men, their efforts to meet the ever-increasing need for betterment, more permanent advance, that reformation of the human heart and will which casts down "imagination," as Paul says, "and every high thing that exalteth itself against the knowledge of God."

The work of Christian Science, based as it is upon Love, the divine Principle, is essentially constructive; it is the only genuine healing agency, as well as the only sure preventive. Christian Science elevates the moral standard and instructs in the only sure path to holiness, the path which Christ Jesus pointed out. Human agencies oftentimes drive when the reflection of divine Love would win. No amount of sanitation is going to prevent disease so long as impurity remains in thought; it may stop its flow in one direction, but it will break out in some other equally disastrous outlet. In *Science and Health* Mrs. Eddy tells us that "the prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian Science" (p. 369), and that "God's preparations for the

sick are potions of His own qualities. His therapeutics are antidotes for the ailments of mortal mind and body" (*Miscellaneous Writings*, p. 268).

As higher spiritual views of life lift mortals above mental and moral impurity and disease, they naturally and joyously express their improved mental state both in their bodies and in their surroundings, and furthermore, the healing is both from the inside out and from the outside in; it is thorough and lasting. A progressive stand once attained can never be wholly forgotten, and thus, step by step, divine Science lifts humanity out of darkness, doubt, and fear, into the true understanding of Life as God. Because Life is God, it includes all that is godlike,—health, freedom, purity, holiness, joy, affluence, perfect satisfaction. It is a glorious assurance, this of Jesus: "I am come that they might have life [the true consciousness of life and all that it includes], and that they might have it more abundantly." With this true consciousness of Life comes peace, the realization that nothing more is needed. We voluntarily surrender our burdens and material dependences; diagnosis and medical remedies, unworthy ambitions, self-will, earthly aims,—all are discarded, because we have found the better way which leads to the possession of all that pertains to the image of God.

St. John says, "We know that we are of God, and the whole world lieth in wickedness." Knowing this, we also know that every theory about man, based upon material evidence, is an illusion, a false belief about God's idea. Every claim of material



origin, inheritance, time, limitation, decay, is false and wicked; every claim of matter to heal or make sick is alike untrue; every supposed law of a power or presence or action other than that of God, divine Love, is a deceiving imposition, and not a law at all. That which attempts to outline a mortal career for man in God's image, is not a law, is not true.

What is it that says to a would-be honest faithful man or woman, "You have overworked and worried and must suffer accordingly"? What is it that thus maps out a chart of disharmony and disease for mankind, a pathway to the grave? It certainly is not God, the divine Mind and Life, which promised us through Jesus the more abundance of life.

Christian Science assures us, as did St. John, that we are of God, and that all these material, mortal theories are illusions,—not yours, necessarily, nor mine, but just plain general misapprehensions and state-

ments,—and that we need have no fear of them, and certainly need not obey them. For all this, the world is fast awaking to its great debt of gratitude to the Discoverer and Founder of Christian Science, Mrs. Eddy.

As Christian Scientists it is ours to think and express the most splendid, godlike thoughts, desires, and expectations, and as we do this our capacity to understand and demonstrate more of the perfect Christ-life is enlarged. Infinite Truth and Love will forever continue to unfold to us and through us and for us, so that in every seeming trial we may encounter, we can confidently look to the end and the inevitable victory of Truth, as did Jacob when he wrestled with error, and meekly and trustingly declare to our higher spiritual sense, "I will not let thee go, except thou bless me." Thus each encounter with falsity will leave us stronger and wiser, until we learn that all evil is unreal.

[Written for the *Journal*]

## SUMMER BREEZES

CHARLES C. SANDELIN

How tenderly the summer zephyr blows  
 And wakes the slumbering air! How sweet the breeze!  
 Softly the scene arouses from its ease  
 And, erstwhile silent, gentle being knows,  
 As through the valley quietly it goes,  
 Invisible, 'mid flowers, grass, and trees  
 That sway in harmony, and o'er the leas  
 To grateful herds refreshment kind bestows.

Soothing the troubled thought like summer wind,  
 Love reassuring breathes exalting cheer,  
 And from earth's lethargy to joys enshrined  
 In Truth's pure temple, wakes the one in fear  
 To knowledge that our home is peaceful Mind,  
 And swayed by Love we walk with angels here.



## INDIVIDUAL RIGHTS

WILLIS F. GROSS

**T**HERE is in every man an inherent desire to be free, and the abiding conviction that freedom in the fullest and broadest sense of the word is his divine right, impels him to strive for that which he believes is essential to his present and future well-being. While the desire for freedom is universal, all are not agreed as to just how this freedom is to be attained; neither is it understood, as it should be, that true freedom is not to be gained at the expense of others. "The glorious liberty of the children of God" is to be attained only through obedience to that divine law which never permits one to trespass upon the rights or privileges of others.

The words of the Master, "Ye shall know the truth, and the truth shall make you free," are undoubtedly quoted more frequently by Christian Scientists than by those who have not gained a clear sense of the deep spiritual meaning of the text and have not begun to see how great are our present possibilities. However, the most advanced student has as yet only touched the hem of the garment, and so can realize in but small degree how complete is the freedom to be enjoyed by those who gain the fuller understanding of Truth.

In his second epistle the apostle Peter speaks of the faithful ones who are "looking for and hasting unto the coming of the day of God." Those who have gained in Christian Science a greater degree of moral and physical freedom than they had ever experienced before, may stop to con-

sider, with profit to themselves and to others, whether they are doing all in their power to help others gain their freedom; or, what is perhaps still more important, whether they are refraining from thinking, saying, and doing the things which may prevent or retard the progress of others.

The Master declared that the truth makes free as it is known, or understood. The freedom which endures, comes into human experience only as the individual gains the understanding of divine Truth. Since it is man's right to be free, it is also his right to know Truth, and that which would prevent the exercise of this right, or prevent him from relying upon his own understanding, is the work of evil. Mere personal opinion, even though it may be the honest conviction of one who has achieved success in no small degree, is not a safe guide, and should never be allowed to influence one contrary to his own highest sense of right.

Sooner or later each one must work out his own salvation, and this can only be done as one orders his daily life according to the requirements of Truth as he understands Truth. He may make mistakes, he may not always choose the best way, but he will learn from experience; and honest endeavor prompted by pure motives will bring a rich reward.

One's progress is retarded when he attempts to follow in the footsteps of another. There is real progress only as he is guided by Principle. To make personality his guide or to at-



tempt to mark out the path for others, is a grave mistake. What one needs more than anything else is the guidance of divine Principle. This is also his brother's need, and his brother has the right to seek this guidance in his own way. If personal opinion prevents the exercise of this right, it is an evil, and the sooner it ceases to find expression, the better for all concerned.

It is impossible to estimate how much humanity's progress heavenward has been retarded by the almost universal practise of trying to compel others to subscribe to and live according to the requirements of certain accepted beliefs. We of today can see how this error has worked in the past, but do we realize how this evil practise is still at work, robbing men of their individual rights and placing stumbling-blocks in the way of progress?

Christian Science reveals the divine Principle of eternal harmony. It teaches that freedom is gained only as Truth is understood and put into practise. Christian Science points the way and reveals infinite possibilities, but it is effectual only as it is lived. The understanding of Truth is the remedy for error, but if the remedy is not applied, humanity cannot experience the saving benefits. Christian Science is absolute. It has a fixed Principle and a definite rule, but the present application and demonstration of this Principle has not as yet escaped the limitations of human experience, and it is wisdom for the student not to claim more than he is able to perform.

In "Unity of Good" Mrs. Eddy writes: "Our highest sense of infinite

good in this mortal sphere is but the sign and symbol, not the substance of good. Only faith and a feeble understanding make the earthly acme of human sense" (p. 61). In "Miscellaneous Writings" by the same author we find this clear statement, "From a human standpoint of good, mortals must first choose between evils, and of two evils choose the less; and at present the application of scientific rules to human life seems to rest on this basis" (p. 289).

In the working out of life's problems one must have a definite sense of what is to be accomplished, and he must not be blinded to the supposed influences at work to hinder his progress. He must deal with conditions as they are from a human point of view, and in a great majority of cases he will accomplish more satisfactory results if he looks to Principle for guidance and relies upon his own understanding. The student should be free to do this, but oftentimes it seems to his sense that he is not free. The fear of what others will say or think, and the quite frequent expression of opinion as to what should or should not be done under such circumstances, are a burden which is not easily cast aside. It may be said that one should not allow himself to be burdened in this way; he should assert his freedom and maintain a sense of independence. This is easier said than done. There are few who do not feel the weight of personal opinion at some time.

Obedience to the Master's injunction "Judge not, that ye be not judged," would do much toward bringing about that individual freedom of thought and action which is



so much desired and is so necessary to successful demonstration. As yet no two mortals are able to consider any question from exactly the same point of view, and so it is not to be expected that they will always reach the same conclusion. All will admit that the person chiefly concerned in the matter is rightfully entitled to his conclusion, and is privileged to work out his problem from that standpoint. To those who would judge him or predict disastrous results, the words of the Master, "What is that to thee? follow thou me," should be an effectual rebuke. Suppose a mistake is made, the mistake in and of itself is not eternal. It can be corrected, and honesty of purpose merits and receives a reward.

The prophet foresaw the time when men would gain a clearer sense of what God is, and the individual's own understanding of Truth should point the way and "direct his steps." "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them."

May it not be that this prophecy reaches its fulfilment in Christian Science? And if so, should not the students of this Science leave one another free to be guided by the spiritual idea as it is unfolded in the individual consciousness? Since the student is called upon to choose that which is best under the circumstances, should he not have the opportunity

to make a wise decision? Can he do this if others have already decided the matter for him, and insistently declare that he must either accept their conclusions or be regarded as lawless and disobedient?

Since harmony can be reached only through obedience to divine law, should not law and by-law be interpreted by the individual of whom obedience is required? Let it be understood that the human interpretation of law is not law; nevertheless it is possible for one to obey the law only as he understands what the law demands. He may not always know just what is required of him, but the lack is not atoned for by accepting another's interpretation, be it solicited or otherwise. Obedience to one's highest sense of right insures progress, and leaves nothing to fear.

"Bear ye one another's burdens, and so fulfil the law of Christ," is the wise counsel of Paul. To bear another's burden is the proof of love, and many times the most effectual aid one can render is to have that love which leaves another free to work alone with God. So long as the seekers for Truth are burdened by the weight of personal opinions and are called upon to struggle against conflicting interpretations of law and order, progress must of necessity be slow; but when the human gives place to the divine and each leaves his neighbor free, as he himself would be free, to work out his own salvation, then, as it is written, "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."



## THE BETTER WAY

LUCY HAYS EASTMAN

**I**N social intercourse pride of place and power is all too often the master of ceremonies. Self-seeking motives and the attitude of "I am holier than thou" would shut out from social circles the natural expression of individualized good. How truly, then, is the earnest, unassuming right-thinker a veritable oasis to society! and how truly Mrs. Eddy estimated society's great need when she said, "Beloved children, the world has need of you,—and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated lives" (Miscellaneous Writings, p. 110).

Christian Science bestows these virtues upon all its obedient followers, and through their radiation society is blessed beyond measure. Just here, however, every Christian Scientist should pause and carefully reckon with purpose and motive to discover whether it is the love of Christ or the love of popularity which is actuating him. He must remember, too, that neither uplifting influence nor righteous example is sufficient to meet the requirements of scientific Christianity, for it is the works, and the works alone, that are the alpha and omega of Christian Science. These are accomplished through a spiritual understanding of divine Love, and such understanding is not to be found in the whirl of society or in the mad rush of the world. Only through absolute consecration and unworldliness of thought is that

knowledge reached whereby the Master's signs follow the disciples of today. Then let him who would be a true metaphysician work his way out of self-interests and personal obligations, until through deep study and earnest meditation he becomes wholly governed by divine Principle, and is able to keep himself "unspotted from the world."

Such a one finds little or no time for society manners and ways. Indeed, his only right attitude toward society is gained through following, in so far as he is able, the example of Christ Jesus, who, though not of the world, yet attended a wedding where he turned water into wine, and who dined with the high-caste Pharisee where he healed the Magdalene of sin. In those days, however, personal association was more necessary, for it was about the only means by which the word of God could be presented to the world, but in the light of today's advancement this need has been greatly lessened by the work of the press. Thus, it is not strange that the world has felt the influence of and received benefits from Mrs. Eddy without seeing her. She has pointed out that her seclusion could be understood only as it was realized how much time and toil were required to establish the cause of Christian Science. (See *Science and Health*, p. 464.)

Nor should we allow ourselves to forget that such time and toil are still required to promote this world-blessing movement, the welfare of



which is entrusted to every individual Christian Scientist. In meeting this obligation, if we are wise, we will deeply consider our Leader's attitude toward society. We are told that she occasionally entertained her students, but "never relaxed into the idleness of mere diversion," and that her conversation constantly pertained to the subject of better realization. (See *Life of Mary Baker Eddy* by Sibyl Wilbur, p. 265.) This writer also gives us another striking example of our Leader's aloofness from society, when she refers to a reception which was given her by well-meaning but overzealous students. The account describes this wonderful woman as appearing in most simple attire, and that after giving a brief address, she quietly withdrew. Later she pointed out to these students their mistaken method, and we may find her viewpoint in *Science and Health* (p. 238): "Attempts to conciliate society and so gain dominion over mankind, arise from worldly weakness."

This does not mean a sudden revolt for the individual whom Christian Science finds already enthralled in worldly matters. On the contrary, such a one may not be able of his own choosing to turn immediately from the well-beaten paths of social life. Rather must those "who are the called according to his purpose," whether found in the palace or the hut, in business or society, learn first to demonstrate right where they are the omnipotence and omnipresence of God, until either unscientific conditions improve and they behold God glorified in their midst, or else new environments and opportunities unfold after God's appointing.

Thus will the young student of Christian Science gently emerge from conflicting experiences to find a better way. Meanwhile, let him ever remember that each kindly deed, each patient waiting on others, each rendering "unto Cæsar the things that are Cæsar's," is but a means to an end, a step in the direction of the one great goal of pure metaphysics, where demonstrable facts spring forth into "signs following," and sin, disease, and death are overcome by the word of God. Let no Christian Scientist rest satisfied with his motives and aims, until he has at least made a start on the way to the labor fields of Christian healing. Surely it is a joy to drop the self-assumed burdens of so-called personal good and enter into the individual consecration of hallowed toil and prayer-filled days, where without blare of trumpets the mighty works of God are done. Within the peace of such consecration society's frown melts into nothingness, and we begin to realize that popularity is but a bauble.

With the new love for God and man which Christian Science brings to us, a love such as we had never known before, the scales begin to fall from off the eyes of narrow self, and we see how "heavy is the weight of ill in every heart," and how great the need for Christlike comforters. Beholding this need, a solemn obligation rests upon every one of us to take a radical stand for Truth, and to give ourselves wholly and entirely to this greatest and holiest of all causes. Furthermore, we should carefully consider the new responsibility assumed, the demands upon our time, and rely absolutely upon God



for the needed wisdom and guidance. Then and only then will the better way be found, and these searching questions of our beloved Leader (Miscellaneous Writings, p. 177) be correctly answered: "Will you doff your lavender-kid zeal, and become real and consecrated warriors? Will

you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright."

## "KINGDOM OF GOD"

JUDGE GEORGE GRIMM

CHRIST JESUS at one time declared that "the kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." At another time he said, "Except a man be born again, he cannot see the kingdom of God." By parable he illustrated how small was the beginning of the human consciousness thereof, yet how sturdy its growth and how vast its maturity, like leaven that spread until it had leavened the whole meal, like a grain of mustard-seed that grew and spread as a tree, in whose branches the birds of the air found shelter. Unmistakably he pointed out the fact that as God is Spirit, Mind, His kingdom must be spiritual, mental, a state of consciousness which individual man may attain. Paul emphasized this fact when he admonished the Corinthians that "flesh and blood cannot inherit the kingdom of God." Many centuries later Mrs. Eddy defined heaven, the kingdom of God, as "harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul" (Science and Health, p. 587).

How intelligible and consistent these Truth-inspired utterances all

appear when it is apprehended that man is self-conscious idea in Mind, like unto Mind,—the reflection, expression, and manifestation of Mind! The ideal man is a perfect spiritual consciousness of divine Life, Truth, Love, and reflects every attribute of God, to the exclusion of everything unlike God. In such consciousness there is no sense or cognizance of evil; good alone reigns; the atmosphere is that of Soul; the government belongs to divine Principle; "flesh and blood" are strangers in that realm, for it is "the kingdom of God."

Speaking now of mortal man as to human sense, we find him at the moment when the truth of being first dawns upon him; he appears to be a state of consciousness involving error or false knowledge. We find him filled, not with Truth, but with "the wisdom of this world," which the Scriptures repeatedly declare to be foolishness before God, but which he has accepted as true. His mental consciousness, or so-called knowledge, is his present selfhood. Being false, it is unreal; and as it is not man's true self, it is subject to elimination and destruction. Being false, it simulates resistance by hiding behind a barrier called prejudice; but being



unreal, it is without power of resistance. As the light of Truth advances, its falsity is exposed, and it ceases to be, even in seeming. Truth has displaced it with its own consciousness. The man has been "born again." True knowledge, or consciousness of Truth, is now his selfhood, and he dwells in the realm of Truth, in the kingdom of God.

How imperceptibly to human sense, how gently and silently this change in human consciousness from the unreal to the real, this being "born again" comes about, was vividly impressed upon me soon after I began to study Christian Science. For many years I had been searching for knowledge which might satisfy my longing for the truth. Human philosophy and theological creeds had failed to satisfy or still this longing. I never doubted that Jesus had solved the problem of being; but alas, the recorded instructions and inspired utterances of the great Teacher were but fragments of the whole, of which it might be said, even as John said of his works, that "if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

I ever firmly believed that Jesus taught nothing impossible; on the contrary, I believed that it was possible for man to gain the knowledge of God and man which Jesus sought to impart to his hearers, to be "perfect, even as [the] Father which is in heaven is perfect," and to comply with his command to heal the sick which is implied in the declaration, "The works that I do shall he do also; and greater works than these shall he do." But the Master's inspired

utterances had fallen upon ears little attuned to spiritual truths, and they were not recorded until years later, and then without pretense that the record was complete.

While the prerequisite fundamentals for doing his marvelous works, namely, the knowledge and love of God and man in His image, and the overcoming of evil with good, were made plain, it was not, so far as I could discern, explained how these fundamentals might be attained in a world of sense temptations. The gradual decline and final loss of the power to heal as Jesus healed, which marked the first few centuries of the Christian era, indicated to me that his disciples had repeated by word of mouth much of Jesus' vitalizing doctrine, which became the property of the early Christians, but which was never recorded and was gradually forgotten. But whether I was right or wrong in reasoning thus, this much seemed certain, that, strive as I would, I could overcome moral evil only partially, and sickness not at all.

One day, however, my attention was directed to Christian Science by the remarkable cures it was said to bring about. I borrowed a copy of "Science and Health with Key to the Scriptures" and began to read it. Its ethical teaching I considered beautiful, and in a large measure true, but I was unprepared to accept a logic which denied the reasonable evidence of my senses. The claim that matter was not substance, was in fact unreal, seemed to me the most stupendous folly of this or any other age. I finally returned the book, but not without a lingering suspicion that I had failed really to understand it.



It was a number of years later, and now about six years ago, that I again borrowed a copy of *Science and Health*, and this time I determined to study it diligently. My prejudice was still mountain high, but the proofs which came to my knowledge of most remarkable healings through Christian Science had piled up to such an extent that they could no longer be ignored. Then, too, and perhaps because of it, my desire for the truth that should make me free was intensified by mental distress which I could not bear. Evil had caught me where I had prided myself on being safest. Men call it liquor, but those who have been in its thrall sometimes know it by a worse name.

As I read the Christian Science text-book, prayerfully struggling to understand its teachings and fighting to overcome my prejudice, and long

before I thought I had gained any understanding at all, I suddenly awoke to the realization that my craving for liquor had vanished as completely as if I had never felt it. Silently my consciousness had been changing through the power of divine Truth. From its results, "fruits," I knew that I was learning through Science to know God; and the earth opened up and swallowed the whole mountain of my prejudice forever.

The experience I thus gained has enabled me to help others similarly situated, and whenever the study of Christian Science has been resolutely followed, I have seen the sloughing off of all manner of evil accompaniments of erring beliefs or false knowledge. The word of Truth has an inherent and irresistible power; it is an angel clearing the way and ushering in the kingdom of God.

[Written for the *Journal*]

## SUBSTANCE

GERTRUDE RING HOMANS

It is not the water of Spirit  
 That is measured out to man,  
 Nor the heads of the heavenly harvest  
 That are crushed into chaff and bran;  
 Nor is it the leaves from the tree of life  
 That die in the autumn air,  
 Nor the beautiful treasure of His good house  
 That is hoarded with fear and care;  
 For the spiritual flood of cleansing  
 Is struck from the wayside rock,  
 And the bread which the Father gives us  
 Can never the hungry mock.  
 And the tree of life in the midst thereof  
 Yields never to time or age,  
 And the wealth of the heavenly kingdom  
 Is shared by the humblest page.



## “BY THEIR FRUITS”

M. LOUISE BAUM

WHEN Mrs. Eddy affixed the name Christian Science to Christianity, she roused the world to the fact that there had never been, since the early Christian era, a frank acceptance of spiritual truth as definitely knowable, practically demonstrable, susceptible of proof. She squarely accepted the Scriptural challenge, “Faith without works is dead.” The time had come for the fulfilment of Jesus’ promise, “Ye shall know the truth.”

The demur was made that to name Christianity Science, or demonstrable truth, was to reduce it to the realm of materialism. The demur was set aside, however, for the student of this Science, by the conclusive statement that only spiritual truth is worthy the name of Science, and capable of proof. Thus the horizon of human hope, the sense of man’s dignity, was immeasurably expanded. Christian Science showed that man and nature can be accounted for, analyzed, explained, classified, only by a Science that refuses to recognize anything outside the perfection of divine Mind, Spirit. All approach to Truth from a basis of matter was made forever impossible for thoughtful students by the statements of Science.

As soon as this teaching began to gain ground, opinion had it that these ideas had already been set forth in idealistic philosophy from Plato’s day down. Mrs. Eddy, it was said, must have gleaned her conviction from this source. Today, when new teachers voice this familiar idealism, the word

not infrequently goes out that it is the same thing as Christian Science, arrived at by a different route. Even persons who think they understand Christian Science listen to this philosophy of the hour without discerning the wide gulf which divides it from Mrs. Eddy’s teaching. The letter of it may seem to coincide in part with that of Science, but just here the warning, “The letter killeth,” is especially pertinent. Those who know the route by which she arrived at her conclusions, understand that her destination must be different from that of those who are following the unaided human reason. Can any teacher of the new or old vague transcendentalism of philosophy say with Paul, “Ye received it not as the word of men, but as it is in truth, the word of God”?

Idealistic philosophy may affirm the unsubstantial nature of matter and claim a mental basis for all existence. It may speak of what it terms pure mind, but it has never given definite proof of its theories. It cannot demonstrate them, for the simple reason that for the most part it maintains the existence, reality, and authority of the supposititious mortal intelligence; that is to say, it holds as real and as a field of profitable research that consciousness which it affirms to be the result of, or the receiver of, false impressions. Contradiction, express or implied, lies at the bottom of the so-called idealism of philosophic schools. In the understanding that only one Mind exists, and that the entire manifestation of this Mind is spiritual



and perfect; that no intelligence can really exist which takes cognizance of falsity or can be touched by error of any sort,—in this understanding Christian Science, with its splendid body of proof, is set forever apart from all human philosophy. Only revelation can lift thought to this height. No research of the human intelligence can find it out. "Canst thou by searching find out God?" God alone can declare Himself, can reveal the true nature of man and the universe.

That there is but one Truth, its nature whole and undivided, Mrs. Eddy alone, since the days of Jesus and his immediate disciples, has prevailed to maintain by proof. Human knowledge classifies itself and man as threefold,—physical, mental, and spiritual. Christian Science affirms that there is only one field of true research, discovery, understanding, and demonstration. This is divine Mind, whose ideas are man and the universe. This teaching classes the so-called physical realm and mortal mind alike as error and sees them as one. It takes, then, the final triumphant step, affirming and proving the nonentity of both mortal mind and matter.

Physicians inferentially admit that Mrs. Eddy has pointed out the relation of the human mind and body in regard to beliefs of disease, and concede that she has given them the lead, when they try to cure mortal body by the aid of mortal mind; but it is spiritual understanding alone which heals. No healing comes until the oneness of Mind and the allness of truth is admitted. There is neither a material nor a mortally mental basis for the

harmony of man, but only one foundation, Christ: man in the image and likeness of God, divine Mind. "Other foundation can no man lay than that is laid, which is Jesus Christ."

Back, then, to the Scriptural basis the argument is swinging. The Bible has waited long, but the conviction of Jesus that his words would not pass away is today justified. There is set before the world in Christian Science a great scientific system of teaching which embraces all truth and is based firmly on the Scriptures, while like them it looks to revelation for light. This system covers every human need. It explains, even in doing away with them, all forms of human error. It sets the divine facts of being, the reality of God, man, and the universe, out into light. Never again shall human speculation and self-ignorance darken this great record of God's Word. As Mrs. Eddy says: "Truth is revealed. It needs only to be practised" (Science and Health, p. 174).

None of the savants, past or present, have so earnestly investigated either mortal mind or its material phenomena as to accept Jesus as the great teacher of all truth. They may honor him as a teacher of ethics or the revelator in a special department of truth, but they do not honor him as Mrs. Eddy has done, for they have not perceived the real import of his demonstrations. She calls him "the most scientific man that ever trod the globe" (Science and Health, p. 313). He is the great master of metaphysics and of scientific knowledge. He spoke again and again of the wholeness of his teaching. In his words to Martha, "But one thing is needful," he gave the plain lead for all would-be savants



and teachers in any age. In following him, Mrs. Eddy alone has understood how to sum up human thought and put it to the test of the Word, the Messiah, the revelation of the divine Mind, the Christ. She has proved how little remains of human speculation, theory, practise, or achievement, when it is brought before the judgment-seat of Christ. Kings of the human intellect do indeed there "lay down their honors" (*Science and Health*, p. 577).

Jesus set the sign whereby all might know whether they were gaining knowledge or understanding of Truth: "By their fruits ye shall know them." "These signs shall follow." As early as the record of James we see how the line between human theory and divine understanding was becoming dimmed. The mortal belief of a mind apart from God is slow to yield, slow to lose its belief of life that it may find Life indeed. James said, "Show me thy faith without thy works, and I will show thee my faith by my works." It is on this foundation of definite proof that Mrs. Eddy's teaching challenges all other religious teaching, both past and present.

If a philosophy of the present hour would set itself as a light to the people, let it also accept that standard established by Jesus. He was the one man who could prove his idealism to be indeed realism. He gave absolute evidence of the non-existence of matter and all its manifestations. He healed the sick, raised the dead, walked on the waves, and moved from place to place unseen. He established his Messiahship by his works. He adjured the disciples of

John to believe him "for the very works' sake."

The great fault attending the investigation of the human mind today, or of that belief which names itself brain and intellect, is that it utterly fails to recognize the one great demonstrator of all time, the one man who could make his practise perfectly conform to theory or statement. Christian Science is representative today of the healing work of Christ Jesus, the one system which accepts him as the sufficient teacher of all that it concerns man to know. Christian Scientists cannot claim to be the worthy representatives of this whole and perfect teaching, but the revelation of the wholeness of Truth contained in *Science and Health* by Mrs. Eddy, which is indeed the "Key to the Scriptures," is the second coming to human understanding of the invisible Christ revealed of yore by Jesus. If by their works the apostles proved their right to be teachers of the one truth, is not Mrs. Eddy's discovery, coming bravely into the same search-light of practical proof, worthy to be accounted the true successor of the apostolic teaching and practise?

Others have sought healing from the Scriptures, but in most cases they held mixed theories of mind and matter, at one time looking to God for healing and at another time granting reality to materiality by taking drugs. Furthermore, as the prophets of old and the apostles had to prove their understanding in the face of unscientific practises, so Christian Scientists are confronted today with the phenomena of evil. But scientific Christianity now, as then, has its victory. It goes steadily on with the



work of healing, saving, regenerating mankind by virtue of the pure unity of Principle and a definite rule for the practise and proof of Principle, God; namely, "By their fruits ye shall know them."

Christian Science, then, in origin and in effect, stands apart from philosophic speculation and a mixed Christianity. It not only affirms the allness of divine Mind, but goes on to the corollary, the nothingness of mat-

ter and mortal mind, and then proceeds to give definite proof of both premise and corollary. The origin of Christian Science is in the teachings of Jesus, and its effects correspond with those signs which he so clearly set forth as a test. It declares and proves the divine Principle which actuated Jesus, not only by the demonstration of physical healing, but by its own unprecedented and otherwise unexplainable progress.

## "THY WILL BE DONE"

PHILIP R. KELLAR

ONE of the points of widest divergence between Christian Science and other Christian faiths is the method of accepting and applying the phrase "Thy will be done" of the Lord's Prayer. The more usual attitude is one of almost hopeless though half-rebellious resignation; the Christian Science attitude is one of expectant joy.

The early Christian church lost its knowledge of spiritual healing a few centuries after the crucifixion, but in the latter part of the nineteenth century Mrs. Eddy discovered the Science of this healing and founded the Christianly scientific method of dealing with sickness and sin which is called Christian Science. Through the centuries between these two events it was the universal belief, as it is the general belief of Christians today, that "Thy will be done" means we must be resigned to sickness because it is God's will that we should suffer in order that a better man may result from the affliction; that we must "put up" with sickness because it is an incident in the working out of the

divine will; that they must be sick because God wills it; that they must be sinners because God orders things so that this is inevitable; that they must die because it is God's decree.

While holding this position, many Christians also accept the teaching that God is infinitely and eternally good, and is the only cause and creator, the only Father, and that He is Spirit. Mrs. Eddy reminds us that "Jesus came to destroy sin, sickness, and death," and she asks, "Is it possible, then, to believe that the evils which Jesus lived to destroy are real or the offspring of the divine will?" (Science and Health, p. 474).

To reconcile these conflicting beliefs, it is maintained that in some inscrutable fashion sickness and sin are good, or that, since God is good and all that He creates is good, and since sin and sickness are not good, then sin and sickness are the creations of an evil power. Either way this is accepted it is a denial of the Scripture statement that God made all and pronounced it good.

Christian believers, therefore, are re-



pudiating the theory that sickness is God-created and that it in some unexplained manner works to good ends, when they resort to drugs or other material methods for healing. Even the most devout see nothing wrong in trying to be healed of the sickness which, according to their belief, God wills shall be their portion for the working out of their salvation, and in order to evade the logical conclusion that they are trying to thwart God's will, it is asserted that God has provided certain material remedies and methods through which His healing power shall operate, and that He expects men to make use of them.

There are many, however, who have been unwilling to accept the theory that God causes sickness. These declare that sickness and sin are created by evil, the devil, and that God and this devil are engaged in a continual warfare for the possession of men. Of course, to admit that there is such an evil power is to deny that God is the only power and creator, and it is not surprising that these conflicting and illogical views about the origin and purpose of sickness and sin have resulted in bringing about a great deal of hopeless or rebellious "resignation to the will of God" in religious circles.

The teaching of Christian Science with respect to "Thy will be done" is based upon the radical acceptance of the first commandment. This teaching is clearly set forth in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. In common with very general religious belief, Christian Science accepts unqualifiedly the premise that God is the only power,

creator, intelligence. It also maintains that He is the one infinite Mind, Spirit, Soul, Principle, Life, Truth, Love; that He is eternally perfect; that He is good, infinite, immortal; that He is ever present and all-powerful, all-knowing, and all-wise; and that the Biblical statement which declares man to be the image and likeness of God is true.

From this point, however, Christian Science and generally entertained belief take different roads. Christian Science deduces all things from the great premises, perfect God, and perfect man in God's likeness. It declares that man expresses the infinite perfection and the eternally harmonious activity of God, Spirit, Mind, and that he must always remain like God. Whatever does not agree absolutely with these premises is rejected by Christian Science as unreal, as outside the realm of knowledge and consciousness, as without a creator, a place, form, or appearance; as no thing. The reason it is no thing is because perfect God and His perfect manifestation constitute and comprise all there is, ever has been, or ever can be. The mere assertion that evil is nothing does not make it nothing. Evil is seen to be nothing because God is understood to be all.

To admit that sickness and sin are created by God, sent by Him, or sanctioned by Him, is to admit that they are good, if all God's creations are wholly good. Nevertheless the undeniable fact that every one afflicted with them tries to get rid of them, is proof that no one believes they are good. If then they are not good, God did not create or sanction them, and they could be created by no other



power, since God is the only power and there is none other. From this the conclusion is inevitable that God creates neither sickness nor the capacity to be sick; neither sin nor the capacity to sin. Since sin and sickness do not agree with the major premise of perfect God and perfect man, they are not in accord with God's decree, and have nothing to do with the establishment of "Thy will be done."

Science and Health repeatedly declares that sin causes suffering, and that suffering is the whip which scourges those who are dominated by false belief. This, however, is not asserting that sin is necessary. We are taught that the way to escape the penalty for sin is not to continue suffering, but to stop sinning; that the way to escape suffering and sickness is not to let the disease "run its course" and continue to suffer from it, but to destroy the cause of the suffering, the disease. Sin and disease are destroyed in the human consciousness when they are seen to be unreal; this realization must always come from the basis of the reality of goodness and perfection, from an unqualified and unquestioning acceptance and acknowledgment that God, good, is the only power.

We are taught in Christian Science that it is God's will to maintain His own integrity. God is all Life, Truth, Love, activity, energy, substance, and the source of all being. It is God's will that His law shall be strictly enforced and obeyed, and that anything which claims or seems to oppose the operation of that law shall be instantly deprived of its imaginary power and appearance. It is God's will that man, His idea, shall

be eternally like Him, that man shall always express infinite perfection, harmony, and activity; that he shall be eternally conscious of the presence and power and activity of good, and never conscious of anything but good and its operation, and that we should all know man as God knows him. It is God's will, too, that we shall know nothing outside of the divine manifestation, because there is nothing else to know or be known.

In Christian Science "Thy will be done" does not mean that we shall accept sickness and sin as something to be endured for a time. It means the instant and utter rejection of them, because they are not in accord with God's law. "Thy will be done" does not mean that we shall be resigned to sickness and sin, or that we shall rebel against them because God has caused them and they are real, or because the devil has caused them and we cannot escape. It means that the illusions called sickness and sin shall be cast out and utterly and instantly destroyed, because it is God's will that nothing unlike Him shall have any presence, appearance, position, or seeming reality; that "as in heaven, so on earth,—God is omnipotent, supreme" (Science and Health, p. 17).

In accepting and applying "Thy will be done" in this manner, Christian Scientists have great cause for expectant joy. They have reason to know that the moment they realize God's will is done, they become thoroughly cognizant of the possession of man's divine and inalienable heritage of health and happiness, of goodness, beauty, power, immortality, dominion, and peace.



## HUMILITY VERSUS SELF

CLAYTON W. MOGG

**I**N the eighteenth chapter of Luke, Jesus gives utterance to a parable spoken, as the inspired record declares, "unto certain which trusted in themselves that they were righteous, and despised others." In this parable the words, "God, I thank thee, that I am not as other men are," present a picture of self-righteousness and self-satisfaction which, standing out in striking contrast with the picture of humility and self-abnegation portrayed by the words of the publican, "God be merciful to me a sinner," has justly received the condemnation of all thinking people.

The belief of self, in whatever form it may appear to find lodgment in the human thought, seems to be one of the greatest obstructions to the progress of mankind out of materiality into spirituality; indeed, it may be said, without serious departure from the absolute truth, that the mortal sense of self in one form or another is the only enemy of mankind. Nearly every evil tendency can be traced in its last analysis to self. It is self which is the procuring cause of greed, avarice, lust, jealousy, hatred, revenge,—all materiality. Self represents the corporeal or material man; in fact, self stands for the belief of matter, with all its limitations and lusts.

Self-pity, self-justification, and self-condemnation,—all these are beliefs which are bad enough, and which tend to retard one's progress; but self-righteousness is a belief which, while entertained by the human thought,

will seem to do more toward shutting off the supply of good than any other phase of self.

While the belief of self-righteousness is most severely condemned in others, it is the one belief which seems to find unsuspected lodgment and to be the least recognized and the least often corrected in the thought of the critic himself. The reason for this is not hard to ascertain. "He who has named the name of Christ, who has virtually accepted the divine claims of Truth and Love in divine Science, is daily departing from evil" (*Miscellaneous Writings*, p. 19). Out of his own trying experience Job counseled, "Acquaint now thyself with him [God], and be at peace," and earnest Christian Scientists are daily and hourly seeking to learn more about God, good, as well as constantly striving to cast out of their thoughts whatever is unlike God, and to reflect more of the one perfect Mind.

Our progress in Christian Science is determined by our ability to distinguish between the false and the true, and having thus distinguished, by the persistency of our efforts in eliminating the evil and in entertaining only the good. If the belief of self-righteousness were to appear in all the hideousness and effrontery depicted in the parable of Jesus from which we have quoted, it would offer very little temptation, for it would be recognized and its admittance to thought at once barred. But it does not so appear; rather does it present itself for adoption under the form



and semblance of good. It is thus that the belief of self-righteousness seems to find unsuspected lodgment in the thoughts of Christian Scientists who are honestly seeking to cast out of consciousness every phase of evil. We should rejoice in every material belief outgrown, and we should be thankful for every step in the progress from earth to heaven; but to indulge, even in the slightest degree, a personal pride in our personal righteousness, is to shut the door of our thought on much that is good.

It is easier to detect the belief of animality than that of self-righteousness, because animality is wholly material, while self-righteousness, although wholly material, assumes the form of spirituality. Any belief which in the slightest degree manifests the pharisaic thought "I am better than thou," or which wraps the mantle of its self-righteousness about its hideous form and cries out "Unclean" to the rest of the world or to some individual, must be recognized and cast out as a form of self-righteousness.

This thought is not confined to the age in which the Master lived, or to any particular class of individuals. Mrs. Eddy in "Science and Health with Key to the Scriptures" defines Pharisee as "corporeal and sensuous belief; self-righteousness; vanity; hypocrisy" (p. 592). It is thus made clear that although the name "Pharisee" means a class of people, it also means a certain belief of mortal sensuous thought. We should not therefore dismiss the subject at a glance, with a sense of condemnation for the individuals who in the beginning of the Christian era were engaged

in the persecution of Christ Jesus, rather should we always analyze our thought to ascertain whether or not we are unsuspectingly giving lodgment to the same evil tendencies and are today ourselves crucifying the Christ-idea.

Self-righteousness seems to arise from the supposition that some one sinful belief is more heinous and deplorable than any other; and when we see a person who is indulging in this abhorrent sinful belief, we are in danger of making comparisons and looking upon the victim as particularly sinful. At such a time we ought to examine our own thought to see if we are not harboring some sinful belief which is equally erroneous, and we will undoubtedly detect the belief of criticism or self-righteousness.

One of the most insidious forms in which the belief of self-righteousness presents itself to the Christian Scientist is that which persuades the individual that he always has been a good person. The ranks of Christian Science are filled with people who, prior to entering upon the investigation of this omnipotent Truth, had been afflicted with all manner of evil and diseased beliefs. Those who have been rescued by the outstretched arm of God, through Christian Science, from sinful beliefs and practises which seemed well-nigh to cause their destruction, are willing enough to forget the past. They have gladly learned that there is no past, and that they are living in the "eternal now;" that "sin is forgiven only as it is destroyed by Christ,—Truth and Life," and "being destroyed, sin needs no other form of forgiveness" (Science and Health, pp. 5, 339).



There are, however, in the ranks of Christian Science many individuals who have been led to accept the truth of its teachings, not after having wasted their substance in riotous living, but by reason of having been healed of the belief of physical disease, and who have not succumbed to those sinful beliefs and practises which are regarded by general belief as cardinal sins. To such there may come the temptation to believe that they have always been good persons and to give consent, in some degree, to the thought of the Pharisee, "God, I thank thee, that I am not as other men are." It is right to be good, but when we recognize the source of all goodness to be the divine Mind, there should be present in our consciousness the deepest sense of humble gratitude to the Giver of all good. The question is not what we have been, or what we think ourselves to be now, but whether we are daily striving to reach the perfection demanded by our Master. Self-righteousness, indulged, leads to criticism, and criticism to hate.

Humility, on the other hand, while it springs from the recognition that in and of ourselves we can do nothing, does not bespeak powerlessness. On the contrary, it possesses all power. It means that one's thought is emptied of self, but possessed with the understanding that "with God [the divine Mind] all things are possible;" and in the degree that one is truly humble, he reflects the divine Mind, and so is clothed with omnipotence for good. In the *Sentinel* of Sept. 3, 1910, under the caption, "Instruction by Mrs. Eddy," it is said: "Unless you fully perceive that

you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration." He who is genuinely humble, recognizes that in his true selfhood he is the child of God, that he reflects the Mind which was also in Christ Jesus, and he recognizes nothing else in his consciousness as real, hence is seeking to cast out of his thought every belief that would argue the contrary; and in recognizing himself as such he assumes no arrogance, but bows in humble gratitude to God.

St. Paul, in the third chapter of his epistle to the Philippians, after recounting the evidences of his former piety, said: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." On one occasion, when an inquirer came to Jesus, our great Wayshower, and called him "Good Master," Jesus replied: "Why callest thou me good? there is none good but one, that is, God." John the Baptist said of Christ Jesus, "Behold the Lamb of God!" It is our privilege to "behold the Lamb of God," to look away from self, to deny admittance to our consciousness of every false belief which presents itself for adoption, and to eliminate from our thoughts every intimation of criticism and self-exaltation, and withal to maintain at all times a sense of dominion.

Self-righteousness received a severe rebuke by Jesus when the fathers of Israel brought to him a woman taken in sin, for he said, "Neither do I condemn thee: go, and sin no more." This not only speaks of the love and compassion of Jesus, but it assures



us that sin is forgiven when it is forsaken. Self is no part of God's creation; it is purely an emanation of mortal mind, and has only a supposititious existence. The real man is conscious only of good, and knows nothing of a material self. It is the understanding of Mind, divine Principle, our Christ, which enables us to overcome the belief of a selfhood separate from God, in whatever form it may come for adoption.

The Master was called "a friend of publicans and sinners," and so he was. It is significant in this connection to note that it was to Mary Magdalene, out of whom, as the Scriptures say, "he had cast seven devils,"—to her who in humble penitence had washed the Master's feet with her tears and wiped them with the hairs of her head, and of whom Jesus had said: "Her sins, which are many, are forgiven; for she loved much,"—it was to her who had been cleansed of much materiality, who had denied and cast out her material sense of self, and who loved much, that Jesus first appeared on the morning of his resurrection; and it is to those who are

cleansed from self and who in meekness and humility love much, that the Christ first appears today.

Humility is that state of thought which knows what is possible to man as God's idea or reflection. If such a man as the apostle Paul could with meekness say, "I count all things but loss,"—if our great Master, who at one time said, "All power is given unto me in heaven and in earth," and who said with perfect confidence, "I and my Father are one," could in meekness and humility say, "I can of mine own self do nothing," "but the Father that dwelleth in me, he doeth the works;" and again, "Not my will, but thine, be done,"—if such as these can so far forget self and attribute all power to divine Principle, surely there is no place for self-righteousness in us.

Self-righteousness, in other words, is self-exaltation, self-satisfaction, self-pride, self-will. It indulges in criticism, condemnation, and hate for others, but it is impotent. Humility is self-immolation, self-forgetfulness, purity, and affection, and these reflect the all-power of God.

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Never judge nor condemn, never arraign nor censure. Not a word! Never an unclean or unkind expression. Never a doubt or a fear. Never a disparaging remark of another. As you would others should do to the world, so do ye. Pause! Be still! Not a word, emphatically, not even a look, that will mar the sweet serenity of soul. Know God. Keep silence before Him. Not a word of murmuring or complaining in supplication; not a word of nagging or persuading. Let language be simple, gentle, quiet; you utter not a word, but give Him opportunity to speak. Harken to hear His voice. This is the way to honor and to know Him. Not a word—not the last word. Listen to obey. Words make trouble. Be still. This is the voice of the Spirit. Take no thought for tomorrow,—worry not about home, church, or business cares. Cast all on Him, and not a word. We think so hard, pray so hard, and trust so little.—*Attributed to a Quaker.*



## WAITING ON GOD

LADY ALICE ARCHER HOUBLON

**I**N the old days of blind striving after that which was tangible in religion, the writer used to feel that something should be done, taken up, in order to gain a nearer approach to God, but this helplessness arose in the doubt as to what to do. Certain standards set up by traditional religious systems lay open to follow. There was the literal interpretation of the Scriptural analysis of "pure religion;" but the effort to fulfil this ideal, of visiting "the fatherless and widows in their affliction," was, after all, open to doubt as to the advantage, both to one's self and to those ministered to. In short, something more was behind that ideal than what appeared on the face of it. Then, again, there were the recognized avenues by which man was supposed to approach his Maker,—the church and its sacraments; exercises of devotion, including forms of prayer and penitence,—the barrenness of their effect upon her spiritual life revealed their inability to help. If "faith without works is dead," as the apostle James declares, so also are works without faith. The writer often took comfort in Milton's words, implying as they do the failure of his own search after righteousness: "They also serve who only stand and wait."

Thronging troubles at length brought the blessing of waiting on God, yet in the end there was nothing done but waiting and bearing. Gradually, however, all had been narrowed down to the pinpoint, as it were, of thought, the straining for

light beyond the blinded sight of the moment, which light was to come suddenly at last. Something was said, a few scientific words were uttered by some one, and lo! the light began to dawn,—a door to open upon immeasurable possibilities of satisfaction and progress. The solution seemed here, the enigma solved, and all appeared at first so simple that it was a wonder it had not been seen before.

And what was this secret which was revealed, and why was it new? Was it indeed new? Surely it had been heard before! Familiar sentences in the Bible came to mind, assuming new meanings. What was changed? Not the words, but the mental attitude that apprehended them. And what had changed that mental attitude? Just the spoken word, the Christ, the truth. It was the falling apple of Newton, the key that opened the Scriptures and made them plain. And so, when the truth comes to us, it is never startling; it is so evidently true, so reasonable and logical, that the waiting heart receives it as a child accepts and eats the good things its mother offers.

To see ourselves as our Father sees us; to know it is true that God is here and near,—that is all! To see is to understand, and to see that God is Spirit, and man is His image and likeness, is simply the same truth that we knew before, or thought we knew, only that we did not then see it. And so at last we came upon this revelation, learned how to see, found it was Mind's idea that apprehends, and



thus the way was opened to receive the truth that God is Mind, and man is His idea. This, then, was the new thing that had made the old dim things plain. It was indeed the only reasonable explication of creation when we faced the fact of Spirit and pure mentality.

Then came the application of recognized truth. Were it not for its sufferings, whether from sin or disease, poor humanity would not be seeking for something out of itself, and it is generally the hope of healing held out that arrests the human will and brings men to the feet of Truth. And so, we saw that what was needed was the healing of the human mentality, that all wrong is but mortal man's thought about himself. We came to see that mortal man, or the human theory as to man himself, was wrong, and the word counterfeit explained that enigma. The sick man is only a false concept, the sick man's own belief about himself; and this is all that matter is or ever will be. God's child is not sick, but mortals have a false sense of being; and the

prescription for their cure is found in St. Paul's words: "Be ye transformed by the renewing of your mind."

God's thought was expressed by Christ Jesus, for the Mind that was in Christ was God, and the sick and the sinful were healed by this Mind, this way of seeing men and things,—God's way. The deeper knowledge of Christian Science of course came later, but the fact of possible healing through the application of the truth to the sick mentality was plain at first, and we saw no longer as in "a glass, darkly," but with an illumination which was not human intelligence, but spiritual perception, a vision of "the inner man," as Paul calls him. And so the healing came, as it always does to the willing mind, and an ineffable peace settled down on the once hungry heart.

Receptivity is what humanity needs. The beggar receives nothing unless he puts forth his hand. "Ask, and ye shall receive," is the Master's assurance. God is waiting to give us of His treasures of Truth. Christian Science is what He has given us today.

## RIGHT NAMING

GRACE POTTER EVERSON

**W**EBSTER defines "name" as that by which something is known, that which indicates character or quality. Perhaps nature is the most nearly synonymous and comprehensive term. In the first chapter of Genesis we read that God called everything which He had made good, but in the later and erroneous record Adam is accredited with renaming God's ideas, investing them with the character and qualities of error, and demanding that they be known

through matter instead of Spirit. Thus we are told that "whatsoever Adam called every living creature, that was the name thereof."

Notwithstanding, the Christian Science text-book, "Science and Health with Key to the Scriptures," declares that "Spirit names and blesses all." It further explains that "mortal mind inverts the true likeness, and confers animal names and natures upon its own misconceptions" (pp. 507, 512). In the last as in the first book of the



Bible, we find a record of the attempt of evil to thrust its nature upon man, for "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Looking higher, however, the revealer discerns the redemption and joy of those having the "Father's name written in their foreheads."

The Bible narratives give many instances where the name of an individual was changed. Abram was renamed Abraham, and at the same time the name of Sarai, his wife, was changed to Sarah; Jacob was called Israel; Jesus conferred upon "Simon the son of Jona," the spiritual name of Peter; Saul of Tarsus, after his conversion, took the name of Paul. The change in name was always significant of a change in nature, and both grew out of experiences of self-revelation and spiritual illumination.

It is told that when Moses asked the name of God, in an endeavor to ascertain the nature of the authority by which he was commanded to lead the children of Israel out of Egyptian bondage, he received the answer, "I AM THAT I AM: . . . this is my name forever," a statement of the infinite being which is God; and throughout his entire experience, Moses was comforted and sustained by the consciousness of the omnipotence, omnipresence, and omniscience of God indicated in this name of names.

Jesus defined the correlative nature of the Christ when he declared, "Before Abraham was, I am." The marvelous concept of the Messiah as presented by Isaiah reads: "His name shall be called Wonderful, Counselor, The mighty God, The everlasting

Father, The Prince of Peace." This is a metaphysical statement of the infinite spiritual nature of the Christ-idea, and of his oneness with God the Father because of that nature.

On pages 308, 309 of *Science and Health*, in her illuminative interpretation of Jacob's experience, Mrs. Eddy makes it clear that the change in Jacob's nature, the spiritualization of his thought which enabled him to become the father of Israel, was not materially or humanly transmissible, but that those who followed his example should be renamed by the Messiah, should discover man's sonship with God, and be rightly named in Christian Science, which reveals man's individual and universal right to reflect and demonstrate the nature of God.

The travesty of the human attempt to individualize nature is often manifested in the giving of names to children. How many Marys, Daniels, Pauls, or Johns have risen even to the human status of goodness, purity, fidelity, courage, and love which the name summons to memory? And why? Because the human sense of parenthood is inadequate to transmit to its offspring the essence or nature of the name which it bestows. Where the human desire fails of accomplishment, however, divine Love has already tenderly cared for its least child,—idea. None but God the Father knows enough about the real man to call him by his right name, and so man can never find his God-given nature until he goes to the Father through spiritual understanding.

Human belief, through mortal tradition, heritage, environment, asso-



ciation, education, circumstance, and experience, has attempted to classify men in many ways: into races, nationalities, sexes, and vocations, in an infinite variety of qualities and conditions, and only as one finds in Christian Science his "new name," his spiritual individuality as the son of God, will he break the limitations, take off the clamps, and annul the penalties which evil has imposed upon the class in which it is endeavoring to place him. "Don't be a farmer; be a man on a farm," writes Emerson. This good advice may be indefinitely extended. Don't be a business man; be a man in whatever business you are engaged. Don't be a housewife; be a woman exercising harmonious dominion over a home. Don't submit your child to the classified diseases and accidents of a mortal sense of childhood, when you can protect him through the recognition that he is individual and under no such classification or law. Don't invite the complications of a false classification of sex, when you can prevent them by upholding the manhood and womanhood, the whole nature, of Christ.

Our revered Leader says, "Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them; but the intelligence, existence, and continuity of all individuality remain in God, who is the divinely creative Principle thereof" (Science and Health, p. 513). This classification, based on Principle, lifts thought to reality and is the one to which man belongs.

Surely a complete self-abnegation marked the turning away of Jesus from the saving of his own human sense of life in that lofty appeal,

"Father, glorify thy name;" and with what satisfying compensation must have come the Father's reply, "I have both glorified it, and will glorify it again"! In full confidence, this faithful steward committed his own to God: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. . . . Keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." The Bible contains no clearer statement of the purpose of Jesus to reveal the nature of God to men and to quicken in human consciousness the divine reflection.

Revelation summarizes the requirement of him who will know and assimilate the nature of God. "To him that overcometh" shall be given the "white stone [the symbol of purity], and in the stone a new name written, which no man knoweth saving he that receiveth it [the individual reflection of good which belongs to each one of God's ideas alone]." Also, to "him that overcometh . . . I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." Upon the pure page of man's spiritualized consciousness shall be written, in the clear light of Christian Science, the perfect understanding of the nature of God, who is Love and Truth and Life, whose name is "King of kings, and Lord of lords."



## REFLECTING THE ALL-GOOD

SOPHIE WEINERT

SOMETIMES a student of Christian Science, in trying to solve a problem or to demonstrate over a seeming inharmony in his affairs, finds it difficult to realize the truth which he so assiduously declares and knows. Though this is undoubtedly due to a lack of spiritual perception, it sometimes happens that the stumbling-block is removed by a close analysis of the situation.

The writer distinctly remembers how for a long time she had a hazy concept of the meaning of the word reflection, and a problem which had remained unsolved in her experience for two years vanished as the larger significance of this word dawned upon her. The revelation showed that she had unconsciously been nourishing a sense of aloofness and separateness from God. Delving deeper into consciousness for the root of this error, she found that this sense of separateness was congenital to mortals whose insistence on the "I" of material selfhood constituted their whole claim to existence. "I did this," "I want this," "I made this," "I think thus," is the dominant thought which seems to separate men from God, "the adamant of error,—self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death," as Mrs. Eddy says on page 242 of "Science and Health with Key to the Scriptures."

"He that overcometh shall inherit all things," said the revelator; yet this false sense of an independent selfhood can be overcome only in pro-

portion as the true sense of being unfolds in consciousness; and it was just here that the study of the word reflection did so much for the writer. "The Divine Being must be reflected by man" (Science and Health, p. 3). In other words, man must not try to do anything of himself or imagine that he is so doing. Reflection is defined as "turning or sending back;" "an image given back from a reflecting surface." Mrs. Eddy compares man's reflection of God to an image in the mirror. The image in the mirror has no independent action; it simply "gives back" each motion or expression of the original.

The chief drawback to a clear apprehension of the word reflection, as being one with God, is our limited, human concept of creation. When mortal man fashions anything, he requires material with which to do it, and his work is always something distinct and apart from himself. In learning that God is the author of man's being, the thought of the created thing being set apart by the creator to take care of himself as best he can, follows as a natural corollary of the previous belief. Out of this emanates a sense of separate, independent action which is the very antipode of reflection.

It is this sense of separateness, moreover, which underlies all of our problems and enters into every manifestation of inharmony. It sets before us a so-called law of limitation which everywhere spells lack: lack of health, lack of supply, lack of courage, lack



of capacity, lack of intelligence or understanding, lack of faith,—faith in the all-power of Truth, faith in one's self as God's reflection, faith in others, faith in God.

We know that limitation cannot exist in the thought which reflects God. We also know that God is the only Mind, and that this Mind is indivisible. We should not therefore try to assert a mind of our own, or anything else of our own, for strictly speaking there is no "own" or ownership, since man is what he is, and has what he has, only by reflection. We are "of God" in so far as we are able to reflect, give back.

When Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," he also said, "Believe that ye receive them, and ye shall have them," which surely means that we should give up the false sense of personal ownership and reflect the all-good or good to all. We know that we cannot actually believe that we have received until we have been able spiritually to see the thing to be

received, and no one can attain to this spiritual vision until he has entered the kingdom of heaven. Hence the admonition, "Seek ye first the kingdom of God."

How very willing we all are to believe that we have received, but we can only say as did the father of the epileptic boy whom Jesus healed, "Lord, I believe; help thou mine unbelief." Doubt will form a part of our prayer until the sense of material selfhood, separate from God, is uncovered and eliminated. This brings us to the point of "unselfed love," the prayer of the righteous spoken of by Mrs. Eddy (*Science and Health*, p. 1), which will eventually open for us that kingdom of heaven where all things "shall be added." Jesus' unparalleled success in demonstration lay in his perfect realization of this law. He said, "I can of mine own self do nothing;" and knowing this, the good he was enabled to do was unlimited. We must follow in his footsteps, for to reflect the all-good is at once our duty, our privilege, our salvation, and our great reward.

[Written for the *Journal*]

## TRUTH'S MESSAGE

LAURA GERAHTY

A LITTLE child lay helpless  
On a bed of fevered pain,  
And as weeks passed by he would sometimes cry,  
"Shall I ever play again?"

He would turn on his downy pillow,  
Where the window brought to view  
A patch of sky where the clouds flew by  
Across a waste of blue;



Then he wondered if God behind them  
    Could see him waiting there;  
Or whether an angel passing by  
    Ever caught his whispered prayer.

But softly, one dark evening,  
    At the close of the passing year,  
A message came in a friendly name  
    To the child who was held so dear.

It told how the love of Jesus  
    Is here with the children still;  
That the truth on earth much more is worth  
    Than all our human skill.

And the messenger told quite simply  
    The tale he knew so well;  
How this ray of light could pierce the night  
    Of the prison's darkest cell.

How the sick had heard the message  
    That chased away all pain;  
How the lame could walk and the dumb could talk  
    When they reached Love's voice again.

And the child's eyes filled with wonder  
    As he echoed the simple prayer,  
For he understood that God is good,  
    And that naught but God was there.

. . . . .

So the night wore on, and the darkness  
    Was chased by the dawning day;  
No need to fear the long hours drear,  
    For the Christ had come—to stay.

And ere the spring sun quivered  
    On the buds of the lilac tree,  
He had lost the pain and walked again  
    And joined in the children's glee.



## PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, SYDNEY, AUSTRALIA

THE study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, began in Sydney about the year 1896, when a few copies of this book were obtained in various ways by people quite unknown to one another; but as they studied eagerly and put into practice what they learned, the healing effect of this revelation of Truth and Love became noticeable in many ways. It then became the earnest desire of these seekers to help others to find in the study of this wonderful book the comfort and blessing which had thus been unfolded to them, and in 1899 some of these students, having come into touch with The Christian Science Publishing Society, and obtained *The Christian Science Quarterly*, were studying the Lesson-Sermons and meeting on Sunday.

The first regular Sunday service was established in April, 1900, and a little later a Wednesday evening testimony meeting was added. These meetings were held in a private house in one of the suburbs of Sydney. In three months the attendance had increased to thirty-six, and it was decided to look for a hall in a central location. A subscription list was accordingly opened, and a room in Queen Victoria markets, in the center of the city, was rented. This room was suitably furnished as a hall and reading-room, and the Sydney Christian Science Society held its opening service on Sunday morning, Sept. 30, 1900. The society thus

inaugurated gained steadily in numbers and many demonstrations of healing were given at the testimony meeting on Wednesday evening, each individual expressing gratitude for help received from the study of the text-book or from the other literature of The Christian Science Publishing Society, which was by this time in full circulation. On Sunday, Aug. 23, 1901, the Sunday school was opened with an attendance of sixteen children, which soon increased to more than double that number.

First Church of Christ, Scientist, Sydney, was organized on Dec. 22, 1902, with a membership of fifteen. During the ten years from that date to the present time, this church has striven to spread abroad the truth of Christian Science through its now flourishing book depot, and also by means of its literature distribution committee, which has received many letters expressing thanks and gratitude for the literature, besides giving accounts of healing. On Christmas day, 1906, the Thanksgiving service was held for the first time. As there is no national Thanksgiving day in Australia, this date was decided upon as being a fitting occasion on which to express gratitude for the reappearing of the Christ healing. Later, the church was cheered by Mrs. Eddy's inspiring hymn, "Blest Christmas Morn." The first Christian Science lecture in Australia was given in Sydney in 1908, and, beginning with September, 1911, annual lectures have been delivered.



In 1909 it was the joy and privilege of this church to receive the following letter from Mrs. Eddy, a loving message which stimulated all to better work and which is now to be seen at the reading-room:—

Accept my deep thanks for your highly interesting letter. It would seem as if the whole import of Christian Science had been mirrored forth by your loving hearts, to reflect its heavenly rays over all the earth.

An allotment of land in a central part of the city was purchased in July, 1911, and the members are joyfully looking forward to building their church edifice at an early date, prayerfully remembering Mrs. Eddy's

words in Science and Health (p. 35): "Our Church is built on the divine Principle, Love." It is the earnest desire of the members of this church ever to show their gratitude for the light of Christian Science as given to mankind by its Discoverer and Founder, Mrs. Eddy, by the daily and hourly reflection and demonstration of divine Love, also by strict obedience to the Manual of The Mother Church provided for the guidance of its members in Christian fellowship, and they are striving daily to avail themselves of that discipline which is so lovingly offered therein to the members of The Mother Church.

#### SECOND CHURCH OF CHRIST, SCIENTIST, LOS ANGELES, CAL.

IN less than six years after the inauguration of the Christian Science movement in Los Angeles, Cal., it was plainly seen that there was warrant for the organization of a second body to meet the steadily growing interest which rewarded the faithful labors of the earlier workers. An informal meeting, held Jan. 9, 1898, in Ebell hall, a small building on Broadway, marked the first service. Three days later, at a meeting in a private home, the members organized as a society.

Services were held in Ebell hall, even after organization and incorporation as a church, June 20, 1898, with twenty-five charter members, all of whom were members of The Mother Church, until Jan. 21, 1900, when the church removed to the Friday Morning clubhouse at Tenth and Figueroa streets, having a seating capacity of about five hundred. The membership and congregation soon outgrew this hall, however, and the

church leased Dobinson's hall, then building on Hope street, and occupied it in May, 1904. The increased accommodations quickly proved inadequate, and in two months the church removed to Simpson's auditorium, with more than double the number of sittings.

It soon became apparent that even this large auditorium would not meet the need, as it soon overflowed and many people who desired to attend the services had to be turned away. This brought the church to a realization of the fact that its membership and congregation had grown beyond the capacity of any one place, and in April, 1909, a division of territory was made whereby Second Church removed to the new Ebell hall on Figueroa street, leaving the new organization in possession of the auditorium, as being in the territory assigned that body.

In the mean time (Jan. 20, 1905) Second Church had purchased a lot



two hundred and twenty by two hundred and fifty feet on West Adams street, at a cost of twenty thousand dollars, and the church edifice was begun March 20, 1907, the corner-stone being laid with simple and appropriate ceremonies March 12, 1908. The building was completed Jan. 23, 1910, at a cost of practically three hundred thousand dollars. Through the earnest efforts of its members, supplemented by generous contributions from the other Christian Science churches of the city and their Sunday schools, Second Church was enabled to dedicate the elegant and artistic structure which is now its home, Sept. 11, 1910, four separate

services being held on that day to accommodate the throngs of visitors. Its own Sunday school contributed thirty-seven hundred and sixty-one dollars to the building fund.

It is the earnest purpose of the members of Second Church that the edifice thus dedicated shall be so used as to advance the cause of true religion, elevate and ennoble mankind, heal the sick and reform the sinner, and that in all things they shall individually endeavor to do God's will, thus fitly demonstrating their gratitude to the Leader who has again given to mankind the truth which the Master in his ministry to mankind taught and demonstrated.

#### FIRST CHURCH OF CHRIST, SCIENTIST, OKLAHOMA CITY, OKLA.

WHEN Oklahoma, a gracious gift to a grateful people, was opened to settlement on that historic noon of April 22, 1889, a cosmopolitan throng waited impatiently on the borders of the promised land. From every state of the Union energetic sons and daughters hurried forward to grasp the golden gift. Among all these brave-hearted and optimistic men and women, it would have been strange indeed had there been none whom Mrs. Eddy had led to "the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (Science and Health, p. 226).

That there were pioneers of thought, as well as of settlement, among the homeseekers, was soon attested in many a village and hamlet of the new land, for "by their works" men knew them, and in Oklahoma City, the metropolis of the new territory, and now the capital of a

united state, as early as 1892, or three years after the opening, a number of Christian Scientists were already meeting regularly for the study of the text-book, and later, of the Lesson-Sermons, and for the usual testimonial meetings. At first these meetings were conducted at the homes of the various members, and it was eight years before a regular society was organized. But on April 11, 1900, only eleven years after the opening of the territory, the Christian Science Society of Oklahoma City adopted its first rules and by-laws and became a recognized factor of the world's greatest movement.

Since the first step forward the growth has been steady and sure, a hall being hired for the meetings and a modest reading-room being opened in it; next the local opera house was secured for the Sunday services, and the reading-rooms were maintained separately, and finally a desirable cor-



ner lot, in one of the best districts of the city, was purchased and a temporary but exceedingly comfortable and commodious frame structure was erected. During the mean time the society had become a full-fledged church, First Church of Christ, Scientist, of Oklahoma City, with a charter granted by the territorial government on April 25, 1902. An increase in the number of directors and the elimination of the board of trustees, by a revision of the rules and by-laws on Jan. 7, 1909, made an amended charter necessary, and it was procured June 12, 1912.

The reading-rooms now maintained are among the handsomest in the

Southwest, being a suite of three large rooms in one of the largest and most modern office buildings in the heart of the business district. Many out-of-town visitors daily resort to these quarters, and it is felt that their maintenance is a matter of state-wide helpfulness. A church building fund is being steadily subscribed to, and it is the hope of a large and harmonious membership that the near future will see the erection of a suitable permanent structure, another "prayer in stone" (Miscellaneous Writings, p. 320), destined to take its place among the numerous others erected all over the land by the uplifted thought of a myriad of people.

#### FIRST CHURCH OF CHRIST, SCIENTIST, HARTFORD, CONN.

THROUGH the God-bestowed wisdom and foresight of Mrs. Eddy, Discoverer and Founder of Christian Science, the faith of primitive Christianity in all its purity was established in this city and capital of the state of Connecticut by the placing of "Science and Health with Key to the Scriptures" in the Watkinson library of reference, Aug. 15, 1881.

In the year 1885 a loyal student of Mrs. Eddy began the practise of Christian Science healing in Hartford, and in June, 1886, taught a class of six members. This student remained only a short time, but the work then established bore fruit, as the Bible Lessons given in *The Christian Science Journal*, and later the International Bible Lessons, with notes from the Christian Science standpoint, were studied. In July, 1890, two other loyal students of Mrs. Eddy came to this city and began Sunday services, and also started a Sun-

day school. Soon those who were studying the lessons at home joined with these students, thus making one body, a loyal move in furtherance of the progress of Christian Science in this city. At a still later date, that same year, Friday evening meetings in different homes were begun. The next year, 1891, it was considered wise to have one central place of meeting, and the first hall to be used for Christian Science services was secured, although through continued growth other moves were made.

In 1895, when the new order of services established by Mrs. Eddy was adopted, the work of Christian Science in this city was placed upon a more substantial and safe basis, and in the autumn of that year the demonstration was made to establish the nucleus of a reading-room by beginning the purchase and sale of Christian Science literature. Even in the midst of persecution and opposition to the truth the



healing work was made manifest, and a growth in the general work was maintained. Growth and progress marked the year 1896, through the formation of a Christian Science Society for the purpose of carrying on the work in a more orderly manner and the better to bring out and establish it. At this juncture a change of location was made to the Y. M. C. A. building, and the first official reading-room was opened under the auspices of the society.

Steps were taken toward the organization of First Church of Christ, Scientist, Nov. 18, 1897. It was reorganized and incorporated May 11, 1898, when a building fund headed by a contribution from the Sunday school children was started. Also, a yearly contribution toward the maintenance of The Mother Church, The First Church of Christ, Scientist, of Boston, Mass., was begun, and has always been a by-law of this church, the Sunday school participating in the offering. The first lecture given under the auspices of the church was in Foot Guard hall, April 20, 1899, and one lecture a year was given until 1906, since which time two lectures have been maintained.

A still greater step forward in the line of progress was the removal to the Catlin building, Main street, where attendance at services continued to increase until the church committee was advised that the hall was unsafe. When this information was presented to the members, a vote was taken to purchase property for a church home, and the amount pledged at the meeting was twenty-four hundred dollars. In 1904 a lot one hundred and twenty by one hundred and seventy-

eight feet was purchased on Farmington avenue, in the residential part of the city, and a chapel was erected. Since that time an additional frontage of twenty-three feet has been added to the lot. All indebtedness on the property was canceled four years later. During the years that funds were being solicited and contributed toward the building of an extension of The Mother Church, this church contributed, including its building fund, ten thousand seven hundred and fifty-nine dollars. Contributions also have been sent to the publishing house building fund, and more recently grateful offerings have been made toward the memorial to Mrs. Eddy. When changes in the state law relative to church incorporations were made, this church embraced the opportunity to comply with said law, and a new certificate of organization was filed with the secretary of state.

Under date of Nov. 25, 1910, the following letter was received by this church and is herewith cited:—

Your letter of recent date, addressed to Mrs. Eddy on the occasion of your recent semiannual meeting, is at hand.

Such affirmations of fidelity and gratitude, attested by works of the Spirit, are refreshing to our Leader, who desires thus to express her tender love for all the faithful workers of Hartford.

While it may be considered that the growth of Christian Science in this city has not been very rapid, it may be gratefully said that it has been and is a healthy growth, in that the endeavor has been to follow consistently the teachings of Christian Science as given to men through Mrs. Eddy, God's revelator to this age.



## TESTIMONIES FROM THE FIELD

I HAVE often been asked why I believed so strongly in Christian Science. I will here try to give the reasons. My husband, while in service at the time of the civil war, contracted a disease of the eyes which, as time passed, became chronic. Sometimes sight was gone entirely for a considerable period, and he suffered terribly. At last, the pupil of one eye became ulcerated and total darkness ensued. During this time we were living in the mountains, and my husband was freighting and sometimes mining. He was often led to the mine, and by the dim light of a miner's candle he could work a little; at other times I helped him to dress, fed him, and earned all we had, at anything I could do.

I remember one morning, when everything seemed darker than usual, our rent was due and we had no money. I, accompanied by my two little boys, went up into a mountain, not to pray, as Jesus often did, but with something entirely different in my thought: I was more like Job's wife, who was tempted to "curse God, and die." I prayed that we might all die together, for the next world could not be worse than this. I had been taught that God was a merciful God, but that He sent sickness, pain, and trouble upon us to make us better.

My husband had applied for a pension, and after three years of correspondence and some expense, he received it. When examined by the United States examining surgeon, he was given a certificate, stating that the sight of one eye was entirely gone and the other had only one tenth

normal sight. The surgeon remarked, "If any one ever tells you that he can cure your eyes, don't let him try, for nothing can be done for them." And so the years went on, during which my husband was totally blind much of the time, and became like one without hope or God in the world. Then I was stricken with inflammatory rheumatism and went on crutches more than a year, taking meanwhile all kinds of medicine, which left me with stomach trouble.

About this time a neighbor who had chronic stomach trouble and had made up his mind he must die, was cured in Christian Science, so my husband and I took treatment. I was cured rather slowly, and my husband did not receive any benefit for some time. Gradually, however, sight came to the sightless eyes, and the one that had been entirely blind was the clearest. Now I know that God led us all the way, and I feel that I have found the peace that passeth all understanding.

In 1906 we settled on a homestead near Limon, Col., and for five years lived a lonely life, but it gave me much time for reading and studying the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy. Then we moved to the little town of Limon. On making inquiries we found only one person who was taking Christian Science literature, but soon another family came, and we started the reading of the Lesson-Sermon. We have now lived here just a year, and recently the little society which had been formed, moved into a hall, a private parlor having



become too small to accommodate the attendance. In a very short time we were able to buy a piano, to pay for new desks and Hymnals, and to contribute to the current expenses of some Christian Science organizations. Truly I can say that God has blessed and prospered us. During the past year I have had the privilege of class instruction, which I consider one of the greatest of blessings.—*Mrs. Lucy Mosher, Limon, Col.*

I REMEMBER endorsing a certificate of examination made out by an expert in Denver setting forth the loss of sight by Mr. Mosher. He was then asking for an increase of pension, having been a United States soldier. I had been a student along the line of an oculist, and had done some work in that line as an act of charity. I had examined Mr. Mosher's eyes to the best of my ability and had informed him that no operation or medicine could remove the scars on the cornea.

Some years after this, losing my health, I was induced to try Christian Science. I took treatment for five days in Kansas City, returning to Idaho Springs, Col., then my home. I earnestly took up the study of Christian Science, and Mr. Mosher was my first patient, outside of myself and my oldest boy. Mr. Mosher came first, with serious kidney trouble and dysentery. The kidney trouble vanished in one night, the other in several days. Some time after, he asked for treatment for his eyes. I had been studying Christian Science about six months at that time, but told him I would do all I could for him. He stated that he could see a

team in the center of the street, but could not tell whether it was a two or a four horse team. Some months later, as he was looking out of the window of my dwelling, he located the telephone poles across two streets, also a vacant block.

I moved to New Mexico some three years later, but met Mr. Mosher when on a visit to Idaho Springs, Col. He then told me he had not used glasses of any kind since first coming to me for Christian Science treatment, and that he could read a newspaper by artificial light. I have not seen him for a number of years, but the above is my experience with the case and is written at the request of his wife.—*J. M. Ireland, Las Vegas, N. Mex.*

ALTHOUGH I have received much help from the testimonies published in our periodicals, I have long delayed giving my own, expecting to be able to record a complete regeneration. It is many years since I was healed in Christian Science of a serious bowel trouble, from which I had suffered practically all my life; also of a painful disease of the eyes of fifteen years' standing. This was after I had tried everything in the medical science of many schools in this and foreign countries, including hygienic, magnetic, hydropathic treatment, massage, etc., in the best sanitariums, besides seeking favorable climate, with the result that I was steadily growing worse. Since my healing in Christian Science I have never taken any material remedy, and I have been able to leave off spectacles and eyeglasses which I had worn constantly for many years.



I am very grateful indeed to God for relief from suffering, and for the inspiring truth learned from the writings of Mrs. Eddy and the instruction of her students, by means of which I have been able to overcome many ills for myself and others.—*Miss Sara Buttles, Boalsburg, Pa.*

CHRIST JESUS said, "He that believeth on me, though he were dead, yet shall he live." In deepest gratitude do I herewith subscribe my testimony to the unfailing power of divine Love upon which this familiar saying of Christ is established, and I send this message as one who is indeed "risen from the dead."

In March, 1911, I was taken seriously ill with what seemed to be an unusually severe attack of cold. Three months before, I had suffered from a similar attack, the effects of which did not seem to have entirely left me. At first we turned to Christian Science for help, but for some reason the case did not yield at once. Indeed, it grew rapidly worse. As my sufferings, which were almost unendurable, increased, fear so far overpowered me that, at my request, a physician was finally called to administer a hypodermic injection. This physician attended me for nearly a week. On the sixth day, he acknowledged that he could do nothing more for me, and said that he would return in a few hours with a specialist for consultation.

Shortly after his departure I passed into unconsciousness, and my mother, recognizing this unconsciousness as that which is supposed to precede death, had my sister telephone for a Christian Science practitioner at once, and dismissed the doctor. This

was between two and three o'clock in the afternoon. The practitioner responded immediately, and spent the entire night at my bedside. At five o'clock the next morning, for the first time in fifteen hours, I regained consciousness and asked for something to eat. Neither food nor drink of any sort had passed my lips for at least six days previous to this time, nor could I have retained anything had it been taken.

From that moment until the present I have gained steadily in health and strength. At first the opiate with which I had been drugged in large quantity, together with my extremely weakened and nervous condition, seemed to affect my eyesight, my memory, my power of attention, my ability to perform any voluntary muscular action. I had to learn not only how to eat, but how to swallow my food, how to walk, and to use my hands as those about me did, but I am now better than I have been for years. Recently, sustained hour by hour by divine Love alone, I have done an amount of work which it would have been impossible for me to do a year ago, and I am better for the work. Divine Love is not only my ever-present strength, but my one source of supply in every need, financial, mental, moral, spiritual, beside whom "there is none else."—*Maude Dorcas Seymour, Brooklyn, N. Y.*

It is now about eight years since Christian Science was first brought to my notice, but it is only of late I have realized that no grateful acknowledgment has been made of the many benefits which I have received from Mrs. Eddy's wonderful discov-



ery. I can well remember the astonishment with which I heard the word Science linked to Christianity, because the two had always seemed so contradictory. I had learned a little of physical science, and there I supposedly had definite knowledge and actual results; but with religion everything was so shadowy and uncertain!

In 1903 I had only recently returned to England from tropical East Africa, where I had been engaged on railway construction for about four years. While there, I was of necessity largely cut off from civilization, and during this period the writings of Emerson had formed most of my serious reading. In the interval of living abroad I had lost a great deal of interest in the more orthodox beliefs of Christianity, although I owed a tremendous debt to my early teaching; but that teaching seemed to be lacking as regards practical application, and I thought there must surely be more vitality in the truth taught by Christ Jesus. This need has been fully met in Christian Science.

On beginning to read Science and Health, I felt almost at once that it must be true. The more I read, the more convinced I was that if the statements in the Bible, and especially the words of Jesus, were true, then Mrs. Eddy's conclusions were the logical outcome of these truths. From the first, therefore, I was convinced, but had a notion that Christian Science was a short cut, as it were, to heaven, and I was slow to realize that we have to "work out" our own salvation, as St. Paul declared. Since taking up the study of Christian Science, the habits of drinking and smoking have left me, and this without

any sense of sacrifice on my part. I have been greatly helped, both physically and morally.

Only a few weeks ago I had another proof of the healing which comes of a better understanding of God. While surveying in the woods, I slipped, bringing my left hand down with all my weight on a log in which there was a sharp spike, piercing the palm and tearing the flesh. Toward afternoon the hand became very stiff and painful, and the two smaller fingers seemed to be partially paralyzed. I could not use a fork at table, and it was difficult to undress. I was alarmed to see the veins of the arm discolored even above the elbow, but by realizing the ever-presence of divine Love, the fear of poison and inflammation was overcome, and by next morning the discoloration of the arm had disappeared and the swelling was confined to the arm. In the course of a few days the fingers were quite normal, and within a week only a small scar was left. The fear of poison, which was at first so real, was entirely destroyed.

The best thing about Christian Science is that it gives us a concept of God as near at hand, and enables us to work out every problem which presents itself. I am grateful to God for Christian Science, and bless that courageous woman who in the face of bitter opposition and ridicule has brought to light again the saving power which Christ Jesus demonstrated so many years ago.—*Wilfrid Peyto Unwin, Vancouver, B. C.*

WHEN Christian Science came to me in June, 1911, I was a physical wreck. I had been taking medicine



almost every day for over twenty years and had been treated by doctors and specialists. I had also worn an abdominal support for seven years. I had tried massage, change of climate, and had spent a great deal of time in sanitariums up to three years ago, at which time financial losses came and I was compelled to help make the family living. My health then grew worse. I had severe attacks of asthma, and was told by physicians that I could not live in this climate. I was also told that I had a serious kidney trouble, besides a growth in my stomach, so that I was unable to eat solid food. Added to all these I had internal inflammation, and my heart and left lung were said to be involved, for I had a severe cough, as well as a curvature of the spine.

In May, 1911, I again consulted a specialist, who told me that unless I would spend June and July in a hospital and submit to an operation, I could not live. It was then that a practitioner in Christian Science called upon me. She brought me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and told me she would give me absent treatment, as she was going away the next day. I read Science and Health, and I can truthfully say that with the help of the practitioner I was completely healed of all my ailments in three days. Since then I have not taken any medicine, nor have I worn the abdominal support. I have gained in weight and can work all day without feeling in the least fatigued.

I am indeed very grateful for the physical healing, but my gratitude

for the mental and spiritual regeneration is beyond expression.—*Lydia Barratt Ford, Wilmington, Del.*

WHEN some eight years ago I was told about Christian Science by my sister, I was such a great sufferer that I was longing to die. I then heard of a woman who had been healed after twelve years of suffering, and what attracted me more especially to this teaching was the fact that it claimed to be Christian.

I was suffering from varicose veins in both legs, having to wear bandages and to take medicine frequently. Being employed at the time as cook in a clergyman's family, I had come to regard my trouble as God sent, but when I got a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I soon discovered that this was not true. When I look back to that time, I remember the feeling that it was Christ who was going to heal me, and I longed for the arrival of the book which was to reveal the saving truth. When it came, I took it up-stairs, and before opening it I took off my bandages, a thing I had been told I must never do. I opened the book at the chapter on Prayer, which just suited my need, as all my life I had loved to pray, staying up till very late in order to get time with God when I honestly thought He was not so occupied with other people's troubles, and often rising again at four o'clock for the same reason. I kept Science and Health open in a drawer, going to it at intervals to read from its inspiring pages, and I felt I was healed, for my fear left me.

On my way down-stairs the next



morning, something tried to tell me I could not get down, but Christ, Truth, came to my aid and, to tell in a few words what it would take pages to write, I was healed. The clergyman and his wife could not understand it; they saw that I was well and knew I never complained, but they made no remarks, and were shocked when after six months I told them that it was Christian Science which had healed me. I was given tracts against Christian Science to read, but like the blind man, I knew one thing, and that was, that I was healed. The vicar wanted my book, but I told him he must get one for himself; I could not let him have mine. However, though they still visit me in my home, they have never said another word to me on the subject of Christian Science.

I have been healed also of an eruption on the hands, from which I had suffered for months, and for which I had received treatment with no apparent result. A Christian Science friend, happening to see me, detected my condition and gave me just the spiritual food I needed, with the result that in three days the trouble completely disappeared. These blessings, however, are nothing compared with the increased desire to know and love God which Christian Science has given me. Through the Lesson-Sermon, which I study every morning, I am gaining a clearer understanding of God as divine Mind, and this is adding to my intelligence and giving me the ability and desire to help others as well as myself to overcome all that is unlike God.

There came a time when I did not want to read the Lesson and could not

sit still to study Science and Health for many minutes together, but thanks to the healing power of divine Love, made manifest to me through treatment, I rejoice to say I have regained this desire, and I now know what Jesus meant when he said, "Your joy no man taketh from you." As I read in the *Christian Science Sentinel* of others who have regained their liberty as sons of God through an understanding of the teachings of Christian Science, I thank God for this truth which makes us free, and for her through whom it has come to suffering humanity.—*Mrs. Sarah Betsy Edmond, Hull, England.*

My whole existence prior to coming to Christian Science may be described as one of utter despair, failure, lack of definiteness in purpose and thought; a mental condition in which, while I felt a tremendous desire to be up and doing, I believed it to be totally impossible, for some reason which I could not understand. When I left school and went to Glasgow University, I spent three years there with the sole idea of gaining knowledge for its own sake. It was at about the end of that period, some fifteen years ago, that I became conscious of the fact that I was not assimilating any knowledge whatever. I then reached the conclusion that I was ill, and consulted many specialists in this country and abroad, but with no satisfaction. I went abroad for my health on many occasions, and was frequently laid up in different nursing homes, trying all kinds of treatment. In the last of these the patient was not allowed to drink anything for forty-eight hours, and then



only a very limited quantity, and was permitted to eat only stale bread. I went through this treatment under terrible suffering, being greatly reduced in weight, but it was all of no avail.

After this period I became absorbed in a business enterprise which lifted me for a time above my illness, as I came to believe that I was in the center of a discovery which was destined to revolutionize the social world; but when, after a heavy loss by the syndicate, I discovered that the proposition was a myth, I collapsed suddenly, and was in a sanitarium for a time. After being under the care of a well-known mental specialist for four months, and being away in Vienna and Budapest with him, I gradually returned to my old condition, but saw no light, and things got so hopeless that on several occasions I drowned my suffering in drink, until toward the end of 1910 I was in utter fear of its power.

It was about this time that I came to the conclusion that I would look into the question of Christian Science for the sake of a relative, and I went to the Wednesday evening meetings in Glasgow. For three months, however, the testimonies sounded to me like words without meaning; but through the loving help of two dear friends who recognized my condition, I was kept in touch with the truth, and in March, 1911, when in London, I became conscious of a most wonderful change going on within me, which I could not describe in words. For a week I scarcely slept at all, so ecstatic was my condition and so absorbed was I in the Christian Science text-book, "Science and Health

with Key to the Scriptures" by Mrs Eddy. The feeling was analogous to that which would be experienced by a person who had been bound by chains all his life, when they were for the first time gradually falling away. After this experience I recognized the power of Spirit, God, although when I first went to the Christian Science church nothing was more remote from my thought than that any religious ideas could ever have the slightest influence on me; but when I began to express unselfed love for another, I received the solution of my own problem.

My coming into Christian Science, with the consequent extraordinary physical and mental change, has caused the utmost astonishment among my friends. I have indeed been "born again," and appear to others to be a totally different person, though I know it is only that I have found my real self. The specialist above referred to, who is very prominent in London, said to me the first time I saw him after my healing in Christian Science, "Whatever has happened to you? You come to me as a totally different individuality."

I now know from experience that the only thing we all have to do is to reflect divine Principle, Love, and "all these things" are added unto us, as Christ Jesus said; for it is not only my health that has changed, but there has been a complete change in my mode of thought. I have a sense of peace and calmness overflowing with harmonious activity, conditions which I could not formerly connect in thought as partners in consciousness.

For any one so busily occupied with the affairs of this world this is



indeed a marvelous change, and by far the most efficient way I can do business now is to let no opportunity pass (such as when I am motoring into town or in a railway compartment) without reading and gaining more knowledge of Christian Science, either from the text-book or the various periodicals. The best way in which we who have been blessed with a rebirth through Christian Science can show our gratitude, is by utilizing every spare moment in realizing its truth, that our very presence may reflect its influence. It is now clear to me that this truth, which is spreading like the leaven, holds the solution to every problem which appears to material sense to be unsolvable, namely, the crises looming ahead in the religious, social, and political spheres of the civilized world.—*Chas. Wm. Fulton, Paisley, Scotland.*

WITH the hope that this testimony may in a small way express my thankfulness for a copy of the *Christian Science Sentinel*, which was sent to me some four years ago, I would like to tell of some of the good it has accomplished. About the time it arrived we were able with pleasure to watch the healing of a gentleman from tubercular disease and that of a lady from one of the most serious internal troubles, so that our lives were filled with the good that could come through a right understanding of God. In ten days I had laid off my glasses, and a chronic stomach disorder of eight years' standing absolutely disappeared, for I found that I could eat as naturally as ever. My husband was healed of a skin disease in three days' time, and at the end of

a month was healed of the smoking habit. We immediately began to attend church and to study Christian Science literature, and applied ourselves in a systematic way to avail ourselves of the benefits which are to be derived therefrom.

I should mention that these healings resulted from the reading of Science and Health an hour a day, also the *Sentinel*, and more recently another beautiful healing has come to me. As a child, I did not walk until I was three years of age, and it was always a great effort for me, as the formation of the foot was imperfect and I had no use of my toes in walking. Recently a friend who had a similar trouble went to a hospital and had a serious operation performed, and in order to clear my own consciousness of the need of relying on material means to aid us in such circumstances, I went to work to know the truth about God, man, and the universe. At the end of five weeks this friend was able to walk, but with great effort. That evening I looked at my feet and they were as they had always been; but the next evening they were so transformed that I could hardly believe my own eyes. The shape and structure had entirely changed, and they were in every way normal. The change in my walk was noticeable to all, and it made a great impression on those who did not believe in Christian Science. In reviewing the preceding five weeks, I found that I had cast out a great deal of resentment, and that many conditions of thought had been changed, lifted into a higher consciousness. I also remembered that I had had a sense as though the tendons from the knee



down had been stretched, and that the toe which was the tightest had ached very hard for a couple of days.

I have tried to put into practise all the truth I have gained, and I know that the Science of being, understood and practised, will bring the true healing, and that as we progress in this we shall be made "every whit whole." I am sure those who in the past were aware of this difficulty will rejoice with me in the demonstration of the power of Love and Truth.—*Neal Heely Hayes, Brookline, Mass.*

I HAVE been a traveling salesman for over twenty years and have gained the success that comes from close application to business. It had always been my one desire to know something definite about the creative Principle of the universe, and I had investigated along the lines of different religious creeds, but found nothing that gave me the evidence sought until I found it in Christian Science.

About four years ago I attended a Christian Science service for the first time. The deep interest manifested by all, and that something which seemed so real to all (except myself), created in me a desire to know more about a teaching which could command the interest of so many thinking people. After attending two services I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began its study, my whole desire being to gain a spiritual understanding, with no thought of physical healing. I continued the study for a period of about six months, at which time I was permanently healed of heart trouble, supposedly inherited from my ancestors,

some of them having passed on from the disease. While I had tried everything known to *materia medica*, as well as change of climate and altitude, I had been told by the doctors that there was no cure for me.

I had been an inveterate user of tobacco in its varied forms since childhood, but through Christian Science I was enabled to stop its use at once, without any ill effects whatever. I have not used any for three years, and have no desire for it. In my every-day business I find that divine Principle, good, is perfect in every way, and when an understanding of Truth is applied, it brings harmony into every transaction. For the many blessings gained in Christian Science I thank God, and am grateful to Mrs. Eddy for the peace and prosperity that have come to me.—*E. Theodore Lee, Los Angeles, Cal.*

It is now nearly four years since I began the study of Christian Science, and during that time my feet have been led out of slippery ways and planted on the sure rock of Truth, while the comforting assurance that none can pluck us out of God's hand has become a fact to me.

From the old sense of fear (and I was afraid of everything,—sickness, sin, and a host of nameless horrors) I stand free and rejoice, because through the teachings of Christian Science I have learned that God is good, and that I cannot be separated from Him. I would join my song of thanksgiving with that which is going up to the loving Father-Mother God the whole world over, for the gift of Christian Science, and for the brave woman, Mrs. Eddy, who was coura-



geous enough to stand for the light of Truth in the midst of darkness. I have found our text-book to be indeed a "Key to the Scriptures." I had read and wondered over the Bible all my life, but it was a sealed book to me until I began the study of it with the help of Science and Health. The light that has come is unspeakable, as well as the meaning that is revealed to me now in my reading.

Christian Science is young in Barbados,—only four years old; but we rejoice to see the truth lighting the darkness of mortal thought, as the leaven permeated the measures of meal. There are a great many here who are interested, who receive the literature gladly, and several have sent for the text-book, which they study daily.

I am so glad for Christian Science, for the joy and gladness which come from responding to that invitation given by our Master, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Christian Science has taught me how to do this.  
—*Maude A. Law, Bridgetown, Barbados, British West Indies.*

As it may encourage some other struggling patient, I will say that after the birth of my third child I was mentally and physically so ill that the doctor who attended me insisted upon my going to a sanitarium in the middle of winter. Instead, I went to relatives, but got worse. In my extremity I wrote to my dear sister, who is a Christian Scientist in London, and she came to me at once and gave me treatment. We read together "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I

learned to understand that our loving heavenly Father did not send me sickness. Very soon my sleep came back, I could eat without suffering, and I felt spiritually uplifted. I am thankful to God that I was allowed to return to my family well and happy, and ever since I have tried to bring my children and friends, in their turn, to the knowledge that our God is a present help in time of trouble. I trust I shall be able to be of assistance to some other discouraged mother by this testimony.  
—*Sophie Eberbach-Bastady, Heilbronn a. N., Württemberg, Germany.*

IN deepest gratitude to God, and also to Mrs. Eddy, for the many blessings which have come to me through Christian Science, I give the following testimony. In July, 1910, I was taken suddenly ill with what was diagnosed as an acute form of rheumatism. Every joint was affected, and there was hardly a moment in which I was free from pain. For nine months I suffered thus, trying different physicians, but with no improvement. At last the disease was said to have gone to the heart and I was given little or no hope of recovery.

I was advised by one of the best physicians of Chicago to go to a well-known health resort and take the mineral baths, as he said medical skill could do no more for me. I went there and took a course of baths, but returned home no better. I was then sent back to take another course, being assured that three weeks more of this treatment would surely benefit me; but upon returning home the second time I was examined by my



physician and told that I had better go back and stay all winter at any cost, as I was even in worse condition than before, and the disease had extended to the head.

Discouraged and heart-broken, I gave up the fight for health and decided not to try to live any longer. At this point Christian Science saved me. I was healed in three treatments of organic heart trouble, caused from the rheumatism, and in a few weeks I was entirely free from pain. Minor ills, such as a stomach affection, "broken arches," and a nervous condition, have also been met and conquered by Truth.

For this wonderful healing I am indeed grateful, but more so for the sweet sense of peace and happiness which comes through the right understanding of God. I have indeed found a God who is Love, and my prayer is to reflect more of the divine nature each day, until I am worthy of the name of Christian Scientist.—*Hazel L. Crandall, Chicago, Ill.*

It is with a heart filled to overflowing with gratitude that I am prompted to write these lines, testifying to the healing efficacy of Christian Science. I suffered for five years with stomach and bowel troubles, and in consequence thereof with extreme nervousness. During all that time I was constantly in the hands of doctors; I was also at one of the best equipped and best known sanitariums in this country for four months, where every known remedy, invention, and appliance was resorted to; but I had to leave there without being healed. My husband was greatly worried about me all these years, and

from the intense and constant strain his health finally broke down, so that the doctors advised him to leave the city for other climates.

This added greatly to my sorrow in those dark days already so full of misery, and it was at this time that Christian Science was brought to us. My husband, who had returned to St. Louis, received a little booklet one day, called "Prayer and Confidence," from a friend who knew of our trials and troubles. This friend had been healed in Christian Science and was anxious that we, too, should try it. I read that little booklet over and over again; the power of Truth was felt, and a light began to dawn; I dared to hope that at last I, too, would be healed. I got the understanding that Christian Science meant healing by God, through prayer, and I reasoned that if others were being healed through prayer, I could be healed in the same way. I had always prayed, but was more than willing to learn how to pray correctly if I had prayed amiss.

When my husband came home that evening, I apprised him of all, and asked him to get me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, the book I saw referred to in the pamphlet, as I was so anxious to get well. He readily promised to do so, but told me after I was healed, that he felt at the time it would probably be the last thing he could do for me, and that I reminded him of a drowning man grasping at a straw to save himself. At the same time, he did not believe that Christian Science would ever heal me; in fact, we both had been very antagonistic to Christian Science up



to that time. But all praise and honor be to God, how differently it turned out! Two weeks after receiving that pamphlet I began to take Christian Science treatment, and in two treatments both the intestinal and the stomach troubles were completely healed, not a trace of them being left. The nervous condition, however, was very slow to yield; but finally it, too, was entirely overcome. My husband has been in St. Louis ever since we took up Christian Science, now over three years ago, and I am very grateful for the healing in both of these cases; but I am still more grateful for my understanding of the truth that meets every human need.

I have seen many cases of healing during these three years, a great many of them being among my immediate friends and relatives. May this testimony be a help to some one who is yearning for Truth, some one who knows not which way to go!—  
*Mrs. Emily S. Biermann, St. Louis, Mo.*

CHRISTIAN SCIENCE means a great deal to me. I am very grateful for the good it has already brought, but even more so for its never-ending promise. Before I knew of this truth, my outlook upon life might have been compared to that of a person in a dimly lighted cave, surrounded by seemingly impassable walls, groping in half-light and shadows, and feeling that somewhere in that obscurity there must be an outlet to the light, a clue to freedom.

I had settled down in the midst of the gloom, despondent and unhappy, to wait, I knew not how long or for what, but when some one from

without gave me the clue, the dawning light in my consciousness gradually illumined my surroundings. As the prisoning walls faded away before my eyes, I recognized that they were only ignorance and doubt, nothing more, and I saw stretching out beyond them on all sides a limitless horizon. I would not say that I have not sometimes lost the vision for a time again, and found the old walls seemingly around me; but this temporary sense of darkness was not hopeless, as it had been before, because I had learned that it was not real.

After I had known of Christian Science for only a short time, I found that without any special treatment I had been freed from colds and the fear of colds, from which I had suffered almost constantly during the winter months, and also from frequent headaches, said to be due to overstudy. After that I was enabled through the understanding of Truth to spend about seven years in study without losing more than a week from my work on account of physical trouble. During the greater part of this time I was carrying many heavy courses, which required from twelve to sixteen hours' application each day. Through the realization I had gained of God as Mind, "omnipotent, omniscient, and omnipresent" (Science and Health, p. 465), the work was made a pleasure instead of a task; examinations, usually so dreaded, were passed easily, and without extra preparation.

One line of experience especially meant much to me at these examinations. Perhaps a question was given of whose answer I had not the least idea, having no recollection of preparation on that particular point. The



first thought would be, that the only thing to do was to leave it blank; then the thought would come, that there is only one true answer to this, as there is to every question. This answer, if true, is in Truth, in Mind, and Mind is fully reflected by man. Finally an answer would be presented to my thought, and though I did not recognize it from previous knowledge, I found later that it was correct. This is a single example of the utility of Christian Science in seemingly small things.

Because of environment, I had acquired a habit of indifference, and had fallen into a state of pessimism and great discouragement. Though these seemingly deep-rooted errors have not entirely vanished, there has been untold improvement over old conditions. The understanding of Truth that I have gained, has dispelled the sense of worry and fear that used to oppress me constantly, and has given me a mental independence and confidence for which I am very grateful. When I sometimes try to imagine myself back in the old ways of thinking, before I knew anything of Christian Science, I find it impossible, so completely has my mental atmosphere and outlook changed.—*Vera E. Adams, Washington, D. C.*

I HAVE long felt a desire to express my sincere gratitude for the many and great blessings that Christian Science has brought to me. It has met my needs in every direction for more than twelve years, though I did not take up its study for a physical ill, but that I might be of some help to a loved one who accepted it in an hour of great need. During this time,

however, I have been healed of a serious throat affection, a badly fractured collar-bone, and such minor ills as are met from time to time. The spiritual understanding of God and His creation, which comes through a study of Mrs. Eddy's works in connection with the Bible, is, however, my greatest blessing.

My heart is filled with sincere gratitude to God, and to our revered Leader, for the privilege I have just had of witnessing an instantaneous healing, where disease vanished "into its native nothingness like dew before the morning sunshine" (*Science and Health*, p. 365).—*Mrs. Jerusha C. Dean, Memphis, Tenn.*

WITH great joy I write of my healing by Christian Science, after I had been an invalid ten years, when "a friend in need" came to prove that "man's extremity is God's opportunity," and that nothing is impossible with God. I had many of the best physicians, of different schools, who did all they could to relieve my suffering, which was intense, and to cure me. Then I had a surgical operation at the birth of my boy. My disease and suffering, however, were so general and complicated that I cannot enter into pathological details; but I was reduced to extreme emaciation and bloodlessness. I had joined a church when very young, and I requested its prayers for my recovery, but a dear sister in the church brought me the address of a Christian Science practitioner from a young lady who had been healed after having been given up to die. The practitioner was absent at the time, and I was referred to another, who explained



to me in a short time that the Father is divine Principle, and the Christ the manifestation of ever-present and omnipotent Life, Truth, Love. She also gave me treatment, in silent prayer; then I walked across the room and sat in a chair without any cushions. I lost all sense of the body, and it was glorious "to be absent from the body, and to be present with the Lord," to realize the meaning of Christ Jesus' words: "The kingdom of God is within you," "The kingdom of heaven is at hand." In one week I drove to our nearest town, and in two weeks I went six miles to meet the practitioner at the home of an acquaintance who had been confined to bed a year. She too had been healed. Soon after that I went a distance of fifteen miles, and surprised my friends.

I have enjoyed good health ever since, and have been able to do hard work. My invalidism and healing

were widely known in Wisconsin and Illinois, and very many, through witnessing the same, have been led to Christian Science and healed. My sister and my mother were healed of headaches, and the latter of a severe attack of illness affecting her side, heart, lungs, and throat, while a distressing cough was overcome with Christian Science treatment in a short time.

We feel very grateful for our understanding of life in God, who healeth all our diseases, for Christ Jesus, who did the works of the Father and taught that the healing was for them that are afar off as well as for those who are near, even "unto all generations." I am, moreover, truly thankful to Mrs. Eddy, who has again demonstrated the truth taught and practised by Christ Jesus, and who gave us the Christian Science literature.—*Mary B. White, Kenosha, Wis.*

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### CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

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### CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

The per capita tax, of not less than one dollar, is due June 1 of each year. Unless otherwise directed by the sender, the full amount of the remittance will be credited for the current year.

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# THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY  
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK  
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN  
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT  
*Associate Editors*

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## EDITOR'S TABLE

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**A**N argument often urged by non-believers in Christian Science runs thus: If Christian Science is founded on the Bible, why separate yourselves from other Christian denominations? One might ask in return, Why so many Christian denominations? If all believe in the Bible, why not unite and in one great body conquer the world for Christ?

Mrs. Eddy answers the first of the above questions simply and clearly when she says: "The theology of Christian Science includes healing the sick. Our Master's first article of faith propounded to his students was healing, and he proved his faith by his works" (Science and Health, p. 145). The apostle Matthew wrote with like brevity: "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." All through the gospels, in fact, it is strikingly significant of the faith of that day that the multitudes who thronged him and listened eagerly to his gracious words, brought their sick and maimed to be made whole at the word of the great Physician. It seems incredible to us now that any disciple who had been privileged to witness and share in this work of the Master, could ever have demanded, as did Philip, "Show us the Father, and it sufficeth us," but Jesus' reply, "Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake," is followed by the promise so startling in its intensity, which nevertheless has been read from thousands of pulpits to ears that heard not nor dreamed of its



present-day application: "He that believeth on me, the works that I do shall he do also."

Today the world is slowly awakening to the glorious possibilities made available through the discovery of Christian Science. The faith on which Paul lays so much stress in his various epistles, the faith through which Peter and John restored to "perfect soundness" the impotent man who had lain so many weary years at the gate Beautiful, was of that sterling quality of which the Master said, "If ye have faith, and doubt not, . . . all things, whatsoever ye shall ask in prayer, believing, ye shall receive;" and though for centuries men had declared that the power to heal the sick had lapsed, the time came when one who asked, "nothing wavering," received, and never again can the dark veil of doubt and despair wholly shut away the loving Father from those who put their trust in Truth's power to save even to the uttermost.

Here, then, is the point of departure, the line of demarcation between the new and the old, between the church which teaches the possibility, through faith in God, of a man being "every whit whole," physically, mentally, spiritually, and encourages him to strive for that perfection, and that church which appeals to the spiritual nature through faith in God's willingness to forgive men's sins, but disclaims His further interest in their welfare, except to inflict sickness and sorrow as a necessary discipline to secure obedience to His law, a method of procedure which they promptly try to counteract and thwart through a blind faith in the power of inanimate drugs to overcome the supposed will of omnipotence.

How different is the teaching of Christian Science, which accepts because it has proved the psalmist's declaration that it is God "who forgiveth all thine iniquities; who healeth all thy diseases," and claims for its adherents the right to "an absolute faith that all things are possible to God" (Science and Health, p. 1), whatever human sense may argue to the contrary. It teaches that reliance upon God which leads one in time of sudden need to turn, not with fear and trembling to *materia medica* with its fluctuating standards and fallible



judgments, but to an all-wise and all-loving Father, with an unswerving trust in that wisdom and goodness and an affirmation that nothing but good is possible to His child. Why wonder, then, that when he asks, believing, he receives! Is not the promise of divine protection, "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him," assured to God's children today and in all ages, even as it was to His servant David? Said one who when suddenly stricken with illness was to human sense alone, "There was unspeakable comfort and reassurance in the realization of that wonderful declaration, 'Thy kingdom is come; Thou art ever-present' (Science and Health, p. 16). Surely in the kingdom of divine Love there is no room for anything but good, and in the divine ever-presence there is no loneliness or fear, but 'fulness of joy.' "

To one who has thus experienced swift and sure relief through the healing truth as revealed to the Discoverer and Founder of Christian Science, there is but cold comfort in the theology that accepts a divided power as the basis of its plan of salvation for the children of men, and he turns with eager longing to the teaching of the allness and goodness of God, which has brought comfort to the sorrowing, health and holiness to the sick and the lame, and a sense of newness of life through sins and evil habits forgiven because forsaken to those who once were dead in trespasses and sins, because he finds therein the health and happiness which hitherto had seemingly been denied him. As Christian Scientists it is our high privilege and exceeding great reward to be permitted to testify by our works to the faith that is in us, for in proportion to our obedience to the Master's commands to do the works that he did, are we hastening the coming of that time of which Mrs. Eddy has written so confidently (Pulpit and Press, p. 22), when "every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists."

ARCHIBALD McLELLAN.



MUCH of the objection to the teaching of Christian Science respecting the unreality of evil is on the ground that evil supplies an essential condition to the perfectibility of man, God's image and likeness! It is averred that moral character is dependent upon the making of choice between right and wrong, and that if there were not a real evil as well as a real good, such choice or determination would be impossible, and man's so-called freedom become a farce.

It is argued that if man were not free to choose the wrong, he would be a mere automaton, without merit for his right doing, and wholly lacking in that virtue which is the fruitage of loyalty to good despite the seductions of evil. This theological devotion to the making of a man who is good, not for the reason that he cannot be anything else, but because he has willed to resist evil and has overcome it, makes immediate appeal to thought. It presents life as an epic, and the hero, as they say, is not a man of putty, not a willy-nilly, forever repeating that which is spoken by another, but a man who is superior to circumstance, self-made and self-governed in the best and truest sense.

This question of the nature of man is vital; it relates itself to everything that is worth while, and in thinking of it we need to remember, first of all, that whatever pertains to an image must pertain to its original; whatever is necessary to man must therefore be necessary to Deity. If the ignorance of the ideal, or the irresponsiveness to it which results in a choice of evil, pertains to the noblest kind of a man, it must also pertain to the noblest kind of a God; and this philosophy of evil as essential to the production of man, thus lands us at once in the most pronounced dualism. Zoroaster has come to his own!

Furthermore, whatever is essential to the perfectibility of man, must have been essential to the perfectibility of Christ Jesus, and yet, speaking of his divine nature, he said, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do"! This is the simple contention of Christian Science, that Principle and its idea are forever at-one, and that there is and can be no temptation to wrongdoing, so long as there is no response to the solicitation of evil.



As St. John has written: "He that committeth sin is of the devil." There is no possibility of man's choosing evil instead of good. This is perfectly definite and intelligible. It tallies with all that the Master said of himself, it bases the perfection of man upon his relation to a perfect God and upon this alone, and it makes clear that the only man who can choose to do evil ("sin") is but the carnal man of false mortal sense.

Christian Science teaches that all that our Wayshower and Ensample was, we may become, and that this is effected in our escape from the dominion of the false concept of God and His universe. Salvation is a discovery of the true selfhood, an awakening to that truth of being which has remained wholly separate from and unaffected by the seemings of error.

The repellent thought of man as an automaton finds its parentage, with many another false belief, in anthropomorphism. When we think of God as infinite Truth and Love, and of man as His manifestation, we gain a sense of spontaneity and of freedom as existing in God and expressed through man. The statement that the mathematician sacrifices his freedom in perfectly conforming to the law of numbers, or that the painter who always remembers the interrelation of the primary colors has become an automaton, would seem so ridiculous as to be amusing, for we know that in both instances the highest possible freedom of expression depends upon their absolute amenability to an eternally right order.

Christian Science teaches that God is Spirit, the infinite intelligence whose activity constitutes that perfect law of liberty which man, the likeness of God, forever expresses, and spiritual freedom can be apprehended only in the light of this fact. There is a false sense of freedom, in which man is privileged to do what he likes, and creedal theology makes one of its most stupendous mistakes when it fails to distinguish between this mortal concept and that true liberty in which man by virtue of his godlike nature is forever conformed to Truth, is free to do only what he ought, and can no more choose evil than a mathematician can know that two and two are five.

Much religious teaching stumbles at another point. It fails



to see that in identifying man with Adam, and declaring for the law of heredity (that Adam's fall effected a predisposition to sin in all his progeny), even the freedom to choose between good and evil is denied the race. The transmission of a bias which impels men to choose evil, "as the sparks fly upward," would rob every son of Adam of a fair chance because it would impose that prenatal enslavement to sin to which St. Paul refers when, speaking for the conscious weaknesses of mortal sense, he said: "When I would do good, evil is present with me." In teaching that man is "unfallen and eternal" (Science and Health, p. 476), forever perfect and free, Christian Science stands for the incorruptibility of Truth. It declares that the integrity of the divine nature would be sacrificed were we to concede the possibility that anything expressing this nature has the privilege or ability to do that which is at variance with it. The logic of the belief that God's man can choose the wrong, would thus degrade Deity, a thought for which spiritual understanding has no place or tolerance.

JOHN B. WILLIS.

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AT this period, the question of the Philippian jailer, "What must I do to be saved?" takes on a new significance to the average mortal, who is not so much concerned about salvation which is supposed to deal largely with a future life as with the pressing demands of the present hour. He asks what he shall do to be saved from limitation, lack, and possible failure, and this opens up the subject of vocation and leads him to inquire what he is best fitted to do. No one, however, is really fitted to tell what he can do until he knows what man is, what are his capabilities and possibilities as the expression of infinite Mind. In proportion as this is seen, one is measurably prepared for worthy achievement in any line of endeavor to which he may be guided, and the thought of divine guidance is a thousand-fold more important than any other, for the Mind that creates all knows all, "from a blade of grass to a star" (Science and Health, p. 70), and can make no mistakes.

As we read in the Bible of those who sought guidance from



God alone, we may well wonder that any should be oppressed by uncertainty and should seek direction from "the astrologers, the stargazers, the monthly prognosticators" against whom Isaiah warned the people of his day. In the story of Joseph we are told of a youth whose purity and goodness did not turn aside either the poisoned shafts of envy on the part of his brethren, or the fierce assaults of vice in Potiphar's household. We read of years of unjust imprisonment with apparently no prospect of any means whereby his manhood could find expression; but there was one thing which outweighed all else,—"the Lord was with Joseph,"—and whatever the seeming barriers to progress, no matter how great the trials and temptations, his whole career meant the unfolding of Life's perfect idea, until at length the proud ruler of ancient Egypt said there was none like him, "a man in whom the Spirit of God is," and the people cried out before the passing of his chariot, "Bow the knee." He who had been a lowly son of the soil, and later a bond-servant in Potiphar's household, became a wonderful financier and statesman. In his youth he was called a dreamer, but he became an astute and far-sighted man of affairs, with a symmetrical development of character. It is not likely that Joseph ever thought of honors and wealth as his portion, but he was loyal to his high ideals, true to his father's God, and to the trust reposed in him by all who knew him; and dare any say that these qualities are of less value today in the sight of God and men?

The wisest of the world's thinkers have said that the one who is in doubt as to what he should do, had best do the thing that lies nearest him; and if this be done with the attainment of perfection as his real aim, he will soon find himself called to higher and consequently more difficult tasks. Failure, in the true sense of the word, means that the character of the worker is not being unfolded into the likeness of perfect manhood, that there is deformity instead of symmetry, and this because the true idea, the divine model, has been lost sight of. The one who thus fails to win success may have amassed great wealth and gained promi-



nence in the world of affairs, but if he were to be judged, or to judge himself by what he actually is, as a man, the handwriting on the wall might be, as in Daniel's day, "Thou art weighed in the balances, and art found wanting."

It cannot be denied that many of the distinguished men of this age began with some humble and possibly uncongenial occupation, but by industry and intelligence they found their true level on the plane of human activity. It is true that men may attain worldly success without spirituality, but this is at best one-sided, and therefore disappointing in the end, and as an element in human progress it is negative if not harmful. When, however, the truth enters one's life, he finds himself; and whatever his vocation, he begins to make it of service to God and humanity. This will surely remind us of how much we owe to our revered Leader for the wonderful wisdom with which she taught the students of Christian Science to rise to spiritual heights and at the same time to make the truth practical in the working out of each day's problems. The belief has too long prevailed that religion unfits people for the world of business, but Christian Science declares that true wisdom comes from God alone; indeed, Science and Health tells us that "no wisdom is wise but His wisdom" (p. 275).

The psalmist says, "The steps of a good man are ordered by the Lord." If infinite wisdom orders one's goings, the choice of a vocation may surely be committed to the guidance of an all-wise and all-loving Father, and this not in blind faith, but in knowing the Father and knowing what it means to be His child, to reflect in the measure of his understanding the intelligence that governs the universe. Robert Browning expresses this very beautifully in "Saul," where the singer asks:—

Have I knowledge? confounded it shrivels at Wisdom laid bare.

Have I forethought? how purblind, how blank, to the Infinite Care!

In a more positive strain St. Paul cries out, "O the depth of the riches both of the wisdom and knowledge of God!"

ANNIE M. KNOTT.



# Instructions Regarding Cards

PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND  
DER HEROLD DER CHRISTIAN SCIENCE

Applications for cards in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for cards in the *Journal*, payable in advance, are \$5.00 for each line or each fraction thereof; practitioners' cards in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in a card may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have it reinserted.

## PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* must be able to speak and write the German language.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their cards. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

## NURSES

Applications for cards in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

## CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

## SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have such services published in the *Journal*, provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose card has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

## CHURCHES OF CHRIST, SCIENTIST

When a society having a card in the *Journal*, or any other group of Christian Scientists, proposes to become a duly organized Church of Christ, Scientist, as a preliminary step the Church Manual should be carefully studied, particularly Article VIII, Sect. 1, and Article XXIII, Sects. 6, 7, and 12. Article XXIII, Sect. 7, of the Church Manual requires that a branch church shall not be organized with less than sixteen loyal Christian



# THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but  
mighty through God to the pulling down of strong holds"*

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VOLUME XXXI

SEPTEMBER, 1913

NUMBER 6

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## "THOSE THINGS WHICH ARE BEHIND"

SAMUEL GREENWOOD

IT is apparent, even to the human sense, that the kingdom of heaven can enter consciousness only as the truth or reality of being is understood. Erroneous belief, under whatever name, being without truthfulness and therefore without substance, is incapable of expressing aught but a false and ephemeral view of persons and things, and never reaches beyond the boundary of illusion, of the things which never are and never have been. That which we prove to be false today we know must have been false always. When we have been sufficiently enlightened to discern the delusive nature of all material things, there would seem to be no reasonable excuse for holding longer to a material record of one's existence as true; but so prone is human thought to hug its delusions, and to brood in self-pity over the remembrance of former misery, that we are frequently led to live over the failure or unhappiness of past days.

As the deeper meaning of Christian Science dawns upon the student, and he gains a glimpse of the real signifi-

cance of the truth that God, good, is infinite, and its practical application to his own problems and experience, he begins to see that what is called evil was never real, and in the absolute sense it never existed. Instead of worrying over past sins and mistakes, we should recognize that they were never in fact a part of our being or experience.

If, therefore, we have truly set out to follow the Christ-idea, we should heed the Master's advice to "let the dead bury their dead," and not attempt to resurrect or to keep alive what we know never had life. To believe that evil was once true, gives it the opportunity, through that belief, to attack us in the present. We are admonished in the Scripture to forget "those things which are behind," and to reach out for "those things which are before," that is, for the things which are real and eternal; and the Master declared that no man, "looking back, is fit for the kingdom of God." Even on a material plane one would make but slow progress if he



kept returning to points passed on his journey ; how, then, can one expect to progress in the understanding of the allness of God if he is continually looking back to some belief of evil as if it were real?

"The history of error," Science and Health states (p. 530), "is a dream-narrative." The dream of yesterday is as much an illusion as the dream of today, or as the same dream would be tomorrow if it were not awakened from. If we think that yesterday's discords were true yesterday, that state of thought may have its influence in shaping the experience of today, and perhaps of other days, until we cease believing that error was ever true in any form or at any time. What we call our past is but the sense of having left a portion of our life behind, whereas divine Science teaches that God, not material sense, is our Life, and that Life as God is always present and holds all that is true of man. Yesterday has not robbed us of any love or happiness, material evidence to the contrary notwithstanding, for the Principle of all good is forever being manifested.

Since now is the only time there is, the present must hold all that is true of us. If we are consciously better than we were, it means that we have outgrown that much of the sense of imperfection, not that we have left behind anything which was true. Errors which we have ceased to believe can have no further connection with us, but if we have not ceased to believe them, they are, to erring human sense, alive and active. The only virtue in grieving over past mistakes is when it leads to better doing in the present ; but in the light of Chris-

tian Science it is itself a mistake to acknowledge that man was ever other than the child of God, or that God ever made man capable of wrongdoing. The "perfect model" which we are enjoined to keep before us (Science and Health, p. 407), becomes indistinct when we interpose before it the vision of a sinful and discordant past, the mortal dream of a life separate from God.

"As far as the east is from the west, so far hath he removed our transgressions from us." It is our privilege as Christian Scientists to let divine Truth make us perfectly whole, so that we shall neither believe in any past manifestation of error, nor be disturbed by its recollection. Through the teachings of Christian Science we already discern somewhat of the truth that the real man, the real you and I, has never been other than good ; and the joy of this discernment should forestall any inclination to be miserable because there may have been times when in our ignorance we seemed to have fallen short of realizing that ideal. We know that evil never did and never could occur or be present to the consciousness of God, then why should we so forget this as to go back to the dreary nothingness of past delusions to be again deceived? If we would have the present full of light and joy, we should not darken it with the shadows of our yesterdays, but hold rather to the inspiring truth that in God "is no darkness at all."

Students sometimes express a fear of bearing public testimony to the healing received in Christian Science, lest the calling up of former experiences should lead to their recurrence ; but this fear arises from a misappre-



hension of the nature of disease and the method of its cure. Christian Science does not heal disease as disease, but as false belief; and when one's false belief is scientifically corrected, it has no further opportunity to deceive him. When we have awakened from a hideous dream, its terrors no longer frighten us, because we realize that the dream not only has no reality, but it never had, and we know that we can never come under its influence again so long as we remain awake. In like manner, if we recognize that the sense of disease from which Christian Science awakened us was but a troubled dream, we shall have no fear of its return so long as we remain awake to the truth that has delivered us. We do not fear that we shall go back into our former ignorance and believe that two and two are five, no matter how often we bear testimony to the fact that two and two are four; neither need we fear to voice our gratitude for Christian Science and its benefits, for this testimony is not to anything which we have ourselves accomplished, and therefore may be in danger of losing, but to the influence upon our life of divine Truth and Love. This is truly salvation as understood in Christian Science, for it removes from human consciousness all that is unlike God.

False suggestion, ever since the fabled days of the talking serpent, would have mankind believe that evil is true and real, and this suggestion would sometimes try to entrap us through belief in former experiences; but the remembrance of some simple illustration of the impossibility of a corrected belief reestablishing itself, such as the supposition that two and

two are five, will help us banish this suggestion with a prompt and intelligent denial. If we would not be caught napping, and so possibly dream a bad dream again, we should so destroy the belief that we ever were sick that it will have no channel through which to reenter our thought. Since disease and sin are unknown to God, they can appear possible only to a false sense, and become active to human consciousness through the channel of belief; but a knowledge of the truth effectually closes this channel, and makes it as impossible for the error to return as for the statement that two and two are five to be again accepted by us. To be wholly free, demands that no root of belief in aught besides God shall be allowed to remain in thought to send forth new shoots, for the effect of Truth understood is to destroy error, both root and branch. This being accomplished, we have the promise that the Sun of righteousness shall "arise with healing in his wings."

"There was never a moment in which evil was real," writes Mrs. Eddy in "No and Yes" (p. 24); and this is supported by the Scriptural statement that Christ, or Truth, is "the same yesterday, and today, and forever;" evil, disease, and death never entered human experience save as illusion, as false sense that knows not God, and they have no inherent power to force themselves upon human attention. Both conviction and experience, illumined by Christian Science, assure us that we can never again be mesmerized by errors that we have proven to be untrue, so long as we hold with full assurance to Truth's allness.



# THE WALK THROUGH THE CORN-FIELD

LOUISE KNIGHT WHEATLEY

**I**N one corner of a much-loved Christian Science reading-room there hangs a picture of Jesus and his disciples passing through a corn-field. It is the Sabbath day, and as they are plucking and eating the corn,—or “wheat,” as we in America would call it,—they are rebuked by the Pharisees for violating a Mosaic law. The artist has portrayed the moment when Jesus is reminding the Pharisee that “the Son of man is Lord also of the sabbath.”

As we study the picture, a Sabbath-day stillness seems to steal upon the thought. We note the warm yellow tones of the ripened grain, the soft tint of the Oriental sky, and even fancy that we almost hear the swish of the swaying stalks as the travelers push them aside to keep in the narrow path. John, as always, is close to the Master, his fair hair turning to gold in the sunshine, his face as innocently radiant as that of a child, and the other disciples, Peter plodding patiently in their lead, are not far behind. But the central figure is that of the Nazarene, who stands beside the rebuking Pharisee, his head bent to the level of his questioner, his hand laid in ineffable compassion upon the other's arm.

Poor little straggling band of pilgrims, with “not where” to lay their heads, grateful even for the frugal meal of a few grains rubbed from the wheat-ears with their fingers as they pass along! In all the records of human history was there ever a group of men more unassuming, more

simple, more utterly devoid of all that the world would deem essential for the establishment and promulgation of a great cause? Yet who can say that it may not have been because of this very simplicity, this ignorance of worldly policy, this childlike willingness to be taught, that they were thus spiritually fitted to receive and to impart the message of the Christ. When Jesus was asked by Pilate, the question, “What is truth?” he made no answer; yet he sat beside the ostracized woman of Samaria, at Jacob's well, and talked with her in words that made her heart burn within her as she listened.

The kingdom of heaven is not to be taken by violence, but today, as of old, pride, ambition, human will, and self-interest must give place to humility, if we would “enter in.” And with many of us humility is a rare jewel, to be attained only by prayer and fasting, and when once attained, to be retained in the same way, if we would not have thieves break through and steal it while we sleep. Following the order of the “scientific translation of mortal mind” as given on page 115 of *Science and Health*, “the big I” of unregenerate sense is wont to clamor for recognition. Occasionally it finds itself greatly concerned as to what “I” want, what “I” ought to have, what “I” think is due “me” on account of what “I” have done. After a while perhaps human recognition comes (though not always synonymous with divine recognition), and then the refrain changes to “I”



have earned this, "I" have a right to that, "I" am only getting what "I" deserve.

If these statements are a bit too crude to pass the portal of awakening thought, the argument may take a more subtle form, in which it has been known to deceive even the elect. It paints its wings yet whiter, and seems so fair, so guileless, so like an angel of light, that many may fail to recognize it still as "the big I," and fling wide the door, fondly believing that they are welcoming some heavenly visitant; but as it sits beside their hearthstone, its spotless wings demurely folded, they suddenly find themselves rejoicing that they are not "as other men." They contemplate with deep satisfaction their commendable freedom from the ambition and self-seeking which they have often commented upon in others, congratulate themselves upon their beautiful spirit of self-abnegation, and murmur, "One would look far and wide to find any one with greater humility than I." In the midst of such self-deception as this, if men would give but one thought to that kingly figure in the corn-field, with its meekly bowed head of uncrowned sovereignty, they would recognize the miserable counterfeit beside them and call it by its right name.

And when this self-deception has gone, and they have shut the door upon it, they begin to remember many things which they should have remembered before. They begin to see that the pride of possession, the thing which differentiates between "thee" and "me," and ultimates in a "thine" and "mine," is but a false view of the facts of being. Does anything come

to any one except through reflection? And if it comes through reflection, from God to His manifestation, man, does it not come to each and all of us alike? The sun cannot send out rays which differ from one another, nor can the dear Father of us all do more for one of His children than for another, nor does He love one more than another. As each ray of light emanating from the sun contains within itself the seven prismatic colors of completeness, so does each child of God possess the infinite abundance of Mind's complete expression; and if this be true, as Christian Science teaches, what possible excuse has any one for cherishing a magnified idea of himself in comparison with others? Each of us must, sooner or later, attain the "measure of the stature of the fulness of Christ," the conscious recognition of the forever fact that man is because God is.

The life of one person may seem radiant with rainbow tints, while that of another may appear to contain only the dull hue of a sordid materiality. Yet the seven colors are there for all, and he who catches a glimpse of them before another, has no occasion for vainglory. Suppose something wonderful should come to us, the greatest thing, humanly speaking, that could come to any one,—would even that justify the pride that struts in the market-place for all the world to see, that wraps itself in its flimsy rags of self-importance and cries to every passer-by, "Behold!" Once there was a king who did this very thing. He is recorded to have said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and



for the honor of my majesty?" His name was Nebuchadnezzar, and he afterward ate grass like an ox.

Dear fellow pilgrim, does it sometimes happen that we ask ourselves, What is the matter? Does it sometimes happen that we grow discouraged, and wonder why we do not get greater results from the time and effort we seem to be expending? If so, suppose we ponder for a moment upon that quiet scene in the corn-field. We do not need today to tread the world's harvest-field with sandaled feet, and to do the Father's work we do not need to make our scanty meal from wheat grains rubbed between the fingers; what the sad world needs is the sweetness of that bent head, the compassion of that outstretched hand, the matchless humility which breathes through every line of that slender figure and seems to say, "I can of mine own self do nothing."

There is another to whom we might profitably give a few moments' thought, another who, without even a solitary follower, once walked through the harvest-fields in our day and age, alone with God. If we possess but a tithe of the consecration, the devoted steadfastness of purpose which characterized Mrs. Eddy, we may enter the same path with never a doubt or a fear as to where it may lead us; but before doing so, let us ask ourselves if we have really, as yet, earned the right to a place in that goodly company. Are we really one of them at heart, or are there times when we would feel very much out of place among them? If it could so happen that we might meet them as they came, would they recognize us afar off, and hasten with glowing faces to

make room for us on that straight and narrow path wherein he only treads who has left all for Christ? or would the sorrowful, averted eyes of the Master seem to say more plainly than words, "I never knew you"?

Today, as in their day, "the harvest truly is great, but the laborers are few." Today, as in their day, a little band of workers, small in number but mighty in purpose, has entered the vast field of human thought, and it behooves each one of us to ask himself if he is going forth among the ripening grain in the humble spirit which animated those pilgrims of twenty centuries ago. If each heart can honestly answer "Yes," if we are asking nothing but the privilege of serving, seeking nothing but the joy of giving, obeying nothing but the Master's voice, and listening for nothing but the "Well done" of Him who knoweth all, we may well rejoice, for the rest of the work is God's.

If we have truly so exalted the Christ-idea in our own consciousness that self, with its demands, is silenced, we may rest assured that all with whom we come in contact will feel its irresistible attraction. Results will follow as sweetly and naturally as perfume follows the opening of a rose. There is one thing needful for each of us to do if he would follow the Christ, and happy is he who can enter the path through the corn-field with this thing already done. Mrs. Eddy says in "Miscellaneous Writings," "Forget self in laboring for mankind; then, will you woo the weary wanderer to your door, win the pilgrim and stranger to your church, and find access to the heart of humanity" (p. 155).



## UNACKNOWLEDGED BENEFITS

WILLIAM D. MC CRACKAN, M.A.

THE world at large has little idea of its indebtedness to Christian Science and its Discoverer and Founder. Christian Scientists do not complain of this lack of perception, because they realize that some understanding of Christian Science itself and of the falsity of common beliefs must be acquired before the good actually being done can be rightly appreciated. But the public certainly deserves to be enlightened concerning many benefits conferred by the mere presence of Christian Science in the world today. If would-be critics were trained to perceive metaphysical facts instead of succumbing to material evidence, they would withhold much of their comment upon Christian Science. If it were generally understood that Life is Spirit and man is spiritual, a great deal of the criticism which is based upon the assumption that Life is in matter and man is material, would fall away of its own accord. As the perception gains ground in human consciousness that God is Life, it will be more widely understood that to know God is to reflect Life, and so to check decay and to increase longevity. Whoever knows this now, is already a public as well as a private benefactor.

Any sincere searcher after the truth may convince himself of the world-wide activities for good of Christian Science. He will find it inspiring to note the beneficial effect upon the health and happiness of mankind. A great part of this effect, however, receives no acknowledg-

ment at present, because it is unknown to its beneficiaries. Christian Science does its work of healing and redemption quietly and unostentatiously. Even when its results are gladly admitted, they generally become known to the public only through the testimonies in our periodicals or through those given at our Wednesday evening meetings. There is, however, a great amount of healing which escapes even this notice, and yet it is none the less wonderful and effective. I refer especially to the preventive and curative influence due to the habit of rejecting error and affirming Truth which becomes second nature to those instructed in Christian Science.

Let us imagine a world in which the doctrines and theories of false theology, the mistaken beliefs of material medicine, and the atheistic hypotheses of physical science, went entirely unrebuked and unopposed; that there was absolutely no understanding of the facts of being in such an imaginary world. God was supposed to be the producer of both evil and good, or else evil was supposed to be a self-existing entity at war with God. Assume that the belief in the destructive power of matter was universal, and that there was no one to say nay to the atomic theory which attempts to leave God, Spirit, out of His own universe. It is evident that if there were no tendency at all to stem the tide of these false assumptions and mankind were wholly at their mercy, then the universe, including man,



would long since have plunged headlong into self-destruction and chaos.

Fortunately there has always been an instinctive resistance to the false teaching that God is responsible for all the misery and woe of mankind, or that matter is superior in power to God, Spirit, or that the elements determine man's origin or the length of his days. Mankind has always believed more or less blindly in the omnipotence of a first cause, and has cried out for a savior who was to be spiritual and not material, so that the threatened catastrophe, the chaotic self-destruction which seemed imminent, has always been held in check and now need never be feared.

Right thinking is potent even if unacknowledged. Righteousness is a thousandfold more effective in controlling public thought than fear, greed, or dishonesty. "One of these little ones," reflecting God's attributes, prepares the victory of the divine Mind over the carnal mind, of Spirit over matter, Love over hate, Life over death. No one can begin to fathom the protective power of Christian Science upon the public unless he realizes the truth of Mrs. Eddy's statement, "All is infinite Mind and its infinite manifestation" (*Science and Health*, p. 468).

It behooves the searcher to establish the truth of this statement first of all in his own consciousness. If God is to us anything more than a vague supposition, it must be possible to define His nature with some measure of accuracy. Now, one of God's attributes is His oneness, His unity; to conceive of two first causes, two original sources, is impossible. A further attribute of God is infinity.

Even physical science is obliged to assume an infinite universe, and how much more does that Science which deals with Spirit establish the infinite nature of Spirit's creation! We have, then, God as one and infinite, that is to say, omnipresent. There is no word in the English language which so fully meets the requirements of oneness and infinity as the word Mind, and the use of this term Mind by Mrs. Eddy to define God must be welcomed as an evidence of spiritual inspiration. So, too, God's creation must partake of the nature or quality of God Himself. If God is Mind, His creation cannot be material, but must be mental. The "infinite manifestation" of Mind cannot be so unlike Mind as to belie its origin and display the characteristics of perishable, sinful, sickly, and dying matter.

It is evident that as soon as any one has reached the conclusion that "all is infinite Mind and its infinite manifestation," he begins to be less fearful than he used to be; he begins to reduce the general stock of fear, first of all in his own consciousness and then in the general consciousness; he becomes a public as well as a private benefactor. Instead of adding to the sum of fear in the world, as he has been doing while admitting that man was perishable, he is now engaged in subtracting from that total.

What the destruction of fear means in the way of benefaction no one can readily appreciate who has not been forced to watch its effects for evil; but the general statement can be made that fear enters into all human woe, that it seems to pervade every form of evil, whether called sin, sick-



ness, catastrophe, calamity, or what not. Whoever is in the act of exposing the groundlessness of fear by right thinking, by the spiritual understanding of God as Mind and man as mental, is therefore performing a service to mankind at large, even though this service be silently rendered and remain unacknowledged.

Suppose the case of a sick person who is approached by one who believes implicitly in so-called material law to determine man's fate for weal or woe. Such a one is made to dread the progress of disease because he believes in the validity of a supposed law of disease. He sees in his own physical symptoms only the proof that the assertions made by material medicine are true and surrenders himself to the operation of evil prophecies. But on the other hand, suppose a sick person has been instructed by Christian Science to recognize the validity of God's law above every supposed law of matter; this recognition will prove to be a refuge from the storm of contention, fear will be eliminated, inflammation will be checked, and recovery will be assured. The silent and perhaps unnoticed operation of discrediting fear turns the scales and determines a happy outcome for the apparent victim of disease. As a matter of fact, Christian Scientists the world over are reflecting in a measure the perfect Love that "casteth out fear," and so influencing public thought to a greater measure of calm and normal healthfulness.

Again, consider the effect of one righteous, right-thinking man's attitude in the case of accident. While all around him is fear and confusion,

resulting from the belief that evil is power, his own realization that God, good, is the only power, secures for him a self-control, a poise which enables him to guide his actions according to loving intelligence, and thus to do what is best under the circumstances both for himself and others. The presence of Christian Science in human consciousness is already mitigating the dangers and softening the sufferings of mankind where least expected.

Suppose, on the other hand, a commercial crisis to be threatening, a feeling of industrial insecurity to be creeping through the public consciousness, entailing fear of loss, a shrinkage of business activity which produces that sullen waiting for something evil to happen which in itself is provocative of disaster,—what would be the outcome? Christian Science is now instructing unnumbered business men concerning the effects of fear, and they are learning to cast it out of their own habits of thought. Such persons need not bow before the advancing suggestions of impending ruin. They cannot be induced to accept the dictum of fear in respect to business, but reject it and its works by reason of a higher understanding of the source of all supply, the creator of all good things, the loving Father-Mother God, Mind, whose law means plenty because the divine nature is eternal and indestructible substance. This spiritual understanding of divine Mind as substance tends to calm apprehension, to undermine fear, and to destroy the progeny of fear. How many righteous or right-thinking men are needed to restore confidence in a business



community? Perhaps the world at large would be greatly surprised if it could know how frequently a few individuals trained in the teachings of Christian Science have been able to save laudable business enterprises from failure and the needy from loss.

Nor is it possible to estimate how much genuine comfort and assurance is being dispensed by Christian Science among people who have been harassed and haunted by their belief in sin as an actual entity, since there is something hopelessly afflictive about the prevailing theological notion that sin is a real part of God's creation. The sinner stands aghast when confronted by the doctrine that sin is God-created or even God-permitted. He falters before evil as fact, despairs of salvation if he finds himself at war with God's creation; whereas the teaching of Christian Science that sin is not of divine procurement, because God's creation is like Himself wholly good, permits the sinner to face the situation and his own sin, and so to resort to self-examination, repentance, and eventually reform. In this way, again, Christian Science is pouring the balm of real forgiveness into multitudes of human hearts by showing that sin is no stubborn fact, because it is not of God. As this understanding permeates consciousness, it robs fear of some of its most relentless allies, wipes out sectarian strife and that theological rancor which is reputed to be the most unscrupulous of all forms of hatred. Christian Science sets us free to assert man's divine rights, to cultivate individual spiritual perception, to love God, and thus love our neighbor also. No one can

estimate the powerful check which Christian Science is exerting upon the sinner who is hurrying down the road of self-destruction because he imagines himself carried along by tendencies which have their origin in God.

When, therefore, would-be critics attempt to enlarge upon the occasional failures of Christian Science to demonstrate the power of Spirit over adverse material or mental conditions, their attention should be called to the constant flow of benefits which Christian Science itself procures for the general public and thus for the would-be critics themselves. Since "all is infinite Mind and its infinite manifestation," the act of thinking in accordance with this Mind virtually constitutes existence itself. The very consciousness of Truth means living and being. Then he who is thus conscious becomes an influence for right living and being in the world, and acts as a bulwark against the invading hosts of fear, of bitterness and resentment. Such a one becomes a veritable defense against the forces which would disrupt society and tear civilization to tatters by enthroning self-will and self-aggrandizement.

By teaching man to work out his own salvation through spiritual growth, Christian Science is likewise correcting the common fault of expecting salvation from the material side, as, from governmental enactments. The tendency to look upon human government as a savior from human woes and disabilities, begets hatred of government when its insufficiency to satisfy human needs is demonstrated. He who would over-



throw government is one who makes too much of government, expects too much from it, is disappointed because it does not satisfy his desires. The world at large is being benefited by the practical methods which Christian Science is introducing of turning man's attention to God's government, and thereby making him content to work out the ends of human government quietly and systematically.

There is a further public benefit which Christian Science is quietly conferring upon the general public, and that is through its advocacy of clean journalism. It is now an established fact, proven by the actual experience of *The Christian Science Monitor*, that a newspaper which sets out to publish good news instead of bad news, can be made a genuine journalistic success. How great a boon has thus been conferred only those can appreciate who recognize the potency of mental action for good or evil and who realize the truth of the Scriptural statement, "As he [a man] thinketh in his heart, so is he." The *Monitor* has for its purpose to record the good that men do, and this purpose renders it not only helpful, but deeply interesting to the general public. Who shall say that a public demonstration of the value of good news as against bad, from a journalistic standpoint, is not a matter for congratulation? Who would desire to withhold from Christian Science a proper measure of gratitude for so great a reform, or would be unwilling to concede due credit to Mrs. Eddy, who proved the feasibility of this ideal?

A little quiet reflection will convince any unprejudiced person that

the righteous thinking which Christian Science fosters is a valuable asset to any community. Further study will only deepen this conviction, and will show how great a gain this Science brings to public health and happiness, to public safety and peace. Christian Science is turning a tired world to find strength, joy, satisfaction, and salvation in God. Its benefits, now already known to many, will presently be acknowledged by all. In every emergency the man who is a right thinker becomes an element of protection to his environment, even though he is unknown to those who are benefiting by his righteousness. In the hour of danger and of fear, under the threat of destruction, his unshaken trust in God works marvels for public safety and health. How many men would it take to save the city in the hour of peril? The Scriptures are very definite in showing that quality, not quantity, constitutes the saving factor, that it is spiritual understanding and not numbers which conquers evil and sets free the prisoners of sin and sickness.

Those who through ignorance of the power of right thinking as expressed by Christian Science are inclined to undervalue its beneficent effect on the public welfare, should turn to their Bible and read the very apposite illustration contained in Ecclesiastes: "There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."



Mrs. Eddy likens "the poor" to "the receptive thought" (*Science and Health*, p. 34). Then the "poor wise man" of the text, according to Christian Science, may be described as representing that quality of thought which is wise with spiritual understanding and is receptive of more light. This quality of thought delivers the city (public and private consciousness) from the assaults of the carnal mind which besiege it and build great bulwarks against it.

It is of the very nature of Christian Science practise that it should work without clamor or bombast. It is engaged in making unreal a multitude of false beliefs which assail human consciousness, and in wiping them out so effectually that the very memory of them is completely gone. For this reason would-be critics of Christian Science should not forget its benefits to the world at large, or disregard its public service and benefactions.

## FRESH INSPIRATION

VIOLET KER SEYMER

**I**N studying the Bible, with all its wealth of symbolism, parable, and metaphor, it is well to bear in mind Mrs. Eddy's statement, "Spiritual teaching must always be by symbols" (*Science and Health*, p. 575), the genuine significance of many of these symbols being clearly brought to light in the chapter entitled Glossary in the Christian Science text-book. Spiritual intuition, combined with persistent prayer and study, enabled the author to rediscover the spiritual beauty and potency which lay concealed behind these metaphors and symbols. Taking as an instance the frequent references to "oil" in the Bible, one sees with regret how its spiritual meaning became so obscured as to cause ordinary oil to be adopted into the ritual of religion on account of its supposedly healing or sanctifying properties, thus reducing it to the level of a mere religious superstition. Turning from this erroneous, material interpretation of oil, one is refreshed by finding it defined in the Glossary as "consecration; charity;

gentleness; prayer; heavenly inspiration" (*Science and Health*, p. 592).

It goes without saying that every student of Christian Science has the deepest need of this heavenly anointing, for how else can the seeming load of sin and sickness be dissolved, and the benedictions of God reach humanity? As understood in Christian Science, oil symbolizes a state of human consciousness which is purged from the flesh, and through which it is possible for divine Mind to find clear and continuous expression, one through which the "spirit of Truth" can be revealed and demonstrated.

Taking these qualities singly, one finds them to be transitional, mediating links with divine Mind. Does not "consecration" of thought and deed draw the Christian Scientist nearer and nearer to the source of inspiration? With increasing consecration to spiritual matters there is increasing at-one-ment with Life, Truth, and Love, with all the joys of spirituality. Again, true "charity" banishes sloth, and begets a divinely inspired and



sustained activity, which is destined to make universally apparent the "second coming" of the Messiah and the establishment of the kingdom of heaven upon earth. Through "gentleness" and "prayer," the callousness of unbelief, the apathy of indifference, the resignation to sin and suffering, yield to the joys of a larger faith, compassion, and expectation of good. Prayer is the only link with God, of whom David writes, "Thy gentleness hath made me great." Without this mediating link of prayer, there is no at-one-ment, no access to those boundless resources of divine Mind which have been proved available to those who know how to seek them. The last quality enumerated, that of "heavenly inspiration," counteracts by its very nature every attempt of evil to obscure one's pathway, and sheds upon it abundance of spiritual light and counsel.

Many passages in the Scriptures indicate the manifold uses of this oil. In one, for instance, the psalmist implies an eagerness to profit by wise rebukes, for he says: "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head." Some mortals are apt to allow sensitiveness or self-justification to cheat them of the fruits of a timely rebuke, and we should always be ready with a prompt "Thou shalt not steal" when such arguments of pride and self-deception are stopping our ears and blinding our eyes to the healing action of the Word. There are other occasions when some random and unjust criticism requires us to be so well anointed with the oil of charity that resentment can leave no soreness in

our consciousness, nor lead to the slightest enmity between God, ourselves, and our brother man, misguided though the mortal sense may have been. Resentment would be just as misguided as the original criticism.

Again, this compound of true qualities known as oil is the very best weapon against fear, or backwardness in serving in the ranks of the greatest cause on earth. What laborer in the vineyard has not been tempted now and again to cross over "on the other side" when called to take up certain work in Christian Science? Although not consciously doubting the power of God, yet satanic arguments of personal incompetence, indifference, fear, or limited faith, have tried to gain a foothold in the consciousness of one earnestly desiring to reflect only divine ideas. A wise discrimination is required in order that we may turn a deaf ear to error and a listening ear to God. Then, if wisdom has shown us the way of demonstration, there is only one thing to be done, and that is, jointly with the patient, to "flow together to the goodness of the Lord, . . . for wine, and for oil;" in other words, to seek such an increase of consecration, love, and heavenly inspiration as will make the need appear very small and the spiritual supply infinitely great. We should not rest until we find ourselves tasting the joys of renewed inspiration and exclaiming with the psalmist, "I shall be anointed with fresh oil."

Every new task that confronts us brings with it the corresponding quota of spiritual counsel and courage. This expectancy of being renewed each day, equipped each hour, with the needful consecration, charity, gentleness, and



heavenly inspiration, is the only attitude which will bring these qualities into easy and increasing manifestation, and enable every one to prove for himself that "to those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii). This freshness of inspiration alone counteracts the staleness of effort; it is neither more nor less than the "daily bread" which we are taught to pray for and which we do well as consistently to expect, for divine Mind governs and replenishes its every idea.

The ability of Truth to reverse the various forms of false belief rising up to tempt us away from our heritage, is beautifully expressed by Isaiah, who sings of "the Spirit of the Lord" appointed to give "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Since divine Mind never ceases to radiate its redemptive ideas, humanity's need is merely to be always receptive of that which is constantly poured forth for the benefit of all who are making room for the blessing. The obstructing beliefs of depression, self-pity, ingratitude, and egotism under any and every disguise, must be entirely cleared out, or they will prevent the definite demonstration of those spiritual qualities which every disciple most needs and to which he is most naturally entitled. Our true inheritance is evermore from the one Mind, God.

Gentleness and tact are requisite in every practitioner, and one cannot fail to recognize that the opening pages of the chapter entitled Christian Science Practise, in "Science and Health with Key to the Scriptures"

by Mrs. Eddy, are one reiterated admonition to patience, compassion, and love; and this because such qualities convey the true spirit of ministry, and enable the dews of Spirit to refresh, purify, and enlighten the consciousness of the sufferer who has turned to Christian Science for deliverance and redemption. Greater and ever greater demands are being made upon the ministry of Christian Science, and these demands are justified; therefore, instead of believing the belittling argument that it is beyond our reach to be either consecrated, gentle, prayerful, or divinely inspired, we should trust in the promise that God will "comfort your hearts, and stablish you in every good word and work."

Patient and practitioner should collaborate as one in seeking this heavenly anointing; and since they have agreed to seek "together" the "goodness of the Lord," the patient should not leave everything to the practitioner in this respect. This love of goodness, this appreciation of Christian Science, this spiritual perception, is the greatest acquisition on earth, and bears every blessing in its train. If we are not yet getting all the "fresh oil" we need, it may be that we do not desire it with sufficient earnestness. Purity of thought, constantly opposed as it is by the material senses, needs cultivation in order that it may yield for each one of us that harvest of gladness which glows in the words of Scripture, "Thou hast loved righteousness, and hated iniquity; therefore God . . . hath anointed thee with the oil of gladness above thy fellows." This gladness is being perpetually renewed and replenished, and can never be lost.



## A RELIGION FOR THE UNSATISFIED

M. G. KAINS, M.S.

NEVER perhaps in the history of the world have the ideas of utility and efficiency been so strongly emphasized in every-day life as they are today. More and more, men and women are demanding that employees, methods, processes, machines, every one and every thing, shall accomplish desired ends with reduced effort, increased despatch, and greater certainty than ever before. It is matter of common observation that every day sees improvements in all lines of business and in every profession, as well as the banishment of weighed-and-wanting systems. Each step in progress indicates a greater emancipation from manual drudgery and a fuller appreciation of the value of thought as applied to the affairs of every-day living, a fact to which Mrs. Eddy alludes when she writes, "In the material world, thought has brought to light with great rapidity many useful wonders" (Science and Health, p. 268). She then adds: "With like activity have thought's swift pinions been rising toward the realm of the real, to the spiritual cause of those lower things which give impulse to inquiry. Belief in a material basis, from which may be deduced all rationality, is slowly yielding to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect."

These evidences of evolution and revolution are by no means confined to business and professional lines of human endeavor; they are equally

characteristic of religious activities. Thousands of deeply religious men and women, not only affiliated with the churches, but without any church connections, feel the urgent need of a more utilitarian, a more efficient, a more satisfying religion than the one they have been taught to reverence or than others which they have perhaps investigated, a religion which will be an active force with them for seven days of every week and for twenty-four hours of every day, a religion which will give them the food that their spiritual natures crave.

Many of these people have ceased to take any active interest in the churches of their fathers because they do not find therein the spiritual food or the stimulus that they need. They have perhaps caught the higher strain, the note of what seems a nobler sense, "a beauteous order that controls with growing sway the growing life of man," and have yearned to attune their lives to it. Perhaps while they have vainly "watched to ease the burden of the world," they have seen within "a worthier image for the sanctuary" and have "shaped it forth before the multitude, divinely human," only to have their pearls trampled upon by those whom they desired to help. Rather than continue to endure such agony, they have gone forth heart-sick and hungry, to search for God wherever their spiritual cravings have led them.

A deeply religious nature is not necessarily found inside any church circle, nor an irreligious one outside.



Religion is of the spiritual nature, not of sect or of society. It is often characteristic of people who never attend churches that in their hearts and to the limit of their understanding they worship the creator as they believe Him to be. Among these are many so-called agnostics who cannot reconcile the teachings of the churches with what they believe the Bible and the Christian religion really mean; who are honest with themselves and with others, but who challenge and weigh every statement before accepting or rejecting it; who are open to conviction, but feel that they must have tangible proof that their own views or those of others are correct, and would welcome a religion which would be even approximately as accurate and reliable as they have perhaps proved or as they believe mathematics or chemistry or physics to be. The scientific laws with which perchance they have become familiar, appeal to them as having a primal origin, and it is this origin, or first cause, that they feel they must honor as creator of all that really exists. But where to find it, that is the question which clerics and creeds can not, or at least do not, answer for them.

There is also another class who are puffed up with the presumption of learning, people who find in "natural law" their strength and their weapons. To them the Bible is full of inconsistencies and inaccuracies. It makes statements contrary to the proved laws of physics, chemistry,—all the "natural" sciences. They declare also that certain things recorded in Biblical history to have actually occurred, are "opposed to all sense of reason and probability" simply be-

cause they have never come under their observation. Such people say they would gladly accept the Bible and the Christian religion if both could be made to conform to their knowledge; but they can neither accept nor reconcile the contradictions with the laws whose accuracy they have proved by their calculations, their chemicals, their apparatus, and their instruments.

Another class of "outsiders" includes the self-styled atheists, infidels, free-thinkers. What a lot of abuse they have been compelled to bear from those who opposed them! How much courage they have often displayed in standing for their opinions, even though these may have been far from the truth! How they have been shunned as dangerous because by "cold reasoning" they could dissect creeds and dogmas and hold their adversaries up to ridicule! Yet how many of these men and women, as we learn to our surprise, are of a deeply religious nature! They are entirely honest in their convictions that if there is a God, He is at least consistent. These people are guiltless of organized atrocities perpetrated in the name of religion. They are those who have always lived "in scorn of miserable aims that end with self," and have done actual though perhaps unrecognized service for humanity.

Those who "having no hope, and without God in the world," form a group by themselves, are unfortunate, but perhaps not more so than the mere believers; for though they may be "strangers," and thus not enjoy the "covenants of promise" mentioned in Ephesians, they per-



haps do not feel the lack of what the believers have been taught is characteristic of the Christian religion. Better to believe a truth, and act upon that belief, than to be wholly in ignorance!

There are yet others who accept the Bible as true, but who wonder why the manifestations of God's power are not seen as aforetime, when kings and commons, priests and people, "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Why, they ask, are not these things possible, and even affairs of every-day occurrence nowadays? Why are not the sick healed, the dead restored to life? Why do not our clergymen, whom we reverence as consecrated men, perform the wonderful works that Jesus declared should characterize the faith of those who believe on him? And by the same token, why do not we also do these miracles? In the deepest earnestness of heartfelt love of the Bible and of the church to which they devote their best thought and energy, they ask these questions, only to be told that the age of miracles has passed or that for some inscrutable reason God has withdrawn the healing power from the churches of today. And still they pray, and still they work on unsatisfied, but in the belief that they are in the right and in the hope that God will again manifest Himself as of yore.

And what shall be said of that great host of people wearing out

weary hours on beds of sickness? How many are so placed as the result, they are told, of having broken some law of health? How many simply sacrificed themselves while doing some good deed for a needy fellow creature? After they have exhausted every resource of the various medical schools, what is there left for them? Where shall they turn,—to religion? What does scholastic theology have to offer? Health? No. Ease from pain? No. Strength to bear affliction? No. Any hope? Yes. What? A promise of deliverance beyond the grave. And whether they recover or whether they pass on to "the undiscovered country," this formula is interpreted to fit the case.

The doctors and the nurses! Let us not impeach them. A grander, more earnest body of men and women does not exist. Always ready and willing to do their best for the health and the comfort of their patients, and honestly striving to bring the most recent knowledge they possess to cope with disease or calamity, they fight nobly, but generally on the losing side; for though they may appear to win in some skirmishes, they sooner or later reach the point where they are compelled to lay down their arms and surrender to the inevitable.

To all of these, and to all other classes of people, Christian Science presents itself,—it comes to the sick and the whole, to the doctor and his patient, to the ignorant and the learned, to the scoffer and the open-minded, to the believer and the unbeliever, to the atheist and the clergyman, to the "wise and prudent" and the "babes," to the so-called sinner and the so-called righteous,—and



each individual regards it from his own standpoint, perhaps opposes it, until its gentle, benign, but insistent and cumulative attraction wins him over. This is the great wonder of the day, how a religion, which at first "all sorts and conditions of men" oppose, can assimilate such a heterogeneous mass of conflicting oppositions and replace with its own those methods of thought and action which they formerly held with such tenacity. How is it done?

It is done from within, not from without. Every man believes in being honest with himself. He believes in truth, the appreciation of which it is his privilege to determine for himself and in his own way, even though his way may lead him through the very slough of error. So when Christian Science is presented to him, he may at first scoff, doubt, oppose, ignore, ridicule, or otherwise treat it, as his previous method of thinking or as his mood at the time may dictate; but as soon as his sense of honesty, tolerance, and fairness is aroused to the point of making a genuine personal investigation of it, he comes under its influence for good, an influence which increases until his whole course of thinking has been changed for the better. In proportion to his understanding he ceases to be a scoffer, a doubter, an agnostic, an infidel, an atheist, a doctor, a sinner, a clergyman, and becomes a Christian Scientist. Old things pass away and everything becomes new. He becomes his own reformer, and his reformation extends, not to his religious views alone, but to every department of his mental and bodily activity.

Christian Science does not amalgamate these heterogeneous classes of people with diverse views of right and wrong, good and evil, health and disease, belief and unbelief. Not at all. It presents its own platform, which they accept as they discover and determine for themselves its strength and serviceableness. As this "platform is understood and the letter and the spirit bear witness" (Science and Health, p. 330), the irreconcilable opinions just suggested disappear, because they are mere beliefs which cannot exist in the presence of understanding, for knowledge is ever the exterminator of belief, whether that belief be true or false. Thus in Christian Science, "one infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed" (Science and Health, p. 340).

Just as every man believes in being honest with himself, so he believes in the truth, even though at some particular time he may not see the advantage to himself and to others of working upon a truth basis. Education, environment, tendencies, may for a longer or a shorter period influence every man to act in opposition to the dictates of his conscience, but sooner or later he must learn that just as knowledge is power, so truth is knowledge, and therefore truth is power. Indeed, he must



learn that divine Truth is the only power, is omnipotent, is cause, the only cause, origin, or creator of all that really exists. As this conviction gains control of his thinking, there comes a perhaps gradual, perhaps almost sudden rectification in the thousand and one details of his everyday living, and he gains in both peace of mind and health of body as a consequence of his more and more correct method of thinking, and his religion satisfies him as nothing else ever did before. Thus he comes to have absolute reliance upon God and to increase his faith in the efficacy and power of prayer. Indeed, as his knowledge of God increases he learns to "pray without ceasing," for he becomes imbued with the thought that such things as "self-forgetfulness, purity, and affection are constant prayers" (*Science and Health*, p. 15).

His answers to such prayers bring him in closer and closer harmony with God's laws. Through spiritual discernment of and obedience to the laws of God his prayers become prayers of the heart, and he naturally and necessarily presents the outward visible signs of an inward spiritual grace in all his actions, because he learns through experience that God is present with him at all times and in all places and constantly answers his petitions, even though they find no expression in vocalized words. This is because they necessarily come to be in accordance with divine law. In these ways he comes to realize that the most satisfying thing that any one can experience is the irrefutable, positive answer to one of his own prayers, whether this be for

himself or for another. Such an answer necessarily proves the correctness of Mrs. Eddy's teaching, because it heals the sick and reforms the sinner. When we receive these answers we can no longer doubt the efficacy of prayer, but are satisfied in the most definite way possible. In the epistle to the Hebrews we read that "without faith it is impossible to please him [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

While Christian Science sooner or later reaches those people instanced above, people more or less satisfied with themselves and their ways, it nevertheless makes its special, its most loving, and most powerful appeal to the many who are unsatisfied. It comes as in Jesus' time "to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, . . . to comfort all that mourn; . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

There are evidences on every hand that Science is doing this great work, most prominent among them being the already countless but constantly increasing instances of the healing of disease by its ministration, very frequently after the medical schools had all failed to effect relief, much less cure. As these evidences are identical with the recorded miracles which the prophets, Jesus, the apostles, and the early followers of the Master performed, we are warranted in concluding that the methods, so far as



they are understood and applied, are identical.

All Christians admit that these miracles performed in the early centuries of the Christian era characterized the work of those who at least in some degree understood God. They admit that Jesus declared these wonderful works to be the peculiar badge of such understanding, and many, especially those who have been healed, as well as many who learn of the healing, are seeking to know more of the power that has done the work. As they put their increasing knowledge to the test and obtain the signs which the Master has promised "shall follow them that believe," they become more and more satisfied that Christian Science is the pure religion which Jesus demonstrated in his three years' ministry.

In satisfying the needs of humanity, Christian Science appeals much less to the dissatisfied than to the

unsatisfied. The dissatisfied are those unfortunate people who do not like what they have, who perhaps do not know what they want, and who when they get what they think they want, soon tire of it and are no better, but perhaps worse off than before. They are people of negative methods of thought, people whom there is no use trying to satisfy so long as they maintain their more or less pessimistic outlook upon life. On the other hand, the unsatisfied are, by the nature of their thought, more or less optimistic. There is hope for them in spite of even the most distressing environmental, educational, or other conditions. These are they "which do hunger and thirst after righteousness." When they once catch the purport of Christian Science, they are "filled," for they learn to prove that God "satisfieth the longing soul, and filleth the hungry soul with goodness."

## LIMITATION UNREAL

DAISY BEDFORD

THE definition of limitation as "a restraining condition, defining circumstance, or qualifying conception," very aptly describes our mental outlook when entering on the study of Christian Science. Human nature has so long been used to its shackles, sometimes accepting, sometimes rebelling against them, that it almost seems as though it can never learn to be free on this plane of consciousness. At first we are perplexed that this law of limitation should claim to hold us, even when we are desirous of being rid of it, and we anxiously begin to search for the cause. With due

thought and study it is not difficult to find.

Probably the first question which needs to be answered is this, "Are we willing to be free?" When Christ Jesus offered freedom to the Jews, even those who believed on him declared that they had never been "in bondage to any man." It is a well-known fact that slaves, far from enjoying their freedom, have frequently preferred to continue working under conditions from which they might claim emancipation. Where this state of affairs was mutually helpful, it might have betokened a



sense of gratitude, a recognition of benefits which were theirs at the moment, and which they deemed well-nigh impossible to find under another régime or in different surroundings; but too often, alas, this willing slavery is the outcome of apathy, of lack of desire for independence of thought and action, the willingness of the many to be led rather than to undertake the onerous task of being an independent thinker.

It is a striking fact, that in a gathering of people meeting on an equal footing, one will immediately arrogate to himself the position of leader or spokesman, though not necessarily competent, and the others will almost invariably acquiesce. An incident which came under the writer's notice may illustrate this point. Once, when waiting for a train, she observed four or five people coming from different directions, evidently friends, who appeared to be proceeding on their journey together. They chatted quietly for a few minutes, when one member became very excited, marshaled them hither and thither, told them they were on the wrong platform, etc., and generally disturbed the harmony of the rest. Without hesitation her right to order them about was tacitly acknowledged, with the result that when the train came in they were on the wrong side of the station and lost it. The losing of a train is a small matter, but one wondered if any less lethargic attitude would have been maintained had larger issues been at stake. Had these people used their right of intelligent thought, this incident would not have happened; but many persons are grateful to have their thinking done for them, and

rightly deserve to suffer for their slothfulness.

Is it any wonder that we experience a sense of limitation hedging us in on all sides, pointing, as it always does, to the lack of intelligent knowledge regarding God and man? Limitation implies failure to understand, even in a degree, the infinity of God, the ever-present availability of good. At its root it is the belief in a corporeal God, a belief of life in matter, an acknowledgment of matter's claims, and a clinging to it as a necessary concomitant of existence. The work of freeing ourselves from this bondage is more or less slow, according to the individual. Unfortunately we most of us suffer from a microscopic view of life and its problems. It has been said that we need to think "in hemispheres instead of villages," and this is true about every problem. The error which each one is called to overcome in consciousness is easier to battle with when we understand that it is an overcoming for the world, that it is a making straight of the highway along which humanity must travel out of the deserts of mortal belief.

The result of this right thought and action is an immediate enlargement of our borders, and on every side we begin to experience freedom from all that hinders expansion of thought and deed. Our problem, which has loomed so large, becomes a mere speck on the horizon of a more understanding love and wider endeavor. In the organization the action of this or that individual no longer engrosses our thought and conversation, rather do we look for the perfected likeness which must be man-



ifested everywhere, and all sense of personality drops away as we behold "a new heaven and a new earth," the true universe, which through divine Science is being unfolded to each seeing eye, each hearing ear.

Mrs. Eddy's wonderful example in refusing at all times to bow the knee to any limiting thought of the spiritual idea, should inspire us to do the same. Like our Master, she saw the fields "white already to harvest," and urged us to realize that the gathering must be "by mental, not material processes" (Unity of Good, p. 12). Jesus knew that God's work was finished, complete, perfect. Yet we allow fear to handcuff and punish us. (See Science and Health, p. 436.) People sometimes ask, "Why is my supply so small?" Is it not because they are afraid to use what they already possess, and to see that all good is at their disposal? We need to real-

ize that the only true substance is Spirit, therefore limitless; that outside our immediate environment there are other problems, wider issues, than those which we have come to consider all-important.

After describing Jesus' teaching in the temple and the division among the Jews regarding it, St. John goes on to relate, "And every man went unto his own house [his own way of thinking]"; but "Jesus went unto the mount of Olives." Are we content to remain in our house, content to dwell within the narrow limits of sense testimony, receiving "not the things of the Spirit of God: . . . because they are spiritually discerned"? No, rather let us ascend the mount of inspiration, the larger thought of God, which will rid us of all that is unlike good and in so doing make us participants in the freedom which belongs to the sons of God.

## UNCOVERING THE ORIGINAL

MAXWELL ARMFIELD

SOMETIMES we hear that an antique fresco has been uncovered and brought to light during the repair or thorough spring cleaning of an old hall or church, and this process of uncovering is especially interesting. As a rule, in order to bring out the original tones in their entirety the greatest care is required, and also a knowledge of the way in which the artist worked.

This process is analogous to the passage of every Christian Scientist from "sense to Soul" (Science and Health, p. 566), and its description may therefore prove illuminating, though it must be remembered that

no material analogue can be carried beyond a certain point. In a sense, humanity may be thought of as made up of divine pictures, perfect and complete manifestations of God, expressions of His thought; but the crust of wrong thinking has so clouded and obscured the true idea of man as to make it practically invisible. As the fresco needs to be relieved of the dirt or plaster, so does human sense need to be freed from the accumulations of material thought in order that man, the true image, may be perceived.

In uncovering a wall-painting it is of primary importance to understand



the character of the original, which is often so concealed as to be invisible to the casual glance. Sometimes, however, a dim outline of the underpainting can be made out, and the discoverer in this case may waste much time in doubt as to the proper procedure, unless he has a definite rule by which to work and unless he fully understands the technical methods employed. A restorer un instructed in the art may try to patch up the picture by repainting the more faulty parts as he thinks they may have been intended by the artist. Many works have been spoiled or temporarily withheld from us in this way, but such a method only adds to the accumulation which is hiding the picture, and makes the task of clearing it more prolonged and difficult.

This mistake would never occur, however, if the restorer understood his business, since he would know at once that the superficial covering of plaster or paint or dirt which obscures the fresco, is not a part of it, has no real connection with it; for if it were a part of it, the cleansing would be impossible. He would not even look at the blurred travesty presented to him through the *débris* of ages, well knowing that any faint indication of beauty would be revealed a thousand times more clearly when the coating was removed and that nothing of it would be lost in the process.

Again, the experienced worker would not be deceived into admiration of the half-obliterated picture through the illusive suggestion that the blank and dirty spaces added to the beauty of the rest by their contrast. He would know that if the artist had been

guided by the rules of good composition he would have planned every smallest space with care, in order to help the general effect of the whole, and that no portion could be obliterated or altered without interfering with his intention.

So long as a restorer believes that the incompleteness of a picture adds to its interest, he will think that an unintelligent and lifeless chance can improve on the original intention of the artist; but the true restorer is never led away by such thought, for his work is the humble and patient effort to clear away the obscuring *débris*, that the idea of the artist may appear. He understands that the plaster on which the painting has been wrought is of quite a different material from the film of plaster which hides it, for it has been carefully mixed of the finest ingredients; the dust of white marble has been bound into a composition which has dried hard and smooth, so that though seemingly obscured, it retains its pristine brilliance and perfection.

The workman, therefore, is not at all afraid of injuring the picture by any means he may legitimately employ to remove the particles of plaster or dirt. He knows by experience that the coating which serves as an effective mask has in reality neither cohesive nor adhesive power, and by constantly tapping it with his mallet he finds that not only does it crumble and crack into small pieces, but it finally falls away, leaving the smooth surface of the fresco as unsullied and fresh as when the painter left it.

So, too, the Christian Scientist knows how certainly the constant denial of error's claims, through a sure



knowledge of the truth, breaks their seeming cohesion, and finally proves them to be no part of the true idea, nor able to affect it in any way. On page 473 of "Science and Health with Key to the Scriptures," Mrs. Eddy says: "The Science of Mind disposes of all evil." How like is evil to the layer of friable plaster under which the fresco of Truth has been hidden to our senses.

In Christian Science, the practitioner needs to realize the deceptive nature of error, its nothingness, and to know its character thoroughly, else he will be mesmerized into a state of compromise with it. Error has no power to resist the assertions of Truth, and if dealt with intelligently, it must give place, so that the final cleansing of human sense will be certain and complete.

[Written for the *Journal*]

## A SONG'S MISSION

LILLIAN BARKER BEEDE

I stood on the hills in the morning light,  
 And watched the dawn of a new-born day;  
 I saw how the sunbeams on dancing wings  
 Chased dusky shadows of night away,  
 And thought how good deeds from a heart of love  
 Could drive away the impure, untrue;  
 I said as I turned from the glory heights,  
 Oh, what today wilt Thou have me do?

Then into my heart flew a song of love,  
 An echo falling from angel choirs;  
 Not mine was the song, but the dear Lord said,  
 A spark can kindle earth's altar fires;  
 A strain that may drop from Mind's harmony,  
 A joy-strung harp, on its thrilling strings  
 May catch and repeat with the power of Truth  
 The life-giving song that an angel sings.

In gladness I sang all the livelong day  
 The song that echoed within my heart,  
 And when on the hilltops again I stood  
 To watch the westering day depart,  
 The valley uplifted the song to me  
 From one who had waked from his mortal dream,  
 To know the glad truth and to see the light  
 That through the mists of earth's errors gleam.



## RIGHTFUL CLASSIFICATION

IRVING C. TOMLINSON, M.A.

IN Science and Health (p. 495) Mrs. Eddy makes a most comprehensive, far-reaching, and important statement, when she recommends her followers to "classify sickness and error as our Master did." Elsewhere, in referring to the forces of Mind, which human knowledge calls forces of matter, she speaks of the corrective office of Christian Science, which "restores them to their rightful home and classification" (p. 124). In the above words she prescribes a course of procedure which, if followed, would go far toward establishing the kingdom of heaven among men.

Careful reflection makes clear the fine discrimination employed in the author's use of the word classification. In the history of the Roman empire the term class was used to designate one of the six divisions of citizens, made according to their wealth, for the regulation of taxation. Among the definitions which the Century dictionary gives of the word class is this: "Any body of persons grouped together by particular circumstances or for particular reasons;" also, "A number of objects distinguished by common characters from all others, and regarded as a collective unit or group." Observation shows that primitive people give little heed to rightful classification, some tribes of Indians having but one name for tree; but as men progress in a right apprehension of the truth, they give to all things their rightful place.

It is well known that the orderly conduct of a great business enterprise hinges upon the proper classification

of its varied interests. For example, the post-office would suffer great disorder, and the people much inconvenience, were it not for the fact that the order of classification which has been established is strictly obeyed by all concerned. Letters reach their destination promptly and quickly, because each employee is trained to classify every country, state, city, and name aright. We note, too, how exactly nature classifies all living things, and how obedient the members of each class are to the material conditions governing them.

Divine Science bids us classify ourselves as God, our Maker, has classified us. Said St. John, "Now are we the sons of God," and the only position which God's child can hold in the thought that expresses Mind, is that in which the Father has placed him. Mortals are wont to classify themselves as sick and sinning. They announce that they belong among the weak, the sorrowing, and the diseased, and thereby come under the false human laws supposed to govern these conditions. They thus place themselves where God has not placed them, namely, on a material basis, believing in a power apart from God, which must therefore be necessarily evil (the supposititious opposite of good). "To whom ye yield yourselves servants to obey," says St. Paul, "his servants ye are to whom ye obey." To be classified in this way tends to bring about a sense of separation from the creator, which only a knowledge of the truth, and consequent restoration to a rightful classification, can des-



troy. Every Christian Scientist is admonished to live so that he is entitled to classify himself as did Jesus when he announced, "I and my Father are one," and in proportion as this is done and we know man in his God-given place, can we come under the law of God, the law of Life, and gain the health, peace, and joy which pertain to the kingdom of God.

When we learn to identify the true selfhood, as did the Master, when each is ready to obey the command to "let that mind be in you, which was also in Christ Jesus," it will be found that mankind are not divided into classes,—high and low, rich and poor, aristocrat and peasant. Then all, united, will constitute one brotherhood, in which God, the one infinite Mind, is the Father, and man His idea. Toward this universal brotherhood the seers and prophets of all ages have looked. It is to be established, not by legal enactment, but through the right understanding gained by the study of the Bible as interpreted in Christian Science, and this understanding uplifts each individual to the high level of the true man, the Christ-idea.

Experience teaches that the practical realization of always abiding in our rightful place, is accomplished only through strenuous effort. We shall doubtless need to remind ourselves frequently, that "not failure but low aim is crime." It is easy to declare that man is God's spiritual child, but to preserve this sense of identity, through storm and stress, demands not only spiritual understanding, but constant endeavor. The secret of success lies in right thinking and true living. It means watchful-

ness, vigilance, and prayer, and it recalls the admonition of the Master which Mrs. Eddy chose as the watchword for the *Christian Science Sentinel*: "What I say unto you I say unto all, Watch."

On page 307 of our text-book we are reminded that God's voice is ever calling, "Adam, where art thou?" This call comes to each one. Are we classifying ourselves as mortals, as belonging among those who believe in the power of sin, sickness, and death? Then, in belief, we become subject to the mortal law of suffering, disaster, and dissolution. On the other hand, if we constantly identify ourselves with God and His laws, we shall have the benefit of that abundance of health and prosperity which comes to those who are striving to be at-one with Him, and rightly classifying themselves here and now as immortals.

The "rightful home and classification" of each one is in the kingdom of heaven, that abiding spiritual consciousness which enables one to companion with Christ, Truth. Would we have health and joy and peace? Then let us know ourselves as the offspring of Life eternal. Would we have abundance of substance and life and harmony? Then let us identify ourselves with those who are at-one with Christ, Truth. Would we be free from all limitations of false class distinction and bondage? Then let us remember that "God is no respecter of persons," and classify ourselves as did the apostle, when he declared that ours (the possession of each individual) is the "liberty of the children of God." It has been well said that he is blessed "who finds his place in God's great plan and fills it."



# EVIL NEITHER CAUSE NOR EFFECT

WILLIAM H. PARKE

EVERYTHING having entity or reality owes its existence to the relation between cause and effect. These are inseparable, for one is dependent on the other, and there can be no effect without a cause. Christian Science refuses to recognize evil as real, because such an admission would contradict the allness of good. Although error claims to be as real as Truth, it cannot be true, for since all that God created is good, evil must be a nonentity.

In disclaiming reality for evil, Christian Science points to the declaration of the first commandment, "Thou shalt have no other gods before me," a mandate which explicitly condemns the belief in any power apart from God. The meaning of omnipotence renders the concession of power to evil incompatible with the infinite nature of Deity. If we were to admit the existence of evil as a power, we would not only deny the meaning of all-power, but would place a limit in belief on the sphere of God's action as the Principle of the Science of Life.

A full understanding of the truth emphasized in the scientific statement of being, "Man is not material; he is spiritual" (Science and Health, p. 468), removes all question as to man's spiritual creation and his continuity of life, inseparable from God. In God's spiritual creation, including man as the image and likeness of God, all that He made was pronounced good; therefore in gaining the true idea we come to realize that

no evil can exist. In God's perfect universe, including man, evil, a false sense of being, can have no place.

Among all the problems with which the human intellect has struggled, the so-called "origin of evil," from the standpoint of its assumed reality, is the most profitless and hopeless, although it has haunted literature like a phantom for hundreds of years. The conventional history of sin shows it to be outside the realm of either philosophy or scholastic theology, and these schools, after laboring with it in vain, have either eluded the problem or made the answer square with the popular theories of the universe. The subjective study of evil has been a kind of whirlpool, which has drawn in unnumbered theories and reduced them all to utter confusion.

Jesus of Nazareth made a true and unerring diagnosis of evil, and settled the problem of its nature and treatment by destroying it instantaneously whenever presented to his consciousness. His work led to the complete exposure of its unreality. In one of his sharpest passages with the Pharisees he demanded, "Which of you convinceth me of sin?" He made this bold challenge on the basis of a law above and beyond their comprehension, and indeed above the popular beliefs of the present day, a law with which the teachings of Christian Science are entirely consistent. Through his understanding of the unity of God and man, he knew that sin and disease, being a false belief, a notion of something not of God, must



be literally nothing. If sin were a law of man's life, it is evident it could not be affected by the most pathetic act in history, namely, the tragedy of the cross. But Christian Science shows sin, disease, and death to be a human illusion, and not an expression of the law of Him of whom the prophet Habakkuk says, "Thou art of purer eyes than to behold evil," and of whom the prophet Jeremiah wrote, "Out of the mouth of the most High proceedeth not evil and good."

If sin, sickness, and death pertained, as some suppose, to the divine order, we should rejoice at their presence; but we know that infinite good is not the author of evil, otherwise the work of Christ Jesus in healing sickness and raising the dead would have been an attempt to contravene and nullify the law of God. Instead, he disclosed the unreality of all the phenomena of mortal sense by breaking every so-called law of materiality and opening the door of spiritual apprehension to those who were bound by "the law of sin and death." He knew that everything not of God is unreal, a false concept of the "carnal mind," which, as Paul declared, "is not subject to the law of God, neither indeed can be."

The spiritual power of Christ Jesus consisted in that realization of divine Principle which enables us to deny and defeat the claims of unreality. Illusions which have existed for ages in the human mind, through the contagion of erroneous thought, have become crystallized in convictions that can only be destroyed by the transforming power of the Mind that was "also in Christ Jesus." Through this power the foundations of death are

destroyed. The Master said, "I am not come to destroy, but to fulfil;" and he did not and could not destroy anything which God had established, anything which had actual being in God's kingdom. When he overcame sin, sickness, and death, he also overcame a false belief whose content had no actual or potential existence.

Christ Jesus proclaimed the object of his coming to be to bring to men the recognition of the kingdom of heaven, to bring glad tidings to the poor, healing to the broken-hearted, deliverance to the captive, sight to the blind, and liberty to the oppressed. But for nearly seventeen hundred years the power of Christian healing was lost to the world, until the voice of revelation came to one whose spiritual perception enabled her to receive and obey it. The revelation of Christian Science came to mankind through an individual example of divine guidance in the case of Mrs. Eddy. As the Discoverer of this Science, standing for Principle and not personality, she has admonished her students to search the Scriptures for the truth of Christian Science, and with the aid of "Science and Health with Key to the Scriptures" we find this Science to be an expression of the activity of Truth and Love.

To be a Christian Scientist is to know and be governed by the truth about God and His creation. If we turn away from the false sense of being, from material unreality to spiritual reality, and grasp the meaning of Mrs. Eddy's statement, "Divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual



ideas" (Science and Health, p. 123), we will find the solution of our problem by removing it from the field of physical or psychological contingency to the realm of pure metaphysics. In this way, although as yet we are obliged to reckon with material symbols, it will become clear to us that nothing materially conceived is in any way identified with spiritual reality; and the confused sense of things will disappear as human concepts become spiritualized. As thought adapts itself to the higher standard, there comes to us the significance of our relationship to God; He is brought near to us as a God of Love, who reveals Himself to all men and through all men, and binds them as brethren to one another as they learn the meaning of sonship in Science.

Through all the ages a sense of estrangement from God has held men in the narrow limits of mortal consciousness and forged the fetters of mental and physical bondage; but sooner or later there comes to every one the consciousness of that appealing need to know the truth which inaugurates the search after God. Job's appealing prayer, "Oh that I knew where I might find him!" is the conscious or unconscious cry of humanity, and only God can satisfy it. To those who seek Him through spiritual understanding as defined in the words of St. Paul, "I will pray with the Spirit, and I will pray with the understanding also," will be revealed the God who, as the psalmist assures us, "forgiveth all thine iniquities; who healeth all thy diseases."

[Written for the *Journal*]

## LOVE'S SUFFICIENCY

MINNA MATHISON

Love fills thy every need;  
O doubting heart, look up,  
And lips rejoice, that ye may drink  
From Truth's unemptied cup.

Love fills thy every need;  
Bid lurking fear go hence,  
And of the Father's bounty take  
In trust and confidence.

Love fills thy every need;  
Can God be more than all?  
And will He leave thee comfortless  
Who sees the sparrow fall?

O rest thee, then, in Love;  
Sad heart, forget thy fears.  
In all God's realm of Truth and joy  
There is no place for tears.



# UNITY OF THE SERMON ON THE MOUNT

WILTON H. MC KERRAL

THE Sermon on the Mount as recorded in the book of Matthew, beginning with the third verse of the fifth chapter and ending with the twenty-seventh verse of the seventh chapter, is not a mere collection of unrelated sayings of Jesus, as careless readers may suppose, but studied in the light of Christian Science it is seen to be a masterpiece of logical statement, which in clearness of expression, coherence of thought, and grandeur of conception is unsurpassed in literature.

In *Science and Health* (p. 14) we read, "The thunder of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of heaven on earth." The subject of this discourse of the Master is the kingdom of heaven. Its opening theme is the promises of the kingdom. These are known as the beatitudes, and comprise the first ten verses. The second theme, developed in the later beatitudes and finding its climax in the four verses which follow, may be termed the responsibilities of citizenship in the kingdom. The third theme, occupying the remainder of the fifth chapter of Matthew, is the law of the kingdom of heaven and its relation to human law and conduct.

Here it may be said that classification is unessential to the facts classified. It is superimposed for the purpose of making more evident certain relationships among the facts, its usefulness for this purpose being

its only justification. This applies to the outline of the Sermon on the Mount here presented, for which outline neither authority nor complete originality is claimed.

The order above noted is so natural that we feel it to be inevitable. To each and every individual the first message of the kingdom of heaven is a benediction, the offering of new hope, the promise of better conditions, and with the beginning of the realization of these new conditions comes the consciousness of new duties and responsibilities imposed by them. These require of us that we shall know the law which governs these changes and be able to apply it to the circumstances of our immediate surroundings.

The beatitudes are essentially promises of a revolution in human consciousness. They provide for the overthrow of the conditions imposed by limiting material beliefs, and the reign of a new order wherein want and injustice are unknown; they assure us that the kingdom of heaven meets every requirement of our being. The first four are purely remedial in character; they offer unconditionally the more abundant life unfolded by Christ Jesus. The coming to humanity of the kingdom of heaven supersedes the sense of poverty with the flood of its riches, sorrow with joy, limitation with dominion, and want with complete satisfaction. The next four tell us that righteousness shall not be swallowed up by evil, but shall be established in fact and fruition;



and the last of the group are something more than promises, for they imply also the obligation of those who enjoy the blessings of the kingdom of heaven to share and impart its nature. This idea is more fully developed and emphatically presented in the verses which follow. That we must share its nature is shown under the symbol of salt, and our duty to give forth the same is illustrated by the symbol of light, culminating in a positive command to glorify our Father in heaven.

Law is the code of a citizen's obligations to his government, and its discussion naturally follows as the next orderly step after the statement of the existence and imperative nature of the obligations involved. The first four verses of this section are somewhat prefatory. In the fifth chapter, verse 17 epitomizes the entire section in its explanation of the relation of the Christ-idea to divine law and to its human expression. The two verses which follow show respectively the permanence of this law and the universality of its obligations. Verse 20 deals with the quality of the law. The kingdom of heaven is within us; its law, therefore, is an inward law, and must rule thought as well as action; the recognition of law as merely an external restraint being utterly inadequate. This verse directly introduces the main body of the section, which is devoted to further development of this same teaching by concrete illustrations.

The first examples taken for this purpose are the sixth and seventh commandments. These more than others seem to be held as applying

to restraint of action regardless of thought. Jesus shows the insufficiency of this human interpretation of the commandments in comparison with the actual law of the kingdom of heaven, which controls action at its very source by the restraint of evil thoughts, or rather by their utter annihilation through the activity of spiritual purity in manifestation of its divine Principle, Love, which is the law of the kingdom of heaven. Verses 25 and 26 cause no break in the continuity of thought when we remember that the adversary with whom we are so abruptly to be at quits is not our brother, but wrong thought about our brother. Verses 29 and 30 also conclude the idea of verse 28 by showing that the value of purity of thought is above the price of material sacrifice.

The Master's discourse here passes from consideration of the commandments to certain examples of the lesser law, to which he applies the same high standard. The discussion of adultery leads naturally to the subject of divorce, and the nuptial vow to oaths in general. In verses 38 to 42, Christ Jesus condemns the Jewish law of compensatory justice in its use as a medium for retaliation. In verses 43 to 47 he deals with the closely related law of feud. In all these things he asserts love as the law of the kingdom of heaven, and he urges the utter worthlessness of pride, gratification of passion, and all other material values, as compared with loving thought; the thought which does injustice to none and seeks the highest good for all. And in the final verse of the section, he emphasizes this teaching by direct



command as being not merely idealistic, but intensely practical and obligatory.

The theme of the fourth section, in the sixth chapter of Matthew, verses 1 to 18, is the righteousness of the kingdom of heaven as compared with the conventional righteousness of men. The logical sequence of thought is at once evident when we remember that righteousness is simply law-abidingness with respect to the law of right. Jesus discusses three forms of conventional righteousness,—almsgiving, prayer, and fasting; and in all these the same rule is maintained—that the law of the kingdom of heaven is kept only as it directs the inmost thoughts and motives of man; so governing, its rule will be genuinely manifest in outward appearance and will bring into human cognizance the conditions of the kingdom of heaven.

The fifth section, verses 19 to 34, emphasizes in every sentence the fact that the demand of citizenship in the kingdom of heaven is exclusive allegiance. It carries forward the thought of the preceding sections, that the law of the kingdom must rule the inmost thoughts, by adding that this rule must be absolute, undivided. This singleness of purpose is urged first by the three metaphors of the treasure, the seeing eye, and the two masters, and is then justified in those strong passages declaring the all-sufficiency of divine Mind, our Father, as the source of supply for every need. Its climax in verse 33 has already been anticipated in the assurance that the Father, who seeth in secret, will openly reward true righteousness.

The theme of the sixth section, which includes verses 1 to 12, in the seventh chapter, is the immediate responsiveness of the conditions of the kingdom of heaven to the activities of human thought and endeavor. These conditions are not far off, but very near us; they are brought out in our consciousness by right thinking. The first six verses deal with the reactions of thought. The idea has already been introduced in the preceding chapter, where it is so often shown that the reward of thought is on its own level. Mock righteousness, which seeks the approval of men, may hope to receive that approval, nothing more; while the righteousness of the kingdom brings with it the abundance of the kingdom: who would be forgiven must be forgiving; who would be judged righteous must himself judge righteous judgment; the mote that is in our brother's eye, be it sin or disease, we cannot remove until the beam is taken from our own eye; in other words, not until we cease to see our brother as an outlaw and recognize him as a citizen of the kingdom.

But the appeal of such citizenship can be made only to spiritual-mindedness, for the carnal mind never inherits the kingdom of heaven and is not to be trusted with its jewels; its reactions, likewise, are on its own level. The five verses which follow deal more directly with the response of divine Love to human need and seeking, and this section finds its climax in verse 12, the golden rule, that rule of the higher reaction wherein "Love is reflected in love" (Science and Health, p. 17).

The seventh section follows, from



verses 13 to 23, and deals with the standard of citizenship in the kingdom of heaven. It begins by showing the inflexibility of the standard. Undivided allegiance is necessary, but becomes sufficient only when rightly directed. In its ultimate aspect, Truth is broad, as broad as the universe, as universal in its beneficence as the opening statement of the Sermon on the Mount, "Blessed are the poor in spirit: for theirs is the kingdom of heaven;" but its immediate demands are extremely exacting. Two times two are four. Truth is too specific and inclusive to admit of any other result; but the whole science of mathematics, all science in fact, is built on this very exactness and would fail utterly without it, and for this reason it is infinite in its scope. The essence of conscious citizenship in the kingdom of heaven is right thinking. The earlier verses of this chapter teach that right ac-

tions and right conditions inevitably follow right thinking. Verses 15 to 23 teach that the presence of such actions and conditions is the necessary and sufficient evidence of right thinking, and therefore the only test of citizenship in the kingdom of heaven, and they affirm the universal scientific fact that like begets like.

The closing topic, in verses 24 to 27, is the stability of the kingdom of heaven as a condition of consciousness governing thought and action, in contradistinction to the unreliability of all pseudo-science and of the state of consciousness which bears such fruit. Thus, without deviation, the thought of the Sermon on the Mount passes by logical steps from a natural beginning to a natural close. It is a perfectly rounded whole, so brief that not an idea can be spared, and yet so complete as to cover every essential fact. It is indeed a masterpiece beyond eulogy!

## MISTS DISPELLED

AMY FARISS

**T**HROUGHOUT her writings we find Mrs. Eddy ever striving to lift thought from a material sense of the universe to the spiritual, and in *Science and Health* (p. 513) she says: "To material sense, this divine universe is dim and distant, gray in the somber hues of twilight; but anon the veil is lifted, and the scene shifts into light." This was borne out in an experience which came to the writer.

Facing the mountains to the northwest, one may gaze from a certain tiny cottage during a southern autumn and see, some miles distant, a hazy city, half hidden by its own busy smoke and the misty intervening

space. Day after day passes with the uninterrupted view of gray city, somber hills beyond, and the barest outline of the ridge of mountains fading into the autumn sky.

One might live for days on the knoll which commands this view, without so much as suspecting that distant city, gray hills, and blurred mountains would, when the atmospheric condition became just right, lie at his feet a glimmering vision of beauty, pierced to the very heart of its hidden secrets by a blazing sun dipping beyond the Pacific. Once or twice during the fall months the haze is dispelled as if by magic, and then



the spires and domes of the city gleam like a field of diamonds in the evening sunshine, the deepest recesses of the hills are revealed in their minutest outline, the mountains rise as clearly as if the distance had suddenly been swept away,—the entire spread of view becomes as a gigantic etching done in silver and set at the base of the knoll. That is the view one carries in his heart, talks about, and waits with patience for its reappearance; which contradicts the stretch of gray which to human eyes might seem to be an unbroken fact.

When visitors are at the cottage one instinctively turns from the dull outlook which may meet the eye, and dwells in glowing terms upon those rare moments when the landscape gives up its treasures of beauty and coloring. Thus does the visitor, though he himself may not witness the illuminated scene, gain a mental glimpse of the rare vision etched in lines of silver. It is likely that the description of the brighter scene, if simply and convincingly set forth, would tarry with him when the gray outlook had faded from his memory. It may even be that when thoughts of the cottage on the knoll recur, his mind will more quickly leap to the view in which he had no share save through the one that met him on his visit. Or he may, if so be that the speaker's words rang true or inspiring, try in his fancy to bring this scene nearer, linger on it in his thoughts, and perhaps some day return to the spot in the hope that he may find conditions right to see for himself that master picture of nature.

The writer well recalls the time when the only view that met her vis-

ion was bleak and dull, and how the description of mists dispersed, illumining in spiritual light beauty far beyond her power to comprehend, drew her again and again to those who in Christian Science had seen the clearer view. Their words, the light of their eyes, the ring of their voices, in which was a living note, were not to be forgotten or passed by. No matter how dull and gray the mental outlook appeared to the writer, she knew and felt that those on the elevation had seen another view, and that its beauty and completion were nothing short of the fulfilment of some divine promise. Step by step, day by day, she finally made her way to the place whence she, too, could gain occasional glimpses of bright moments with mists lifted, reached the spot where, when gray days returned, the shining minutes were the ones which were treasured in her heart, talked about, held close to a trustful breast, till again the somber vista of mortal belief was pierced by the sunlight of Truth and every shadow was shown for what it was, a cheat and deceiver.

Since then she has not forgotten her own eagerness to learn more of this clearer view, her own conviction that those others had caught glimpses of a glorious promise; and though again and again some precious experience in Christian Science may be repeated, one of her greatest joys is in being faithful to the fact that it is the view in which the wayfarer is interested—not the mist, nor the shadows, nor the distance, but the simple and convincing statement of what may be gained when conditions are exactly right and the light of Truth and Love bursts upon the scene.



## PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, BERLIN, ONTARIO

THE inception of the Christian Science work in Berlin, Canada, was in the fall of 1892. A few of those who had become interested met on Sunday in private residences for the study of the Bible lessons, and a Sunday school was started. Through the healing work done the interest in Science grew, and First Church of Christ, Scientist, Berlin, Ontario, was organized Dec. 25, 1894, with twelve members. The first public meeting was held in a small office on Queen street, and the foundation was laid in thought for this church on that Christmas night.

The assembling of that little company was the outcome of the healing "word" which had been quietly at work during the two previous years. The average attendance at this time was about twenty, but at the end of ten months larger quarters were needed. Then a commodious room in the court house was placed at the disposal of the church, and it was occupied for a little less than a year, when a move was made to a new house on Roy street, which a member had built, leaving the upper story without partitions. This provided a large room for the services, while the reading-room was below.

Meanwhile the healing work had extended, largely among the German people in Berlin and the adjoining town of Waterloo, and the attendance had increased to an average of eighty, indicative of a steady and healthy growth from the time of the organization of the church. A building

fund was started in May, 1896, and in April, 1899, after the first public lecture, when many were turned away from the opera house because there were no more seats, a vital interest was manifested in the proposition to build a church edifice, as it was apparent that the temporary quarters would soon be inadequate. At this time a lot at the corner of Water and Francis streets was donated by one of the members, and through the kindly spirit of the Town Council, the triangular lot adjoining was given to the church by the town.

The virgin soil was turned on July 27, 1899, and this proved to be a truly historic event, for it marked the commencement of the first building operations in the British empire on a church edifice to be entirely built from the foundation up and dedicated to the cause of Christian Science. The corner-stone was laid Oct. 12, 1899, being of New Hampshire granite, quarried in Concord, at that time the home of the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science. The design of the structure is of a striking and imposing nature, being of the old English style, and the whole effect is solid and substantial as well as impressive. The extreme length of the building is one hundred feet, with a two-story tower at the intersection of the two streets. The seating capacity is four hundred, and it was fully taxed to accommodate the out of town visitors who attended the opening services.



Fifty-two members built this edifice, which was formally opened to the public Aug. 5, 1900, for the purpose of consecrating this church home to the worship of the living God, two members of the board of lectureship taking part in the services. Well might this faithful band say: Behold, not what we have done, but what God hath wrought! "This is the Lord's doing; it is marvelous in our eyes."

The church is now complete, including a fine pipe-organ, the whole property, valued at twenty-five thousand dollars, being entirely free from debt. The congregation is growing steadily. A large percentage being of German birth or extraction, *Der Herold der Christian Science* and the recent translation of "Science and Health with Key to the Scriptures" are much appreciated.

#### FIRST CHURCH OF CHRIST, SCIENTIST, OMAHA, NEB.

IN the year 1885, one who was then living in Omaha, was healed through Christian Science, and in March of the same year went to Boston and became a pupil under Mrs. Eddy. In June, 1886, this student taught a class in Omaha, the first ever held in the state of Nebraska. There was also organized, at that time, a Christian Science Institute, which held services for quite a long time in the Unitarian church.

About 1890, there was a division of the Christian Science workers in Omaha; one section holding services in what is known as the Bee building, and the other holding its services in the Patterson block. This continued for some time, and in 1890 the first public reading-room was established in the Bee building. In May, 1893, there was a meeting of Christian Scientists in the Patterson block, for the purpose of organizing a Christian Science church. At this meeting a committee was appointed for the purpose of perfecting a plan of organization, and on the 18th day of May, 1893, articles of incorporation of the First Church of Christ, Scientist, of Omaha, Nebraska, were adopted, and the church organization perfected. This organ-

ization rented the old Congregational church, situated on St. Mary's avenue, and held their services there for a number of years, when they removed to Chambers Academy, a larger building, at Twenty-fifth and Farnam streets. About two years after the organization of the church, it became the center and church home of all the Christian Science workers, and with a sense of community of purpose came a strengthening of forces.

In 1903, the church purchased a lot at St. Mary's avenue and Twenty-fourth street, for the purpose of constructing a church edifice. The corner-stone of this edifice was laid Oct. 6, 1909, and the completed building was occupied for the first time, Sept. 3, 1911. The edifice has a seating capacity of about twelve hundred, and cost \$106,000, including the ground. The building has not yet been dedicated, but as the outstanding bonds are being paid off rapidly, it is hoped the church may be dedicated within a short time.

In the fall of the year 1908, a number of members withdrew from First Church of Christ, Scientist, and organized a second church, which held services in the Lyric theater



until July, 1911. At that time services were discontinued, and since then there has been but the one church.

On the second day of November, 1896, First Church of Christ, Scientist, adopted new articles of incorporation for the purpose of amending the name of the church, making it

"First Church of Christ, Scientist, of Omaha, Nebraska." The church-membership has increased very rapidly since moving into its new edifice, and it will not be long before it will be necessary to organize a second church, through the legitimate avenue of multiplication.

#### FIRST CHURCH OF CHRIST, SCIENTIST, WALLA WALLA, WASH.

As in all matters that tend to elevate mankind, the initial work of this church was done by a few faithful ones. In the years 1889 to 1891 very little was known of Christian Science on the Pacific coast, but within that period one was indisputably healed, after many years of invalidism. In 1892 a student of Mrs. Eddy visited Walla Walla for a day, and talked with a few people about Christian Science. Following this visit, two who had become interested met each Wednesday afternoon in a private home to study the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

It was but a tiny seed of the truth sown, but soon others began to investigate, and in July, 1894, one of Mrs. Eddy's students came from the East and taught a small class. Others were healed, and informal organization followed. The private home became inadequate to hold those interested, and in January, 1895, a room was rented on Main street, where Sunday services were held and on week-days a reading-room was maintained. During the summer this room was closed and the service was again continued in a private home, but in November, 1895, a small hall at 27 Main street was

secured for regular Sunday and Friday evening services.

In May, 1896, the Sunday school was formed, and in September, 1897, a room was rented for the use of the "Busy Bees." In October, 1898, Christian Science reading-rooms were opened in these rooms, also a formal organization, to be known as the "Walla Walla Christian Science Society," was made for the purpose of spreading the gospel of the Christ-truth more effectively, the members pledging themselves to be doers of the gospel as well as hearers. In the fall of 1900 a vacant church was rented, on the corner of Rose and Second streets, for a term of years. On Jan. 14, 1901, a constitution and by-laws were adopted, and First Church of Christ, Scientist, was formed, and thus became a branch of The Mother Church in Boston. The owners of the building then occupied having decided to move it to another part of the town, the present church edifice, on the corner of Poplar and Third streets, was rented for several months. Later this edifice was bought by the church, and it was dedicated Oct. 13, 1907.

Twice each year this church gives a lecture by a member of the board of lectureship of The Mother Church, feeling that these lectures are doing



a great work for humanity, as cases of physical and moral regeneration and spiritual awakening frequently follow. The little church is often well filled on Sunday mornings, and as a step toward enlarging the borders of its usefulness, in 1912 Sunday evening services were begun. As a church the members feel they have much to be grateful for, as many have been healed of diseases pronounced incurable by *materia medica* and brought back from the brink of the grave to the full enjoyment of health and happiness, and those healed have spent many useful years in assisting others to a better understanding of their freedom from fear and disease.

This church is profoundly grateful to God for His many blessings, and likewise grateful to Mrs. Eddy, who has proven herself humanity's helper, wise, strong, and brave beyond the con-

ception of human thought, and whose untiring labor through many selfless years has shown mankind the way to a better understanding of God's law of dominion over evil, through the study of "Science and Health with Key to the Scriptures." Never can the world repay the debt owed her for this revelation of the Christ, with us today to heal and to save from sorrow and danger. Jesus did not depend upon mere words to make known his gospel, but healed the sick, cast out demons, cleansed the lepers, and raised the dead, and Mrs. Eddy writes (Science and Health, p. 494): "It should be said of his followers also, that they cast fear and all evil out of themselves and others and heal the sick." Such is the high endeavor of the church at Walla Walla, to labor for the salvation of humanity from sin, disease, and death.

#### FIRST CHURCH OF CHRIST, SCIENTIST, ROCKLAND, MAINE

GROWTH of the Christian Science movement in this city has not been in any way phenomenal, but rather slow and sturdy, and like most branch churches, this one had a small beginning. The first meetings were held in the summer of 1895, when a practitioner met weekly with a few patients for the study of the Bible lessons. Having been healed, they naturally wished to learn something of the Principle which had brought about such beneficent results, and these little gatherings were the nucleus of the present church.

In 1897 meetings were permanently established at a home on Limerock street, and were held on Thursday afternoons or evenings continuously for about three years, or until 1900.

After holding these mid-week meetings for some time, it seemed advisable to institute a Sunday service, and to hold it in a place where the general public would feel more free to come than in a private home. It was found that arrangements could be made by which Sunday services could be held in Grand Army hall, and this was an important step. The little band of faithful ones was now about to take its place among the religious organizations of the city.

During the occupancy of Grand Army hall, which began in 1898, the mid-week meetings were still held at the home on Limerock street. The hall proved to be a very satisfactory place for Sunday services, but it soon became evident that the parlor



on Limerock street was entirely inadequate to accommodate the increasing numbers, and from time to time the question of finding a suitable place in which to hold both Sunday and Wednesday evening meetings came up for discussion. Through experience had come strength and courage, and realizing the Scripture that "hitherto hath the Lord helped us," brought a surety that the church would be supported in this advance step. In due time rooms were secured in the Ulmer block, which were furnished with the necessary equipment. At this date, too, the order of the service was established as given in the Manual of The Mother Church. While in this hall, in 1900, the church received its charter, a reading-room was opened for the benefit of the public, also a Sunday school organized.

After a happy and prosperous year or two, the church was forced to vacate this hall for more commodious quarters, and the leasing of a hall in the Kimball block, which was being rebuilt at the time, for a term of five years, was the subject of prayerful deliberation and demonstration, for the expenses were more than double what they had been at any previous time; but, strong in the realization that as a church they were being divinely led, the hall was leased, and the years spent there were marked by unity and brotherly love. Soon after the expiration of the lease, it became evident that a still larger place for the meetings must be secured, and the board of trustees was desirous that it should be a permanent home.

Recognizing and following the leadings of Love, though at times with fal-

tering courage and lagging footsteps, the problem at length was solved. The building secured did not present a hopeful appearance, it really looked as if its days of usefulness were of the past; but the religion of Christian Science is optimistic. It reclaims lives, for the members of this church and congregation bear grateful testimony to its transforming influence in physical, mental, and moral regeneration: then why could not this house of God be reclaimed, restored to usefulness again? This was the most serious problem the church had encountered, and many times they encouraged one another with the strong assurance that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). But the human need, though great, was met, of which the present structure is the proof. The Scriptures declare that "the solitary place shall be glad," and through its services and meetings this church is today sending to the weary and heavy laden a message of "good tidings of great joy,"—that God in His boundless love does heal the sick as well as reform the sinner.

The bounty which made possible this beautiful church and its dedication to the service of God, was a disinterested act of loving-kindness, and like every loving, unselfish deed, must bear fruit after its kind. In her wonderful sermon at the dedication of The Mother Church in 1895, Mrs. Eddy said, "There is a thought higher and deeper than the edifice" (Pulpit and Press, p. 2); and as her wise counsel is heeded individually, this branch of the true vine will fulfil its mission in the community.



## TESTIMONIES FROM THE FIELD

**I**T is perhaps three years ago that I heard of Christian Science, through two sisters in Germany who had found health and happiness in it. I could not at first believe the good tidings, as I had repeatedly and vainly sought for comfort in reading the Bible in days of adversity. The personality of Christ Jesus, his teaching and sacrifice, touched me profoundly, but his demands on us seemed impossible to fulfil; and as to the Old Testament, that was to me simply a book of wrath. Other creeds seemed to promise more, and even frank materialism, with its dogma of finality and the annihilation of suffering mankind, looked to me preferable to the apparently unavailing, endless struggle against the powerful old Adam.

About twelve years ago I was very ill with lung trouble, was given up by one doctor, but saved for "another ten years" by the second, a kind friend who assisted me faithfully and patiently through all the many attacks of illness which the next ten years, especially the winters, brought. Then, although I hoped for little, I thought it well to give Christian Science a trial, for if it did not help, it certainly could not hurt; so I got a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to read it right through. This I did repeatedly, from cover to cover.

Though I did not at once take in all the beauty and truth contained in this wonderful book, as I had so much of the old learning to throw over, so much to overcome in myself, and

though it seemed to me that my task grew ever more difficult, I nevertheless derived one great benefit from this first study,—I forgot to worry over my food, and a stomach disorder which had troubled me for years, vanished; but so gradually did this happen that I only noticed it some months later. It then struck me that this was wonderful, and I knew that my reading had changed my thoughts in this direction; consequently I saw clearly that if changed thoughts could restore the digestion of an "old dyspeptic," as I called myself, then everything good was attainable by the same spiritual means. Therefore I read with greater faith, understood more easily, and wished ardently to become a better woman.

Some providential circumstances led me into the Christian Science society here. I was strongly attracted by the atmosphere of harmony and good feeling existing there, and I begged to be admitted as a member. From that day, I attended the Sunday service and Wednesday meetings with ever-growing interest and benefit. I am now fully convinced that I have found the religion I have wanted all my life.

As to physical healing, I have had many demonstrations which have strengthened my love of the beautiful new interpretation of God's commandments and Christ's teaching. During the first winter that I frequented the reading-room, I was twice threatened by an attack of severe cold, which had made my life miserable in all the preceding winters;



but by the help of a kind practitioner I was cured in one day. The friends with whom I lived at the time can bear witness that in the evening I went to bed with a very high fever and all the symptoms of severe illness approaching. Their son took my note over to the practitioner at nine o'clock in the evening, and next morning at half past seven I appeared at the breakfast table quite well and ready for a day's work.

I have also received help for catarrh, coughs, etc.; and although I did not get rid of every complaint at once, owing to my rooted belief in the reality of these evils, I was nevertheless kept out of serious trouble, and could attend to my work as a teacher without any interruption, a thing I had not been able to do for the last ten or eleven years.

The following summer I was apparently overtaken by the same complaint which had so crippled me twelve years before. I had then been told that I could not resist a second attack. I might have been frightened, but my confidence in Christian Science had become too strong to believe that. I abstained from all the old material remedies, and went instead to a kind Scientist friend, who worked so faithfully for me that the trouble was lifted that same evening, and fever, pains, congestion, vanished as if they had never been. After a good night's rest I could not only give my lessons as usual, but even superintended the removal of my belongings to another house. In the same effective manner I was later cured of pleurisy.

The healing of bronchitis of long standing took more time; but as I

was told that I should and could work out that problem myself to a great extent, I did not complain; on the contrary, I was thankful, as I gained in confidence and made one important step forward on the road to the truth that is to make us all free.

I know I have made but a modest beginning, but I find words inadequate to express my joy and gratitude for the changed aspect which life and eternity have assumed for me. The old pessimism has given place to a happy optimism; the old grim resignation, to a healthy resistance to every false belief. Altogether, in the place of despondency there is hope and confidence, and very deep gratitude to the noble lady who so faithfully worked out her own problem and has shown hundreds of thousands of her fellow creatures how to work out theirs.—*Miss Ida Dörrien, Buenos Aires, Argentina, South America.*

It is now five years since Christian Science found me a physical wreck, longing to die. I had been under the care of several physicians, and latterly a specialist, when a friend invited me to a Christian Science service. By making a special effort I managed to attend, and never shall I forget that night. The subject of the Lesson-Sermon was, "Are Sin, Disease, and Death Real?" To me the teaching seemed most beautiful, and I made up my mind then and there that I would try Christian Science. Of course I did not know anything about treatment, but I called on a practitioner and asked if I could be healed. Her answer, "Would God cure me



and pass you by?" filled me with hope, and I shall always feel deeply grateful for the help she gave me. She kindly loaned me some *Sentinels* and told me just how to treat myself, and also made the first chapter of Genesis as plain as daylight to me.

For a week things remained just as they were before, although I had worked faithfully. Still the thought never left me that as God's child man is spiritual and perfect; that all the conditions which appeared so real, were not real at all, since God did not create them; that God only created the good, and that He is Life, Truth, Love. One evening I picked up a *Sentinel*, and my eye lighted on Jesus' words, "Ye shall know the truth, and the truth shall make you free." Instantly I was healed, although prior to this time I had been under the specialist's care for six months.

The condition has never returned, and I am unable to express my thanks to God, also my gratitude to our beloved Leader, Mrs. Eddy, for the many benefits, spiritual as well as physical, which I have had through the understanding of the Bible gained from the Christian Science text-book. I have no hesitation in saying that it was the practitioner's firm grasp of the truth which enabled me to find relief so quickly, and I feel that I can only express my thankfulness to God by helping to spread the joyful news, so that other sufferers may realize that in Christian Science is to be found the "pearl of great price."—*Edith M. Jordan, Linwood, Christchurch, New Zealand.*

WHEN I was told that the understanding of Christian Science would prevent fatigue, I thought this

a wonderful statement, for getting tired, physically and mentally, has always seemed so inevitable that to be able to go on and on, after having seemingly reached the limit of physical endurance, and to do it with ease, would certainly be the greatest thing in the world.

I was called upon somewhat unexpectedly in March, 1911, to go into the Wasatch mountains in Utah to map the Maple creek watershed, a region about three and a half by four miles, and to measure the depth of snow at several hundred places to ascertain the true average amount of it over the entire district. I approached the task with some trepidation, as I had been in an office nine years; in fact, I had left farming partly because the work was too hard for me. I was in the mountains twelve days, and worked the thirteenth day on the final maps without having been incapacitated a single hour. The walking in heavy boots, usually weighted down with clumsy snow-shoes, was very trying, and to keep the expedition moving it was usually necessary for me to set the pace and pick the way. The heavy load of tools and clothing on my shoulders was also irksome much of the time, so that constant watchfulness and prayer, the Christian Science declarations of Truth, were necessary to overcome the sense of fatigue and lameness which assailed me almost every step of the way. Blustering winds and blowing snow, and the fierce sunlight reflected from the snow, made the skin on our faces sore, and toward the close gave our eyes some trouble, while the heavy boots, which were always wet through by noon



every day, broke the skin on our feet in several places before the work was done. On two days we got very wet in a hard rain, and then had our clothing frozen stiff by the following cold snap, as a result of which one assistant complained of rheumatism and the other caught a cold; but no sickness of any sort, no depression, and no unsurmountable limitation presented itself to me at any time. Little troubles kept attacking me, but I seemed to have the fortitude to meet them all.

Before my strength and usefulness were enlarged by the application of the teachings of Christian Science, nothing seemed quite so discouraging to me as tangled and excessive office work, especially when accompanied by a great deal of tedious mathematical calculations and compilations; and the fatigue of mind and body from such work, which always used to bring nervousness and loss of sleep, and consequent decrease in general efficiency, always seemed exceedingly real and very hard to gain dominion over. I am, however, happy to say that since taking Christian Science into my work I have never had too much to do, have never noticed an appreciable waning of efficiency toward the close of a long hard day, have never lost an hour's sleep because of nervousness, nor had any physical manifestation of overwork whatever. Moreover, my judgment and decision seem greatly improved, and all this in the face of the fact that I am handling a great deal more clerical work than I did formerly, am doing it better, and am perfectly happy at it. While a great deal of this added ability has come with my

healing through Christian Science of limitations which had hampered me previously, I feel that my so-called natural ability has been greatly increased by "the unlabored motion of the divine energy" (Science and Health, p. 445). In most religious teaching the thought of escaping burdens seems prominent, and we often hear of casting our burdens on the Lord, but this has always seemed to me vaguely figurative. I never knew, before I accepted Christian Science, that Truth will actually assist us, not to forget our material burdens, and the mental ones, too, but to bear them.

In the summer of 1911 I consented to assist some friends in the hay-field, as help was exceedingly scarce, though I had not handled many tools heavier than a pen for nearly ten years; but in this as on former occasions, I proved the all-power of Truth. The man who worked with me frequently spoke of my apparent toughness, and marveled at the strength and energy I showed; but this only drew me closer to Christian Science, and to a more diligent and persistent practise of its Principle. Toward the close of the long afternoon, when fatigue began to seem very real to me, I would certainly have given up but for the realization that God is our strength and our redeemer and that "he giveth power to the faint." I feel that some diligent mental work which I did for an injured brother several hundred miles away, assisted me greatly in making my own demonstration. I was at my office work the next day without any sense of limitation, as supple and as fresh as if I had only been on a vacation; and when the man who worked



with me that afternoon finally asked the reason for this, I could think of nothing but the Master's words to his disciples: "I have meat to eat that ye know not of."—*J. Cecil Alter, Observer, U. S. Weather Bureau, Salt Lake City, Utah.*

I FIRST became interested in Christian Science through my instantaneous healing from appendicitis. Later, an unusually severe cold on my lungs was entirely cleared away after two treatments from the same practitioner. During this time I had read but three or four chapters of "Science and Health with Key to the Scriptures," thinking I could be healed and continue to think about God and man as I had done up to that time. In my own church I had always been an ardent worker, but I have since learned that a better understanding of Christ's teachings is needed.

About five years ago an abnormal growth developed, and the immediate use of the knife was advised by physicians. It would have been a very serious operation and I could not submit to it. Instead, I again relied upon the power of God, and received treatment from another Christian Science practitioner. This healing was very different from my first experience, though the first certainly gave me hope and caused me to persevere with Science; but this time I had to learn how to pray aright.

It seemed almost impossible to remove the old concepts of theology, so firmly were they rooted in me; but I was led step by step in the most kind and patient way, and I began to improve in every respect except that to

mortal sense the growth did not disappear. Words fail to express my gratitude for all I then learned of what foundation work in Christian Science means, and for the numberless times I was helped. I finally ceased treatment, thinking that it remained for me to work out my own salvation. For nearly a year I could not have asked for better health; I had been enabled to perform duties and work such as I had never before been able to undertake, and not an obstacle arose that was not overcome by divine Love.

In January and February, 1911, for some unknown reason I steadily grew weaker, the growth again increased in size, and other symptoms appeared, so that my husband was determined to have me visit a surgeon for a final verdict. I remembered my first healing and felt that what was done then could be accomplished again, and I certainly intended to persist, to "hold fast that which is good." On March 6, 1911, I was looking over a pile of *Christian Science Journals*, and opened to the testimonies in the November number of 1909. The second one attracted my attention, and I at once prepared to go to the city to find the practitioner who had done the work. I did so, and received treatment that afternoon, and continued until I was healed, which occurred only when the fear was removed. The Bible tells us that "perfect love casteth out fear." I have learned what perfect happiness and peace are, and what a feeling of absolute security exists for the one who knows that God is All-in-all, that the one divine Mind governs all, today, as centuries ago, when



Christ Jesus said, "Ye shall know the truth, and the truth shall make you free."

To say that Thanksgiving day of 1911 was the happiest one that I have ever known, does not half express it. To be perfectly normal and free from that awful load which had burdened me for five years, made me understand as never before that God is "a very present help," and that divine Love frees us from everything unlike God. Mrs. Eddy says, "Whatever is governed by God, is never for an instant deprived of the light and might of intelligence and Life" (*Science and Health*, p. 215). I can best show my unbounded gratitude to God, the one creator, and to dear Mrs. Eddy who rediscovered this Christ-healing, by daily striving to grow in that understanding of God which will enable me to help others as I have been so marvelously helped.

I can ask for nothing better than that I may in the future enjoy the perfect health which I have had in the past year. During that time, however, I had a serious trouble with one ear, which became perfectly deaf; but in consequence I have experienced another most beautiful and complete healing, with the help of a practitioner.

I am inexpressibly grateful for all that divine Love has done for me since I took up the study of Christian Science. I am now enjoying that freedom of which Christ Jesus spoke. Frequently within the past year I have been told that I look ten years younger, etc., showing what a change has been wrought in me. My husband and I are deeply grateful for all the help we receive from the reading of

the *Monitor* and the *Sentinel*, for which we are subscribers, and also from the daily study of the Lesson-Sermons.—*Cornelia J. Delafontaine, Wilmette, Ill.*

I HAVE long desired to express my gratitude for the many benefits received in Christian Science and to mention the great joy brought to me in the thought that man is not the helpless victim of sin, disease, and death. Through its teachings I have been able to overcome many errors, and as I make one demonstration after another it ceases to seem, as from a material standpoint, supernatural. Mrs. Eddy says: "The Science of God and man is no more supernatural than is the science of numbers" (*Science and Health*, p. 111). When my eyes first rested on these words I was sure I had found the truth, the knowledge of which must come through untiring study, and I resolved to begin as a child does its education, and advance step by step.

For the past year and a half I have given as much time as I could to the study of Christian Science, and though still a very young Scientist, I have passed from the state of believing to an absolute conviction, beyond the shadow of a doubt, that divine Love is sufficient for every human need. In consequence, I am well mentally and physically. When Christian Science found me, a year and a half ago, in New York, I was a hopeless sufferer from stomach trouble of ten years' standing. I had indeed never been well. Throat trouble, bilious attacks, chronic bowel and stomach trouble,—these at intervals had held me in bondage since my



earliest recollection. I had several wonderful healings, but my earlier concept of Christian Science was that it stood for the power of the human mind over the body, and as my troubles seemed so real, I knew that I could not govern my body by my own thinking.

A friend, sent by divine Love, succeeded in getting me to attend a Wednesday evening meeting, and a number of beautiful testimonies were given which to me were wonderful. A lady who sat just in front of me, described my condition exactly, only she had been confined to her bed for months, and she ended her testimony by saying that for twelve "beautiful years" she had been perfectly well. "Beautiful years"! How strange those words sounded to me! I went next morning to a practitioner, and after the third treatment I, too, was healed, and as Mrs. Eddy counsels us, I ceased consulting my stomach and ate what was set before me.

I fail to find words to express my gratitude to God for these benefits, and my thankfulness to Mrs. Eddy for Science and Health, through which I have found "beauty for ashes" and "the garment of praise for the spirit of heaviness."—*Mrs. R. A. Eison, Wytheville, Va.*

[Translated from the German]

I AM greatly pleased that the opportunity is afforded me to give expression to my deep-felt gratitude and to testify to my having been healed of paralysis through Christian Science one year ago. On May 27, 1911, a serious spinal disease suddenly manifested itself, and a couple of days later the whole of the lower

part of my body became paralyzed. Upon the advice of a physician I was taken to the hospital, where a very long illness was predicted, and I tried to be reconciled to what seemed to be my fate. The functions of the body were so much affected that artificial means were resorted to, and toward the end of July an operation became necessary because of conditions arising from this treatment. Then I became afflicted with bed-sores, and despite the fact that all possible devices were employed, these spots, as well as the wound resulting from the operation, did not heal.

One day I had a visit from an aunt, who, on beholding my pitiful condition, asked whether I felt inclined to seek healing from God. She told me a few things about Christian Science and I declared myself willing to accept its help, since it alone offered any prospect of recovery. My uncle then asked a practitioner to take my case; but she could give me only absent treatment, as she was about to leave on a journey. Nevertheless, my condition immediately began to improve, the sores slowly healed, the sense of feeling returned, and after two weeks I was able to move my toes a little. Toward the end of August, four large stones were expelled from the bladder without the slightest pain, an occurrence which I did not mention to the physician for fear he would suggest another operation. The first of October I attempted to walk in the go-cart; in November I did so, using a cane for support, and on Feb. 4 I was dismissed from the hospital. Up to that time, only absent treatment had been given, and I had very little understanding of the workings of



Truth; but now I called upon the practitioner, and it was not long before I was able to discard the cane.

Since September, 1912, I have again been working in a large concern; and I would like to add that during the period when I had treatment in Christian Science, hardly any material remedy was used. There were frequent examinations, and the physicians were surprised at the sudden change for the better, whereas the attending physician had told my uncle that there was little hope of my health ever being sufficiently restored to enable me to make a living; but through God's help things have taken a different turn.

Only those to whom material beliefs had prophesied permanent invalidism, but who through Christian Science have recovered their health, will appreciate my gratitude to God, and also my thankfulness to Mrs. Eddy. I shall strive to assimilate more of the truth which has made me a free and happy man.—*Helmuth Henoch, Berlin, Germany.*

THE past six years, which have been the happiest of my life, have been spent in the atmosphere of Christian Science. It has done so much for me that this public acknowledgment of my indebtedness is but a mite in payment. For several years I had been ailing with a bowel trouble, for the cure of which I had in the course of time been treated by probably as many as fifteen physicians of different schools. I had also experimented with numerous so-called remedies, but all to no avail. I gradually lost vitality, and finally arrived at that condition familiarly known as a

physical wreck. I was weak, nervous, emaciated, unable to sleep naturally, and had no relish for food. Christian Science healed me; not instantaneously, but in due time, since which I have enjoyed the best of health.

I had never been a church-member, although I was reared by Christian parents, devout, earnest, praying people, and in my youth, and up to manhood, I was a willing attendant at a Sunday school, and found much pleasure in searching the Scriptures. Between the lines, however, I vaguely caught a meaning which theology had never proclaimed, but which had its definition in Christian Science, as I have since learned. So, while thankful for my physical regeneration, I have greater thankfulness for the constant joy of knowing, in a measure, the Saviour, Christ, Truth, that redeems us from every abomination and lie of mortal sense.

A remarkable demonstration of the efficacy of Christian Science healing once occurred in my family, gratitude for which prompts me to relate it, with the thought of the possible good it may do others. Our seven-year-old daughter was declared by a popular physician of large practise (who was called by the child's mother), after he had made two examinations, to be seriously ill of a throat disease. He demanded, and brought with him, a trained nurse to assist in caring for the patient. The health officer was notified, the house was placarded, and all inmates quarantined. This was the situation at nightfall, fear, dread, and commotion being rampant. A Christian Science practitioner across town had meantime been communicated with by telephone, and in due



season peace possessed us all, for we slept the night through, except the nurse, who was in a separate room with her patient.

At the breakfast hour next morning the nurse announced her patient well, and she soon thereafter voluntarily took her departure. The child was well! The doctor came twice afterward, and then ceased his visits, although the big red sign remained on the house proclaiming a lie for the legal period of time. I want to emphasize the fact that this was recovery through absent treatment, since the practitioner neither visited nor saw the patient, nor any member of my family, during the time involved.

It is indeed a glorious privilege which this generation has, that of linking itself to the time of Christ Jesus, and vouching with living witnesses to miracles wrought in the name of the ever-present Christ, witnesses who enjoy the realization of his promise, "Lo, I am with you alway,"—all to the glory of the one God. It is through the teachings of Christian Science that I have a satisfying concept of Bible truth. As stated, I was in a wilderness of uncertainty, eager yet helpless to emerge from it. Mrs. Eddy's "Key to the Scriptures" has been indeed a key to me, and for it I hold her in loving gratitude.—*James F. Hinton, Lexington, Ky.*

DAILY I am receiving manifestations of the power of divine Love, and I shall never cease to be thankful to God, also to our noble and self-sacrificing Leader, for the many blessings I have received through the study of the Bible and Science and

Health. In May, 1910, I had a severe attack of rheumatism. Help was asked for, but conditions grew rapidly and alarmingly worse; my limbs were badly swollen, the pain was very severe, and I became as helpless as a babe, and remained in this condition for about three weeks. Then there was a decided change for the better, and in a few months I was restored to health. I now look back upon this experience with no regret, and scarcely a remembrance of suffering, but see instead the unfolding of truth in my consciousness.

For this healing, and for the numerous benefits I have received since coming into Christian Science, I am very grateful, and my desire is to show my gratitude by living a life pure enough to be a channel for Truth and Love.—*Mrs. Nellie G. Stewart, West Somerville, Mass.*

It is a heart filled with gratitude which leads me to acknowledge through the medium of the *Journal* the great blessings that have come to me through Christian Science. For fifteen years I was broken down in health, not knowing what it was to feel well for a single day. I suffered terribly from headaches, often being confined to bed for days at a time, and was a martyr to a throat affection. I was unable for years to lead any kind of an active life, as the slightest exertion would exhaust me. I tried one doctor after another, and took the remedies prescribed, also traveled from one place to another, thinking that a change of climate would benefit me; but any benefit which I received was, as a rule, of short duration.



Some four years ago, when everything seemed to fail me and I was confined to bed with no prospect of getting any help, I was asked by a sister who had taken up Christian Science, if I would give it a trial. It has been truly said that "man's extremity is God's opportunity," so I readily consented, and a practitioner was called. After some three treatments a severe attack of throat trouble was healed; after a week's treatment and the reading of "Science and Health with Key to the Scriptures," I was able to be up and around; while in less than ten days I took a nine-mile walk without feeling any sense of fatigue, something I had been unable to do for years. I also discarded glasses, which had been prescribed by an eye specialist in order to relieve my headaches, and I have never used them since.

From a physical, mental, and financial wreck I have been lifted, by the application of Christian Science, to a place in the world I had never hoped for before coming into this wonderful truth, "where fetters fall and the rights of man are fully known and acknowledged" (Science and Health, p. 227). Words fail me to express adequately my gratitude to God for what this beautiful teaching has done for me and for my loved ones. My daily prayer is that I may become a true doer and liver of Christian Science.—*J. Anderson, Vancouver, British Columbia.*

IN August, 1911, while in perfect health, I was suddenly stricken unconscious and fell down stairs. When I regained consciousness, my right side, from head to foot, seemed ter-

ribly bruised and in great pain, but I rose to my feet, giving no heed to the body, and declared the truth constantly, until I was able to begin the study of our Lesson-Sermon. I read on until I came to this verse from Isaiah, "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." With the realization that God was holding my hand all pain left me, although to material sense I seemed to be seriously injured. In less than two hours after the accident I helped to prepare lunch and partook of it with the family.

In the afternoon, after reading Science and Health for some time, I called a neighbor Scientist, and in telling her of the accident, thus allowing thought to rest on the body for the moment, I almost fainted away; but I at once turned my thought steadfastly to God, declaring man's sonship with Him, and was speedily enabled to attend to my household duties. This experience was to me a convincing proof of the healing power of divine Love. The right shoulder was badly bruised and the ribs seemed to be injured, but I had no pain when I looked "away from the body into Truth and Love" (Science and Health, p. 261). To me this experience brought a deep lesson. It taught me to keep thought at all times in harmony with divine Mind.

For this help, as well as for unnumbered blessings that have been mine through the study of the Bible and Science and Health, I am deeply grateful to God, and also thankful to our dear Leader, Mrs. Eddy. I must not forget to add my appreciation of and gratitude to our faithful workers



at headquarters, for the first time I attended communion service at The Mother Church in June, 1903, what impressed me more than all else was the unselfish work done by them.—*Mrs. Helen Rue Mitchell, Albert Lea, Minn.*

[Translated from the German]

It is with a sense of deep gratitude that I wish to tell of the benefits I have received through Christian Science. A year ago I had a severe attack of lung trouble, which grew worse from day to day, with rising temperature, and finally turned into a typical case of fever. Our family physician consulted two professional colleagues, and within a few days as many as nine injections were made; yet there was no improvement, and after the ninth injection all three physicians gave up hope of recovery. No human means could afford help, and I was in a state of great distress, when our attention was called to Christian Science. We immediately telegraphed to a practitioner for treatment, which was taken up most willingly and lovingly, and in a few hours I experienced relief. Our family physician could hardly believe it when he called again, late in the evening, and found me not only living but markedly improved. I and my family, however, knew to whom we owed the preservation of my life.

For this proof of the power of divine Truth I am deeply grateful to God, and I wish to thank all the dear people who have helped me to discern the truth.—*Lotty Hantke, Celle b. Hannover, Germany.*

For some time it has been my desire, and I believe my duty, to tell what Christian Science has done for

me and mine. This great truth has been demonstrated several times in our home. About eleven years ago our little boy became very ill. We called a doctor, who did everything in his power, but finally said he could do no more for the child. In my great distress I did not know what to do, but I had heard of so many who had been healed through Christian Science, that I turned to it for relief and sent for a practitioner. Although the child seemed nearly gone, yet through the power of divine Love he awoke in a few hours, feeling much better, and in a short time was perfectly well, remaining so ever since.

Often when our loved ones are well and happy and everything about us is harmonious, we forget to give praise to our loving Father, who is the source of all life, love, and joy, and I am sorry to say that for some years after this beautiful demonstration I did not take serious interest in Christian Science, did not even take kindly to its teachings, because of the opposition of relatives and neighbors. In the fall of 1911 my husband passed away, leaving me with nine children, the eldest fourteen, and without means of support; but even in this trial divine Love was very near, so near that I must pause and in deep humility acknowledge God's tenderness, for when there seemed to be no way He made a way.

Soon after this, my three-year-old child fell through the loft in the barn and seriously injured her hip. I was away from home at the time, and when I returned I found that the leg was badly swollen. I did all I could to quiet her, but for twenty-four hours she cried with pain. It was



then that I again turned to Christian Science for relief. I sent my eldest child to a neighbor's to ask them to telephone to a practitioner who lived at Fargo, N. Dak., and to my great relief and astonishment in twenty minutes the child was quietly asleep and slept all night. The healing was slow, however, and when the swelling went down I discovered that the kneecap had been twisted to one side. The hip-joint soon went back into place under the influence of Truth, but the kneecap seemed more stubborn. It finally yielded, however, and was replaced perfectly, without the aid of human hands.

Words fail to express my heartfelt gratitude to God for His great love to us in our time of need; and I trust that I shall never again forget His loving-kindness and healing power. May these lines reach some one who is in need of help as I was. My heart overflows with thankfulness to God, and also gratitude to Mrs. Eddy, who has shown us the way in Christian Science.—*Mrs. Kate Laschka, Wyndmere, N. Dak.*

ABOUT three years ago I had a most remarkable experience in the way of healing, a very beautiful demonstration of the efficacy and possibilities of the truth, and it is with deep gratitude to God for Christian Science that I tell of it.

I had not been feeling very well for a day or two, and foolishly participated in a very strenuous game of baseball. The day was extremely hot, and this with the overexertion made me to sense violently ill. I had a high fever, and the conditions were becoming more aggravated each mo-

ment. Our regular practitioner was out of town, and it so happened that none of the practitioners whom we knew were available. My mother tried to treat me, but she was so overcome with fear that she could not, so she called up a friend of ours who was a good Scientist, whose judgment and advice could be safely relied upon, and asked her to recommend a practitioner. Although not a regular practitioner at that time, this dear woman lovingly offered to declare the truth for me that night, saying that we could look for a practitioner in the morning if it seemed necessary. I fell asleep in a very short time, slept soundly all night, and awoke without a symptom of fever, and did not need any more help whatsoever.

I was also completely cured, several years ago, of chronic nasal catarrh, for which I had tried all manner of remedies without avail. Prior to this I had been studying voice culture with fairly successful results, until I was forced to stop because of the catarrhal trouble, which finally made it impossible for me to sing a note. It was just about this time that I began to attend the Christian Science church, not because I was interested, but merely to escort my mother, who had recently taken up the study. I soon saw what a practical, every-day demonstrable religion Christian Science is, and I began to study it myself. I also started to take treatment, and suddenly found my voice returning and the catarrhal disorder disappearing. I can say that I was perfectly healed the moment I recognized that it was the divine Mind working through me, and that every expression of true thought



is of God. Then it was that I found I could express only harmony. I no longer have throat trouble or colds, whereas I used to be afflicted with them almost constantly. I used to suffer from quinsy regularly twice a year, but have had only one attack in four years, and that was overcome very quickly.

I am deeply grateful for Christian Science, which proves the healing efficacy of divine Truth. I have found it invaluable for solving every-day problems, and I do not know what I would do without it. I hope that I may ever show my gratitude by living a life of usefulness, a life of deeds, and not of words alone.—*R. Waldo Kramer, Chicago, Ill.*

I BEGAN to study Christian Science about five years ago, when my mother was healed by it after the doctors had decided that nothing more could be done for her. She had been ill for four years from so-called stomach, kidney, and heart troubles. Since her healing we have had many proofs of God's care, but never before have I felt so grateful as I do now for the understanding I have of Christian Science. Recently, what to sense seemed a serious hemorrhage of the bowels, was overcome in a short time, and the sufferer was up in just one hour. Besides this, there have been many proofs of the power of Truth, divine Principle, and Christian Science shows clearly that God is "a very present help in trouble."—*Imogene Y. Warn, Fort Smith, Ark.*

It is with great pleasure that I give my testimony, hoping it may be of benefit to some one. About four years

ago I experienced a great sorrow, which left me in a deplorable condition, with nervous exhaustion and heart trouble. I also had a bad form of stomach trouble, for which I had tried innumerable remedies with no results. When "Science and Health with Key to the Scriptures" by Mrs. Eddy was given to me, I began to read it, but could not grasp its meaning. I seemed to be in a tangled wilderness without one ray of light, but as I continued to read the book the light of Truth dawned on my consciousness and helped me to grasp the spiritual meaning of the Bible, which before had been a mystery to me. I took up the daily study of Science and Health and the Bible, and with the help of a kind practitioner I was completely healed.

While I am more than grateful for the physical healing, it is nothing compared with the joy of daily acquiring a better knowledge of God and the understanding of how to apply it to our every need. This knowledge is teaching me to think less of self and to manifest a more universal love, which adds to one's happiness. I am indeed glad to realize, as did our dear Leader, what a great benefit Christian Science literature is to humanity, as well as what Jesus meant when he said, "Ye shall know the truth, and the truth shall make you free."

I am thankful to God for all these blessings, also grateful to Mrs. Eddy for her untiring efforts for the good of mankind, but I know the best way to show gratitude is in deeds, not words, and I am striving daily to reflect good.—*Mrs. Hattie Borron, Kansas City, Mo.*



To one who counts among his treasures a beginner's knowledge of Christian Science, the word gratitude looms large upon his horizon. Quite commonly we had been content to associate the word with some particular event, not entertaining it as a blessed inhabitant of our consciousness; but how differently and deeply the perpetual sense of gratitude is cherished by those who have felt the healing touch of Truth!

A few years ago my sense of gratitude was incomplete, hampered by fear, weighed down by discord, moral, physical, and mental. I was ignorant of the grand awakening of those who listen for the "still small voice." Physical disabilities, one of a chronic type, were quickly overcome in Christian Science through the understanding of a practitioner, and the greater

blessing, a fuller spiritual knowledge, was felt and enjoyed. Profanity, a habit of years, indulgence in which had grown beyond check, was completely annihilated in one reading of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Indulgence in the use of tobacco, another habit of years, was completely overcome, and a taste for liquor, perhaps not then admittedly dangerous, nevertheless disgraceful, was conquered by the same agency,—experiences fraught with blessings, every one; but far beyond this, the knowledge that each waking hour brings a fuller, riper experience to those who obey the command, "Be still, and know that I am God," calls forth the deepest gratitude.—*Ambrose B. Jewett, New Haven, Conn.*

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#### NOTICE

It will interest and please the field to know that The Christian Science Publishing Society has acquired from The Concord Publishing Company all right, title, and interest to the publishing and selling of "The Life of Mary Baker Eddy" by Sibyl Wilbur, and that this book is now published exclusively by The Christian Science Publishing Society.

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#### CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

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#### CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

The per capita tax, of not less than one dollar, is due June 1 of each year. Unless otherwise directed by the sender, the full amount of the remittance will be credited for the current year.

Please remit by bank draft, express order, or postal money order payable at Boston post-office. Send currency only by registered letter. Advise the Treasurer promptly of change of name or address.



# THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY  
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK  
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN  
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT  
*Associate Editors*

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## EDITOR'S TABLE

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THE excuse sometimes proffered for human weaknesses and peccadillos is, "Oh, it doesn't amount to anything. If I never do anything worse than that, I shall be all right." In other words, because one does not commit any of the so-called "cardinal sins," keeps within the pale of human law, his lesser sins are considered quite pardonable. Divine law, however, is inexorable, and classes wrong-doing, in whatever degree, as sin, and those who indulge in it as transgressors of the law. To love God supremely and one's neighbor as one's self is to keep the commandments on which "hang all the law and the prophets;" but there is no greater or lesser degree of offense, for the apostle James declares, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." This he sagely follows up by the counsel, "So speak ye, and so do, as they that shall be judged by the law of liberty."

So, too, in Christian Science, we sometimes find a tendency to cling to old beliefs, and to class sickness according to medical rulings, as major or minor, as of a greater or lesser degree of difficulty to heal; and so doing we are likely to err in one of two directions. To disregard the warning which should serve to make us alert to the subtle approach of the enemy, is as grievous a mistake on the one hand, as it is on the other hand to be so overcome by fear as to magnify its supposed powers, and by laying elaborate plans for a long and tedious siege concede at the start the difficulty of dislodging it. Every "claim" of sin or sickness is a transgression of divine law, and is to be reckoned with promptly and effectually.



Thus to dispose of the claims of evil is to be in accord with the Master's teaching and method, for we read again and again that "he healed them all," and healed them of "every sickness and every disease." We have only to recall the specific instances recorded in the gospels to appreciate the fact that even in those days certain types of disease were regarded and accepted as incurable until there had come among the people one who hesitated not to "speak the word;" and, lo, the impotent man walked, the lepers were healed, the blind saw, the deaf heard, and the dumb spake, and even those whom the world called dead were restored to their loved ones. And all this because, as Mrs. Eddy points out, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476).

Jesus gave his followers the one fundamental rule that "with God all things are possible." They were not to be afraid of anything, not to hesitate to grapple with error of any kind. "Behold," he said, "I give unto you power . . . over all the power of the enemy;" and, "He that believeth on me, the works that I do shall he do also." Their success was to be in proportion to their understanding of God and His law, the recognition that the all-loving Father is omnipotent, omnipresent good, and that evil, the supposititious opposite of good, has in consequence neither place nor power to abide, except as men give it entrance.

There is only one way to cope with error, no matter what its pretense to be or to do something, and that is to recognize and deal with it for what it is—simply nothing; that it has no lien on us except as we admit it, and that even so, Truth is infinite in its power to dislodge and destroy its every claim. We shall do well, then, to give heed to our Leader's counsel: "To be delivered from believing in what is unreal, from fearing it, following it, or loving it, one must watch and pray that he enter not into temptation—even as one guards his door against the approach of thieves. Wrong is thought before it is acted; you must control it in the first instance, or it will control you in the second. To overcome all wrong, it must



become unreal to us: and it is good to know that wrong has no divine authority; therefore man is its master" (Messages, p. 50). There is, then, in divine Science, no "big claim," so called, or "little claim." It is all error, pure and simple; and just in proportion as we see its nothingness, deny its verity, it will vanish away, dispelled by the clear light of Truth. Zero is zero, it is naught and represents nothing, no matter whether it be written large or small, until it is attached to some numeral; so error, whether it be sin or disease, whether it be major or minor, is naught, however it may appear to mortal vision.

We are not apt to regard one who has sinned, however deeply, as beyond redemption, and oftentimes the transformation through the power of Truth is so sudden and so radical that the world looks on amazed. There is no reason why the same should not be true of what to sense is the most hopeless case of illness. One and all the result will be as the Master declared: "According to your faith be it unto you." Disease is to be overcome and cast out just as we would put away from our consciousness the vilest sin—there are no two ways about it; as followers of the Master we are entitled to be "every whit whole."

Mrs. Eddy writes on page 373 of Science and Health: "If we are Christians on all moral questions, but are in darkness as to the physical exemption which Christianity includes, then we must have more faith in God on this subject and be more alive to His promises. It is easier to cure the most malignant disease than it is to cure sin." Remembering that every manifestation of error, be it sin or disease, the least as well as the greatest, is contrary to divine law, let us thank God for this reassurance of our faith in His power to heal and to save, and with renewed courage strive ever to look away from the faulty, distorted consciousness of mortal sense to the spiritual man who is God's own image and likeness, pure and perfect. So striving, we enter upon our heritage, "the glorious liberty of the children of God," and having, through the power of Truth, attained our own freedom, we, too, may speak to the sick "as one having authority."

ARCHIBALD McLELLAN.



AS the character of Christ Jesus is studied in the light of Christian Science, we are impressed by the fact that his spotless purity offers the best explanation of his mighty works. This being admitted, we may well ponder deeply his fearless declaration, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." This surely means that no other nature than that which he expressed could draw near to God in any true sense, and the statement is sustained by his words in the Sermon on the Mount, "Blessed are the pure in heart: for they shall see God." In no instance does he intimate that we can see God in any other way than this, and the entire text of the gospels goes to show that he regarded this purity as inseparable from man's true being, something which the storms and tempests of mortal passion may assail, but which can never be destroyed because it is an element of the divine nature and is reflected by man as God's likeness.

In proof of this, we have the wonderful story of the woman who was called "a sinner," but who had that in her which responded to the mighty appeal of Jesus' sinlessness, to the spiritual attraction which lifted her at once and forever above the belief in the power of evil to defile and degrade any child of God. So far as we can gather from the gospels, there was no turning back or looking back in her case, else would she not have been the first to witness the great fact of the resurrection, and been commissioned to proclaim it to the brethren, who still doubted and disbelieved. She had seen "the light of the world," and its radiance dispelled for her the belief that there is pleasure or profit in sin, or that man as God's likeness can ever be a sinner.

Here let us pause for a moment, to read the inspired words of our dear Leader, who says: "Christian Science demonstrates that none but the pure in heart can see God, as the gospel teaches. In proportion to his purity is man perfect; and perfection is the order of celestial being which demonstrates Life in Christ, Life's spiritual ideal" (Science and Health, p. 337). It is true that we find in the Bible, especially in the Old Testament, some dreadful pictures of mortal depravity, but never is the belief in evil condoned, and its



uncovering only points to its utter destruction when pierced by the keen rays of divine Truth. It would sometimes seem, according to the Scriptures, that moral impurity, whatever its disguise, is the source of all evil, and this is explained by Robert Burns, in a letter to a young man at college, when he says,—

But, och! it hardens a' within,  
And petrifies the feeling!

The great Teacher dealt with evil unsparingly when he said that out of the hearts of mortals “proceed evil thoughts, murders, adulteries, fornications, thefts,” etc., and in Revelation the beloved John uncovers the entire “mystery of iniquity,” and tells us that it will vanish “in one hour.” As he presents this truth he calls upon heaven and earth, land and sea, to rejoice that lust and sorcery, all that “defileth, . . . or maketh a lie,” seem real, will sink into the bottomless pit as the allness of God is seen and acknowledged.

In the sixteenth chapter of John's gospel we find a wonderful discourse by Christ Jesus, after he had taken his last supper with the disciples. He told them of the coming to human consciousness of the Spirit of truth, the Comforter, who would “reprove [or convince] the world of sin, and of righteousness, and of judgment.” Here it may be noted that the sin was the denial of the ever-presence of the Christ, or, as it reads, “because they believe not on me.” How many professed Christians are there today who believe these words of the Master, “Lo, I am with you alway”? Yet a denial of this vital truth is undoubtedly sin, and it must be uncovered and cast out by the operation of the Spirit of truth, which glorifies Christ not by a mere assent to the historical statements respecting Jesus of Nazareth, but by doing the works which he demanded as proof of discipleship, and by the moral and spiritual purity which would justify the apostle's words, “For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.”

It is absolutely certain that Truth's standard will never be lowered to meet any mortal demand, and Christian Science has come with the cheering and inspiring declaration that we



can do whatever God requires of us, and delight in the doing, when we understand the meaning of man's likeness to God and know the nothingness of evil. Contrary to popular opinion, there is nothing which so quickly uncovers and destroys evil as the realization and declaration of its nothingness, this based upon the consciousness of the allness and absolute supremacy of God and the dominion of spiritual law. This truth pierces as a two-edged sword all the delusions of the carnal mind, its thoughts and intents, and makes clear the way of salvation from sin and suffering.

As humanity responds to the spiritual demand for purity of thought, word, and deed, justice will prevail and the power of right will be proved, not merely declared, by those who live righteously. When sin ceases there will be "neither sorrow, nor crying, neither shall there be any more pain," so says Holy Writ, but instead we shall have, both within and without, all that is typified by the streets of pure gold and the gates of pearl, though even these but poorly symbolize the beauty, dignity, and strength of man, revealed in divine Science as Mind's pure reflection.

ANNIE M. KNOTT.

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THE devotees of a long-established religious order are always troubled by any show of change. They are not only subject to the dominion of a habit of thought, but never having learned to demonstrate the verity of their religious convictions, discrimination between divine truth and human opinions has been neglected until the beliefs of their fathers have come to wield a controlling influence which rightly belongs to demonstrable truth alone. This false position, together with the indisposition to be instructed which usually attends it, has always been a very great impediment to the spiritual advance of individual experience. It has fixed the mentality of millions, when growth imperatively demanded mobility and responsiveness to new concepts and ideas. When wholesome skepticism has asserted itself, the daring have rallied to the support of a more logical point of view, and the "dark ages" of erroneous thought have been lighted up with the promise of that day which has dawned in Christian Science.



That a great breaking up of the fallow ground of religious sense is now taking place, is seen in the rapidity with which Mrs. Eddy's teaching is shaping religious thought, far and near. This is manifest not only in the world-encompassing growth of the Christian Science movement, but in that virtual acceptance of its metaphysics which is constantly being revealed in current literature. To illustrate: In a periodical before us, published by the authority of one of the largest evangelical bodies, an extended review is given of a book on "The Cosmic View of Religion," in which the editor enters a vigorous protest against the author's position that "matter is a basal reality." He says: "Were the author speaking of the world of experience, his position could be maintained. But he is not so speaking. 'Matter is a permanent coordinate of Spirit,' he asserts. 'The mind has no conception of anything disassociated from the conditions of matter.' These quotations show that the writer is speaking of ultimate reality . . . and not of phenomena. . . . Such a position, which is pure dualism, may lead logically straight to atheism and to complete intellectual confusion. . . . There must be a basal reality which only in itself is truly self-existent in order to satisfy the human mind."

In closing this remarkable review, the critic adds, "The author's fundamental purpose is philosophy, and it is anti-christian without his knowing it. Philosophically this is a dangerous book . . . it assumes positions that are wholly false and untenable, and that end in dualism and mental chaos"! Evidently this editor has seen the imperative need of a philosophical basis for faith; and knowingly or unknowingly he has accepted the position of Christian Science as to the phenomenality of matter and all that pertains to it.

Christian Science has long been declaring that the recognition of the reality of matter leads inevitably to dualism. It has insisted that the maintenance of Spirit's oneness, goodness, and infinity, renders it unthinkable that there can be any substance or reality in that which is unspiritual. Indeed, this is the basis of all its teaching respecting the nature of man, and the ground of its philosophy and practise of healing; hence to find an opponent (as he calls himself) of this



movement vigorously defending and disseminating its fundamental contention, is no less prophetic than interesting. The compass and significance of the fact is greater than can be estimated.

The truth is, that despite all the superfluous and superstitious scare respecting Christian Science, awakened among Christian people by prejudiced leaders and teachers, it is winning the consent and approval of so-called outsiders all the time and for several reasons. First of all, it is hard to find a well-informed man who does not personally know of some one who has been lifted up and set free by its ministry when all other hope had fled, and the men or the ideas that do things which need much to be done, are sure to win. Furthermore, the frank acceptance by Christian Scientists of the call to prove their position, to make good their claims, appeals to the logically minded. The fair and square, scientific attitude of the teaching can but elicit approval. More than this, when Christian people come to understand the metaphysics of Christian Science, they find that its system of thought is a logical unfoldment of the content of premises which they have always theoretically conceded; and lastly, it is found that these premises, the nature of God, and His kingdom and rule, are entirely in keeping with the teaching of the Master. The Bible student who is so free from bias as to be willing to know "the truth, the whole truth, and nothing but the truth," is inwardly convinced that the law which was available to Jesus and his early disciples is still available to those who have their spiritual understanding. They see that the proof of the verity of faith is essential to the continuance of faith, and one by one they are breaking away from the thrall of material beliefs and taking their stand for a spiritual, scientific Christianity.

All this does not surprise Christian Scientists. They have proven the truth of this teaching, and they find in the triumphs of the spoken word a clear and convincing fulfilment of the Master's prophecy, "And I, if I be lifted up . . . will draw all men unto me." As Mrs. Eddy has said in *Science and Health* (p. 572): "Under the supremacy of Spirit, it will be seen and acknowledged that matter must disappear."

JOHN B. WILLIS.



# Instructions Regarding Cards

## PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for cards in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for cards in the *Journal*, payable in advance, are \$5.00 for each line or each fraction thereof; practitioners' cards in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in a card may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have it reinserted.

### PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their cards. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

### NURSES

Applications for cards in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

### CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

### SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have such services published in the *Journal*, provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose card has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

### CHURCHES OF CHRIST, SCIENTIST

When a society having a card in the *Journal*, or any other group of Christian Scientists, proposes to become a duly organized Church of Christ, Scientist, as a preliminary step the Church Manual should be carefully studied, particularly Article VIII, Sect. 1, and Article XXIII, Sects. 6, 7, and 12. Article XXIII, Sect. 7, of the Church Manual requires that a branch church shall not be organized with less than sixteen loyal Christian



# THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but  
mighty through God to the pulling down of strong holds"*

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VOLUME XXXI

OCTOBER, 1913

NUMBER 7

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## OUR CAUSE: ITS PAST, ITS PRESENT, AND ITS FUTURE

FREDERICK DIXON

THE conception of Christianity which Mrs. Eddy gave to humanity, through the Christian Science text-book, "Science and Health with Key to the Scriptures," manifested not merely the vastest scope, but contained the most practical application of the teaching of Jesus of Nazareth that the world has ever known. It answered what Lord Morley has described as the magnificent cry of the greatest of the encyclopedists, in a way never even contemplated by its author: "*Détruisez ces enceintes qui rétrécissent vos idées! Élargissez Dieu!*" The great rationalist might call for the enlargement of God, but how was it possible to enlarge a God in the image and likeness of man? The attempt could only end, in men's minds, in the appalling picture described by Matthew Arnold, of a huge non-natural man governed by men's passions, even though these passions might assume Protean shapes, ruling an underworld pictured in all the horrors of the fancy of Fra Angelico,

and lifting the heavens above his outstretched arms in the mystic imagery of Blake.

When Mrs. Eddy recoiled from the anthropomorphism of scholastic theology, and defined God as Mind, as Spirit, or divine Principle, she made it possible for men to begin, even within the limitations of human intelligence, to grasp something of the infinity of God, and so, in a moment, she raised the whole conception of Christianity to the level of that marvelous phrase which occurs so often in the New Testament, and is as persistently mistranslated; namely, the full, the exact, and so the scientific, knowledge of God, who is Truth.

It is the aim of Christian Science to give the world a scientific and therefore a demonstrable grasp of absolute Truth. Such a grasp, if it is to be Christian, must of necessity be a return to primitive Christianity, in a form adapted to the requirements of modern conditions. Such an effort means inevitably a break with conven-



tion, and so actually fulfils the two requirements laid down by d'Alembert as a necessary prelude to an elucidation of true thinking: first, a disregard of authority; second, an abstention from premature systemization. It was to these very precautions that many of Mrs. Eddy's difficulties in the past were owing; it is to these that much of the opposition of today is due. It is, indeed, Mrs. Eddy's determination to feel her way to a system, by a most careful means of induction based on the collection and examination of innumerable facts, that has given Christian Science its scientific basis. Anybody who will study her career will realize the essentially experimental nature of her work. She began with a view of science not unlike that of the world in general, but she began to question authority here, with the result that she entered the labyrinth of the human mind like some Theseus, grasping a spiritual clue until she found the Minotaur of materiality and exposed and slew it with the realization of the allness of Spirit and the consequent unreality of matter.

Every turn of the labyrinth, however, seemed to demand some phase of experiment. From a belief in allopathy, she proceeded to a belief of homeopathy. When she worked as a homeopathist, she began to perceive the meaning of the elimination of the drug, and this led her to realize the claim of mortal mind to govern the body; then she pressed forward to the exposure of its unreality, and the realization of the allness of divine Mind. Step by step the process of experiment continued, and with each case of sickness healed, of sorrow overcome, and of sin destroyed, there

came that clearer understanding of divine Mind contained in what might be termed the central statement of Science and Health, "All is infinite Mind and its infinite manifestation" (p. 468).

It was, however, in the struggle with scholasticism and with conventionality in Biblical exegesis that the fiercest battle took place. There is nothing in which the world has established more convincingly its inability to distinguish between cause and effect than in the attitude of dogmatism and rationalism to each other and to the Bible. Because of all the cruelty and persecution which have been perpetrated in the name of Christianity, it has been argued with surpassing shallowness that these phenomena owe their manifestation to the influence of the Bible. When the varieties of dogmatic teaching which have generated these spasms of persecution are examined, the fallacy of the theory must become evident to anybody not in the bondage of the wish which is father to the thought.

The fact is, that so far from the teaching of the Bible being the cause of the various phases of religious persecution, from the time of Arius, Pelagius, or Nestor, the Bible has simply been one of the cloaks which human nature has used to cover the nakedness of its brutality, bigotry, and intolerance, or ignorance. Sometimes this cloak has been cut from an ecclesiastic pattern, sometimes from a philosophic one, and sometimes from a scientific one.

A contemporary exponent of the prevalent rationalistic criticism of the Bible has unconsciously disclosed the unsoundness of this reasoning in the phrase that "it was religious



Jerusalem, not pagan Rome, that clamored for the crucifixion." Incidentally it may be remarked that the use of the adjectives pagan and religious in contrast is sufficiently absurd. Rome was as religious as Jerusalem, only in another way. Jewish Jerusalem, Jewish in the literal sense of the gospel writer, who distinguished the Jews, or hierarchy, from the common people, or the Hebrew race in general, demanded the crucifixion because it had become impregnated with the crafty insinuation of Caiaphas, that it was "expedient for us, that one man should die for the people, and that the whole nation perish not."

Cæsar in Rome was as unmoved as Gallio in Corinth at what would have seemed to him nothing more than a bitter sectarian dispute in a remote and always turbulent corner of the empire. A little later, when Paul had been preaching in Rome, when Christianity had spread through the shops of the cobblers, the wool-dressers, and the fullers, and was beginning to infect the legionaries, "pagan" Cæsar began to blaspheme more emphatically than did ever "religious" Caiaphas. The persecutions initiated by Nero, Marcus Aurelius, and Trajan, were just as savage as any ever perpetrated in the name of Christianity, and they increased in savageness precisely in proportion to the intellectual enlightenment of the Emperor.

The fact is, that human nature in Rome was practically identical with human nature in Jerusalem. The consequence was, that its passions vented themselves in identical forms of intolerance and persecution, whether the religious dogmas behind them were

fed on the Talmud, the Bible, or the "Encheiridion" of Epictetus. The Old Testament commanded its readers to love their neighbors, as emphatically as the New, yet the Jewish hierarchy showed no more affection for the disciples of Jesus than the Roman hierarchy did for those of Arius. As for imperial Rome, life there, it has been graphically declared, "was terrible in its fears and in its pleasures." It would be ridiculous to blame Seneca and Epictetus for the persecutions of Marcus Aurelius, but not so ridiculous as to attribute the Albigenian massacre to the teaching of Christianity. The *jus naturae* of the Stoics was as much outraged in the Roman amphitheater, as the "new commandment" in the fires of the Inquisition.

It is equally a fact that human nature is just as intolerant whether under a toga or under a surplice, whether offering herbs to Ceres or reciting the "Magnificat." Lucian, with his quaint strain of intellectual conceit, recognized this. He was as completely contemptuous of the philosophers as of the priests, and of the priests as of the physicians. Truth was a passion with him. Pilate's question, in some form or another, was perpetually on his lips. Nevertheless Goethe's criticism of Heine applies even more admirably to him. He failed to understand man because he failed to understand love. The exquisite antithesis which Carlyle draws between Diogenes and Fox, might be drawn with even more discrimination between him and Fox,—"Great, truly, was that Tub; a temple from which man's dignity and divinity were scornfully preached



abroad: but greater is the Leather Hull, for the same sermon was preached there, and not in Scorn but in Love."

The consequence was, that when Lucian came in contact with Christianity, he dismissed it with all the contempt and with far less examination than that which he had devoted to the doctrines of Peregrinus Proteus or Alexander of Abonoteichos. He sums the whole subject up, indeed, in the one word—mystery. It was, in short, an initiation into new mysteries on lines not widely differentiated from those perpetrated in the temples of Demeter, and he asked himself of it, as he asked himself habitually of everything else, "Is it true?" But his intellectual fastidiousness prevented him from sympathizing sufficiently with humanity to begin to see the narrowness of his own horizon. He was forever missing the straits which led into the open sea, and hugging the shores of his little *mare inclusum*, in his intellectual fishing boat, under the impression that he was sailing over the ocean of infinite Mind.

It was the practical application of this word infinite which constituted, curiously enough, the revolutionary atmosphere of Christian Science. Religious bodies had accepted it so long, almost without thought, as a theory, that in practise they had come to define it as finite. Life was infinite, but man was to approach eternal life through the portal of death. Love was infinite, but hate was everywhere manifested in civil, social, and national strife. Health was infinite, but the story of Christian progress was traced in hospitals. Good was in-

finite, but every town had its prison. Confronted remorselessly with these tergiversations, the human mind appealed, of course, to authority. How should one woman know more than the doctors of the law? Theology had settled dogma, even though there were hundreds of sects; the medical school had decided the question of healing, even though there were hundreds of diseases; the economist had settled the social question, even though the poverty-stricken were counted by millions.

When Mrs. Eddy pointed out these things, authority was first pained, then shocked, and at last indignant. Even so, had she confined herself to words, she might have been forgiven, since faith without works is dead. She was, however, healing the sick who had been given up by the doctors, lifting the poverty-stricken out of the gutter, and leading the sinner from his sin. Such conduct was as dangerous as the preaching of the martyrs had appeared to the Emperors, or as the translation of the Scriptures had seemed to the medieval church. Then authority played its last card. Beaten in argument, confounded by demonstration, it cried heresy, and turned heretic hunter in the modern and more artistic way.

Every ordinarily intelligent person has long ago discovered, in the irony of evolution, that heresy is merely prospective orthodoxy. The effect of Christian Science has been so marked on theology and medicine that the cry of heresy is already a little jejune. Even half a century ago, when the words Christian Scientist were first heard, men clung to a personal devil and were filled with unutterable fear



of a hell of flames. Today, the devil whom St. Dunstan took by the nose has few friends, while the lakes of fire and the ice floes of Dante's *Inferno* excite more amusement than alarm. All any man needs of hell he can find with very little trouble; but it is as much a consequence of a belief in the reality and power of evil, as heaven is the result of his realization of the allness of good.

Exactly a similar fate has overtaken the gentlemen who were once humorous in the press over Mrs. Eddy's use of the word soul. The great scholars in the churches have coldly ignored their witticisms, and admitted the truth of Mrs. Eddy's exegesis, with the result that the critics are left looking as foolish as the "grammarians in a small way" when Dean Alford had finished with them. Precisely the same fate is overtaking the supporters of the doctrine of the atonement. Brilliant modern theologians are not merely not satisfied with denouncing the "immorality" of the dogma of propitiation; they are insisting on Mrs. Eddy's rendering of the word as at-one-ment. "The time is not distant," Mrs. Eddy wrote on page 24 of "Science and Health with Key to the Scriptures," "when the ordinary theological views of atonement will undergo a great change,—a change as radical as that which has come over popular opinions in regard to predestination and future punishment." The time has already come when surrender has been made; the Athanasian creed has been hurled out of the Christian sleigh to appease the dissenting wolves, and it is only a question as to how long it will be before the Nicene creed follows, and

orthodoxy returns to a teaching more primitive and more Scriptural than that of the fourth century.

The connection between theology and medicine is, of course, too intimate even to need to be labored. In the primitive church the healing of sickness was inseparable from the healing of sin. The commands of Jesus were so emphatic on the subject, and so reiterated, that the ignoring of them is almost incomprehensible. Even when spiritual healing had given place to material healing, the early hospital was the monastic guest house; and it was only gradually that the church and the *hôtel Dieu* became separate and finally antagonistic institutions. The demand that the two should be reunited on a spiritual basis was first made in Christian Science, and was repudiated by the churches almost as emphatically as by the medical schools. The change has to come, however, and the first symptoms have been manifested in the churches. The institution of guilds of health and healing movements, the perpetual discussion of Christian Science in diocesan congresses, and finally the significant conference of clergymen and doctors behind closed doors at St. Paul's, are the proverbial straws which show the direction of the wind.

The church had objected that it was shut out of the sick-room. The medical profession admitted that there were times when it might assist by calming the fears of the patient. The church put forward a timid plea for the power of prayer to heal functional disease. The medical profession replied that mental suggestion might affect functional complaints, but that



organic disease was outside its scope. Jesus, said a Christian minister, might have touched and destroyed non-infectious but not infectious leprosy; prayer, explained a Christian doctor, could not reach the cells of the liver. The French proverb, "*Il n'y a que le premier pas qui coute*," describes the position exactly. The first step has been taken, the advice of Macbeth, to "throw physic to the dogs," has been half adopted, and attention has been concentrated on sanitation and suggestion. One physician, with a world-wide reputation, declares that no drug has been discovered capable of killing a microbe inside the body; while another insists that humanity is being deceived into an unholy desire for being operated on.

The historian of the future will only have to turn to the daily press to see how theology and medicine, contesting every inch of the ground, have gradually assimilated contentions which have been regarded as mere truisms in Christian Science for half a century. Natural science, also, has been far from being unaffected by it. The idealism of today is a very modified form of the idealism of half a century ago. The philosophic idealist argues that the substance of matter is only a group of sensible qualities, and consequently, in the words of one of the ablest contemporary exponents of Berkeley, "the mind is not within the head, but on the contrary, the head, being a sensible object, is within the mind."

It will be seen that, so far from making matter unreal in any absolute sense, this mode of reasoning merely reduces it to a sense phenomenon, and leaves it, to all practical purposes,

as real and indestructible. But times have changed, and so has the interpretation which the natural scientist gives to the theory of idealism. An authority with a world reputation has recently described matter as "a suppositional vacuum in a hypothetical medium." No wonder Mr. Balfour was justified, some years ago, in declaring that modern natural science had not only explained matter, it had explained it away. What is remarkable about the natural science chameleon is that, though it is always changing, it never consents to reduce its theories to logical demonstration. In spite of any number of epigrams, to the idealist matter remains practically as complete a reality as to the materialist.

Huxley, with his dislike of cobwebs, saw this, and brushed the distinction away with the bald declaration that "if the hypothetical substance of mind is possessed of energy,"—as it must be,—"I, for my part, am unable to see how it is to be discriminated from the hypothetical substance of matter;" a dictum which is, of course, a complete affirmation of the words of Mrs. Eddy on page 409 of *Science and Health*, when, speaking of mortal mind, the equivalent in the idealism of Christian Science of energy, she writes: "Mortal mind and body combine as one, and the nearer matter approaches its final statement,—animate error called nerves, brain, mind,—the more prolific it is likely to become in sin and disease-beliefs."

Half a century ago Mrs. Eddy saw, and had the courage to say, what the idealists of natural science are gloomily speculating about today, that mat-



ter is merely a sense concept, that it is the subjective condition of mortal mind. Consequently, as material phenomena are in every case the effect of this mind, the healing of sickness, the destruction of sin, and the overcoming of the sense of limitation, must be arrived at by destroying false beliefs emanating from mortal mind.

The world has regarded the miracles of Jesus of Nazareth either with superstitious awe or with frank skepticism. It remained for Mrs. Eddy to point out that "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause" (*Science and Health*, p. 313). What Jesus really did was to show that the fictitious causation of material phenomena was nothing but a negation, or a counterfeit, of that spiritual causation, or divine Mind, which produces every real and eternal phenomenon. Mrs. Eddy was laughed to scorn for making this statement, and for insisting on the truth of it. Natural scientists were as contemptuous of her contention as of the contentions of one another. Yet, little by little, they are beginning to admit everything for which she has contended.

A hundred years ago, a man who had insisted that a telegraphic message could be sent from London to Calcutta in a few minutes, would have been regarded as a lunatic. Twenty years ago, if anybody had contended that all the wires could be done away with, and that the message could be sent without those material appliances, he would have been regarded as fit for Bedlam. Today, Mr. Marconi calmly informs us that you can do away

with all the array of masts, and that messages can be transmitted from a cable thrown casually on to the sand of the desert.

All this is merely proving that matter is a mental phenomenon, and that, as a consequence of this, material phenomena may be eliminated in accordance with the increase of knowledge. "Ye shall know the truth," Jesus said, "and the truth shall make you free." The truth, however, is not a product of mortal mind; it is the spiritual knowledge of God, or Principle. Nature, Mr. Whistler once quizzically declared, was "creeping up." Natural science is creeping up, and when it arrives, as it inevitably must, at the realization of the meaning of the allness of Mind, it will stand bareheaded before Mrs. Eddy, as Dr. Johnson stood bareheaded in the rain in the confusion of a Lichfield market day.

Dr. Johnson was a grim materialist, who thumped the paving-stones by way of proving their reality, and so became the type of Huxley's "common-sense philosopher." Natural science has surrendered the paving-stones, but there are other articles of Dr. Johnson's creed which have got to follow the paving-stones. Christian Science has introduced not merely a new view of the substance of paving-stones, but a new view of substance entirely.

"Why," Paul demanded of King Agrippa, "should it be thought a thing incredible with you, that God should raise the dead?" Christian Science demands why, if a message which it would once have taken more than a year to convey to Calcutta can be conveyed in a few minutes, if the passage of the Atlantic which once



occupied months can now be accomplished in a few days,—why should it seem a strange thing that Jesus should have annihilated space, and carried the boat to the other side in a moment, or increased the barley loaves and the fishes so as to have made them food for thousands? The cause of the economic problem of today is the fear of limitation which is so deeply embedded by education in the human consciousness. To the ordinary man, the five barley loaves and the few fishes are only food for five people, if for five. Consequently, he extends the same theory to the economics of the world, and is convinced that in order to pay Peter you must necessarily rob Paul.

The Christian Scientist realizes that no laws for the distribution of wealth will ever destroy the human passions of greed, of jealousy, or of fear. It is these mental attributes, he sees, which produce the cruder forms of inharmony,—misery and want,—and he realizes that a political policy which is really nothing more than a paraphrase of Rob Roy's dictum,—

That they should take who have the power,  
And they should keep who can,

will not in any way solve the economic problem, but only present it in a new phase. If substance is mental, and Mind is divine Principle, then substance is infinite, and the true way to destroy the problem of poverty is not that of the hillside in Perthshire but of the hillside in Galilee. To feed the five thousand, the lad did not have to forego his share, and to feed the starved millions of the world, what is required is not so much the passage of state laws as the grasp of spiritual law.

This does not, of course, mean that Christian Scientists should immediately, in accordance with the crude sarcasm of people who never seriously think out any problem, fling aside their daily occupations. Jesus did not necessarily propose to his disciples that they should give up fishing, and we know that Paul, who certainly knew something of spiritual causation, enough to heal the sick and raise the dead, worked at his trade of tent-making in Corinth. The work of Christian Science is to teach people how to make practical in this century what Jesus taught in the first century. In proportion as humanity gets rid of its sin, it will attain greater spiritual insight, as a result of which it may not need to buy bread or to go a fishing. Until then, or until it knows enough to begin to make the change, it will be best for it to go on doing its business, only doing it very faithfully and honestly, as Paul did his in Corinth.

A great factor in disseminating these political, economic, and social views of Truth has been found in Christian Science journalism, and in *The Christian Science Monitor* in particular. A generation ago Mrs. Eddy conceived this paper, the mission of which was to carry healing to the world through its correct statement of every-day problems. The time was not propitious for the enterprise, but with that patience which is bred of a clear understanding of what it means to "be still, and know that I am God," she waited until the moment came when it was possible to translate her wishes into practise. Daily, into a world torn by conflicting forces, *The Christian Science Monitor* goes out



throughout the length and breadth of the hemispheres, unhampered by party views of politics, untrammelled by conventional views of life, and unrestricted in its liberty of speech. As a result of this, it is able, so far as the wisdom which guides it permits, to inform its readers of what is happening in the world, nothing extenuating, nor adding aught in malice. Much more than this, it is able to direct their thoughts toward the true causes which govern the phenomena of existence, and so to keep perpetually before them the knowledge of divine Truth which bringeth forth Mazzaroth in his season and guideth Arcturus with his sons.

It is the certainty bred of all this, of protection in the midst of danger and of guidance in the strife of the world, which gives Christian Scientists that resolution, calmness, and assurance which the world admits without being able to fathom. Speaking not very long ago, a great ecclesiastic asked why his own church had not been able to give its adherents this radiance and tranquillity of life. The answer simply is, that the gift has been obtained, not through accepting the evidence of the senses, but through a scientific grasp of the truth which is to make men free. The archbishop admits the effect, but he would deny the cause, namely, that Christian Science is the Comforter, the Spirit of truth which, the Master said, shall "bring all things to your remembrance, whatsoever I have said unto you."

It is an interesting problem, if it is not something more, why John substituted the word "Comforter" for Holy Ghost or Holy Spirit. The

writer of the fourth gospel was the most scientific of writers. He used words, as it would be easy to show, in an exact sense, with that carefulness of selection which is so remarkable in the composition of *Science and Health*. The close parallelism of Mrs. Eddy's work in this way with the fourth gospel is a fact which the critics "in a small way" might take warning by when they plunge recklessly in to take exception of her exactness, or to confuse others owing to their confusion. That John wished to bring out some definite presentment of the Holy Spirit, must be manifest to anybody. If it had not been for this, he would never have used a word which strictly means advocate, but which, through a tradition of the Christian church, has come to be translated Comforter.

Possibly the best definition which could be given of the word Satan would be *advocatus diaboli*, and it may have been in contradistinction to this that John made deliberate use of the word advocate in the sense of *advocatus Dei*. Just as Satan personifies the rush of evil thoughts to the human consciousness, so the advocate typifies what Mrs. Eddy has so beautifully expressed, on page 581 of *Science and Health*, as "spiritual intuitions, pure and perfect." These intuitions cover, as the apostle says, "all things," and bring to remembrance the full teaching of the Christ, and so explain the vastness of divine Science, embracing the whole range of real knowledge, and of even our human problems. With a true instinct, the early Christians realized that such an advocate was necessarily the Comforter, and made their translations accordingly.



Nothing, perhaps, could bring out more clearly than this how much vaster Christian Science is than its own organization, how much vaster than that organization can ever be, and why it was that Mrs. Eddy looked forward to the inevitable day when the knowledge of Truth had so freed the world that organization would have passed away. For the moment, however, organization is not merely advisable, it is a necessity; and the organization devised by Mrs. Eddy is adapted to its purpose with an insight based on something far higher than mere human wisdom.

It will be seen in a moment from this that such a movement could not be controlled by personality. The spiritual intuition which wrote *Science and Health* governed the movement in its beginning, and will govern it to the end. Here and there ambition, misreading the whole teaching of Christian Science, may have made, and may make again, all oblivious of the warning of the third temptation, an effort to secure control. Such an effort would, however, be after the manner of Canute issuing his commands to the ocean, and the humiliation of defeat would be as inevitable as in that case. "There was never," Mrs. Eddy wrote in her pamphlet, "Personal Contagion" (p. 5), "a religion or philosophy lost to the centuries except by sinking its divine Principle in personality," and that teaching has been the mainspring of the organization of the movement.

For almost a quarter of a century Mrs. Eddy withdrew to the privacy of Concord, in order to teach the members of the movement to rely, not on her personal presence, but on the

truth she had taught them, to guide them into all truth. In this way the responsibility of government was spread over every church and laid upon every member, the spiritual democracy which owns no leader but divine Principle. "For this Principle," she has written, on page 141 of *Science and Health*, "there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man." There is a phrase in the New Testament which is translated, "our conversation is in heaven." The word conversation should be "citizenship," and citizenship expresses in a far greater way the vastness of the responsibility, the grandeur of the expectation, the glory of the realization, of the republic of Spirit.

For such a movement it is not necessary to solicit membership. Jesus of Nazareth declared, "And I, if I be lifted up from the earth, will draw all men unto me." As the Christian Science movement fulfils the expectation of its Founder, as it heals the sick, comforts the sorrowful, and reforms the sinner, it draws adherents to itself by the inviolable attraction of spiritual power. In such circumstances there is no room for fear, for doubt, or for hesitation in its members. The heathen may rage and the people imagine a vain thing, but the humblest Christian Scientist, conscious of the power of good, stands unmoved by the misapprehension and misjudgment of the many, for he "has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, good" (*Science and Health*, p. 450).



## WHO KNOWETH LOVE?

EVELYN SYLVESTER KNOWLES

“Ah, what is Love?” The question softly fell.  
Can human tongue the perfect answer tell?  
Is it the sunset radiance, or the shade  
That steals at twilight down the sleepy glade?  
Is it the broken whisper of a prayer  
Springing from that meek heart where once despair  
Held sway but rules no longer, or the smile  
On childlike face that knows nor fear nor guile,—  
The song that rises as tears fall the while?

“And where is Love?” The question plaintive grew.  
Is it within the rounded drop of dew?  
Sighs it among the tree-tops when the morn,  
Aflush with joy, laughs at the shadows gone?  
Lives it within the heart where hate is dead,  
Or on the brow peace-crowned, devoid of dread?  
Is it anear, or must we seek afar  
For that pure love that recks nor band nor bar?  
Is't in the silence that surrounds a star?

“Who knoweth Love?” The question died away  
As stills the summer breeze with pining day.  
Doth he know Love who binds the broken wing,  
Or teaches darksome sorrow how to sing?  
Hath he found Love who of a child takes care,  
Who with the needy would a last crumb share,  
Who treads unfalteringly the stony way,  
Bearing the burden of the weak all day,  
Then stops at nightfall with the sick to pray?

He knoweth Love who knoweth only good,  
Who followeth the path that angels would;  
Who speaketh but the truth; who sees no wrong  
But rights it, or destroys; who standeth strong  
Where highest danger's waves appear to roll;  
Who, 'mid life's tumult, peaceful keeps his soul;  
Who, if he must, remains below to plod,  
Or mounting on bright pinions, leaves the sod,—  
This one knows Love, because he knoweth God.



## MENTAL EVOLUTION

HON. CLARENCE A. BUSKIRK

**D**URING the years within the memory of those now living, there have been many persons who knew to a certainty, or thought they did, that there are material laws which not only govern matter, but men as well. They had no doubts; in consequence, they entertained a pitying contempt for those who believed contrariwise. They felt sure that there were no non-physical laws whatever, and that it was crass nonsense for anybody to talk about the government of a Supreme Being, or to talk about divine Principle as the source and explanation of all real law and government, since deific laws and material laws would be wholly irreconcilable.

These persons knew, to their own entire satisfaction, that sickness, death, and their like, were truths in the universe in which man finds himself, being caused by certain laws of disease and death; also, that people could get well, could evade the laws of disease and death, through the aid of material laws which make for health and life, and which therefore sometimes are, and sometimes are not, both contrary and superior to the laws of disease and death. They felt sure that these laws of matter were sometimes to be successfully invoked, and sometimes not, by employing material means and methods. In all this they were quite unaware that their crude materialism amounts to atheism; for when one denies the need of divine Princi-

ple and its activities, he thereby denies the existence of divine Principle.

Here it is well to note that those who hold such pronounced views about matter and material law, and who in consequence practically ignore the operations of spiritual law, are in most cases professed Christians, who claim to agree with the teachings of Christ Jesus and his immediate followers; yet Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Besides this, Paul declares, "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

When such people were requested to point out, explain, or even hypothecate the source or sources of their alleged material laws, they began to hesitate and evade. They could not make the absurd statement that the laws under which matter is supposed to exist are laws which were made by matter before matter existed. They could not affirm that there can be laws governing matter which are non-intelligent, and therefore they found themselves estopped from denying that the source of such alleged laws would, if they existed at all, be supreme intelligence or Mind. They could not affirm the absurdity that their alleged material laws, to be laws at all, had to be supreme, unchanging, non-contradictory laws; therefore sound reasoning plainly estopped them from affirming that



there can be any material laws which make for sickness and death, or that one law can oppose, or negative, or invalidate another law.

They were also sure that matter is eternal, changing in its forms only, as water into its component gases, etc., but they recognized that admitting the forms of matter to be transient and mutable, the declaration of the eternity of matter necessitated the supposition of some ultimate base or unit of matter which is not transient or mutable; for without such an immutable and indivisible base or unit, their affirmation of the eternal nature of matter would become plainly nonsensical. They therefore hypothesized that all matter is made up of atoms. They could not claim that any one had ever seen or tasted or smelled or touched a single one of all the countless millions of atoms of which everything was said to be composed, nor could they affirm that they ever expected to perceive them by the physical senses, however assisted. In other words, their atomic theory was, after all, a mental product in the form of a mere conjecture, a mental and not a physical phenomenon, and not a proven fact. Matter, indeed, has always been made up of forms of thinking about physical phenomena, constantly changing and subject to change.

In the course of this mental evolution, there came the electric phenomena of Crookes tubes, which ultimately led to the breaking down of the assumed units of matter, called atoms, into what were called "primordial electrons." Thus the atomic theory, which had been hypothecated

in order to establish the eternity of matter, was proven by the physicists themselves to be entirely erroneous. It may be remarked, in this connection, that whenever the materialist admits that there is no base or unit of matter which is eternal, he is forced thereby to the conclusion that matter is not eternal; and this, of course, forces the admission, which wholly refutes materialism, that matter can be, at the most, no more than a creation and not self-existent. Next, this necessarily follows, that a creation implies a creator, *alias* a creative intelligence. Thus the materialistic physicists are forced to admit, as the theists have been reasoning, that their supposed atoms, to be matter at all, must occupy space, but that anything which does occupy space must be divisible; whereas to be a unit of matter, an atom must be indivisible, and this is yet another instance of the assumed knowledge of yesterday becoming the proven ignorance of today.

Now what are the so-called "primordial electrons" which materialists fall back upon as the units or bases of their alleged eternal and self-created matter? They are just as much conjectures as were the atoms. No one now pretends to be able to furnish any ultimate definition even of electricity. And to assume an electron to be "primordial" in order to have an eternal unit of eternal matter, the theorist falls into the same fatal self-contradiction which confronts the atomic theory, namely, that an electron, to be matter at all, must occupy space, but that anything which occupies



space is divisible; whereas to be a unit or base of matter, an electron must be indivisible, that is, incapable of being separated into smaller or different material bases. There are large numbers of physicists who formerly were materialists, but who are ready to admit, in the words of Mr. Balfour at the London Congress of the Natural Scientists of Great Britain, that "the natural sciences are now explaining matter by explaining it away." Of course, these words refer to matter as a fact or truth, not as a phenomenon.

It is about thirty-eight years ago that the first edition was published of "Science and Health with Key to the Scriptures" by Mrs. Eddy. On

page 468, in the "scientific statement of being," occur these immortal words: "All is infinite Mind and its infinite manifestation, for God is All-in-all." This statement was met with derision for many years by materialists and short-sighted theologians; but in the swift advance of the mental evolution now taking place, it is safe to say that it must prove exceedingly difficult for educated materialists who accept the current teachings of the physicists, to offer any logical reason for not accepting Mrs. Eddy's foregoing words as true. Indeed, in the mental evolution of today the words of Galileo have a new application: "The world moves, notwithstanding."

## ALL JOY

LYDIA HAMILTON

A PRIMARY teacher once said: "Whatever else children get in my schoolroom, happiness they must have. It is the divine right of a child to be happy." "How about the teacher?" it was asked. "Oh, I'm happy enough, but then, we cannot expect that; it is ours to shoulder the care and responsibility." Just here we may press the questions, How about the teachers, the mothers, the fathers? How about men and women of riper years and experience? Is it wrong for them to expect happiness? Is a sense of care and burden a virtue? Is decline and fall under the stress of human life the consummation which merits the "Well done" of the Master?

For ages men have been engaged in a struggle, an unequal fight with the beliefs of ignorance and darkness.

The more conscientious the man or woman, the more burden and responsibility he has accepted. Condemned by all the laws of matter and ignorant of divine law, mortals have tottered beneath the load, and finally fallen, often self-condemned because they had accomplished so little.

To this perverted sense of being, Christian Science comes with the swift message, Turn, turn ye, and live. But where? Certainly not in any direction known to material philosophy, psychology, or theology, but simply to the light of Truth, "the true Light, which lighteth every man that cometh into the world." This is the light which God announced in the beginning, which has never failed, and is today shining with a clearer radiance around the world. This light of Spirit at first blinded Paul,



but it afterward attended him in all his earthly career. It was the light of the transfiguration, and it is likewise the resurrection dawn in Christian Science.

The promise is, "In thy light shall we see light." We shall behold the face of a Father who is Love, who has already done all things well. We shall perceive that the infinite, creative Mind is not only equal to the framing of a universe, but to the assumption of its government as well. We shall find a God whose purpose and law are without "variableness, neither shadow of turning," and they effect an eternality of good. We shall find man as the child of God, ever in possession of his rich inheritance,—dominion over all the earth. We shall discern Love's ever-presence, in which there is fulness of joy.

Once having had even a glimpse of the heavenly vision, it is readily seen, and it is important to see, that all progress is primarily an awakening, a knowing, even as it is written, "When he shall appear, we shall be like him; for we shall see him as he is." To see, to know God aright, is to grow; it is progress. Humanity's condition is simply one of ignorance, ignorance of God, and the remedy is enlightenment. In the Preface to *Science and Health* (p. vii), Mrs. Eddy says, "The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal."

What, then, becomes of duty, care, responsibility? The Christian Scientist learns in the outset that he lives in a mental world; hence the only duty, the only care, the only responsibility must be in thought, and the whole burden of responsibility is

in turning instantly and persistently from error to Truth. There is absolutely nothing that will dispel darkness but light, nothing that will destroy ignorance but knowledge, nothing that will displace error but Truth; hence all this feverish effort, ignorant toil, and shouldering of responsibility by mortal sense, accomplishes nothing save to increase one's sense of fear and discouragement.

Our old vocabulary needs to be translated into the new tongue of Spirit; and the Christian Scientist who is constantly knowing himself as the reflection of divine intelligence, will do it naturally. Such words as work, struggle, warfare, in the dictionary of Spirit, are all included under the head of activity, the perpetual harmonious operation of the law of Love, which gives freedom and harmony. Work may be defined as the activity of right thinking; rest, the harmony of right thinking. We need to consult the infinite source of wisdom often, in order to be kept in the line of light and out of the ruts of mortal habits which bind and limit. It is the seeming mesmerism of these old modes of thought that holds the many in the shadows of human sense.

At times the students of Christian Science may find themselves accepting the work of Truth as a burden, as a shouldering of responsibility. They may think of the long distance to the cherished goal, ponder the length of time it must take to reach it, and condemn themselves or others for a lack of fitness. Sometimes we hear Christian Scientists speak of having to "work" (metaphysically) in a tone or with an emphasis that suggests a sense of hardship, a re-



striction of pleasure. To all such our Leader has said, "The warfare with one's self is grand" (Miscellaneous Writings, p. 118). She found it so because of her utter surrender to the divine will, which surrender is the basis of the selflessness which accomplishes such results as hers.

Work, useful activity, springs spontaneously from a consciousness governed by Love, and it is the joy of life. Activity, rest, joy, are one. Material sense whispers that the surrender is not easy, and we cannot linger here an instant, for discouragement is close upon the heels of this thought. Paul's declaration, that "the carnal mind is enmity against God," is a trumpet-call to awake to the truth that there is no carnal mind, and that all our servitude to this unreal master is but a dream. We cannot ignore error, but in the light of Truth we can recognize it for what it is,—falsity, nothingness.

And is no suffering required? Not unless we can find it in the vision of God's sinless purity and scatheless universe. If not found there, then there is no place for it; no cause, no necessity. Suffering, too, belongs to the shadows which are not, because "God is light, and in him is no darkness at all." No sorrow? Turn ye. Even one glimpse of the eternality

of the all-inclusive Mind, the Father-Mother whose arms are underneath and around all His children, banishes this specter also to the land of dreams, to the former things which are passed away.

The cry of humanity, either conscious or unconscious, is for light, more light; and the great need of human sense is inspiration, not goading, a kindly light that leads. We need the warmth of divine Love, that we may be "awake to righteousness, and sin not." Love takes the initiative. "We love him, because he first loved us." The day must come when we shall turn as instinctively to Truth as the flower turns to the sun, and our only work will then be a joyful unfoldment in its light.

The life "hid with Christ in God" is inseparable from joy, hence joy is infinite and ever present. When the right sense of joy has been attained, it should be cultivated as one phase of our consciousness of God, and hence of His likeness, man. Mrs. Eddy writes (Science and Health, p. 76): "The sinless joy,—the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pleasure or pain,—constitutes the only veritable, indestructible man, whose being is spiritual."

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There is no real rest until we reach God; there is no noble and inspiring courage until we trust in Him. When we build on such a faith, floods may break on the foundations, but cannot move them; clouds may obscure the sun, but cannot destroy it. "You may kill us, but you cannot hurt us," said one of the noblest of the earliest martyrs to his persecutors. "If God be for us, who can be against us?"—*Hamilton Wright Mabie*.



## CHRISTIAN SCIENCE

HON. JOHN D. WORKS

THE name by which our religion is known, Christian Science, has been the subject of some unfavorable and unjust criticism on the part of people of other religious denominations. This unfavorable view of the name comes from various sources and is the result of various causes. Some object to it because they associate it with material science, which they believe to be opposed to religion. From this they naturally reach the erroneous conclusion that Christian Scientists are not Christians. Others seem to look upon it as sacrilegious to couple the names of Christianity and science together in any form. Apparently, without any definite idea of the error or even the impropriety of it, they just think it should not be done. Still others, who seem to know what science really means as applied to Christianity as well as to other things of which knowledge may be had, look upon the taking of this name as a piece of arrogant assumption, because it seems to amount to a claim that Christian Scientists have a better knowledge of Christianity than people of other religious denominations, especially their own. And yet others object to the name, simply because it represents a new religious movement. Their own church and religion are quite good enough for them, they think, and therefore in their estimation something new must be something wrong.

In stating her reasons for the name given to her discovery, Mrs. Eddy says that she sought "to find the Science of Mind that should take the

things of God and show them to the creature, and reveal the great curative Principle,—Deity" (Retrospection and Introspection, p. 24). To this she adds that after the light of Truth dawned upon the Scriptures, she "apprehended for the first time, in their spiritual meaning, Jesus' teaching and demonstration, and the Principle and rule of spiritual Science and metaphysical healing,—in a word, Christian Science. I named it *Christian*, because it is compassionate, helpful, and spiritual."

To one who realizes what the two words taken together really mean, and what they are intended to convey to the minds of men, the criticism to which we have referred seems very absurd and unreasonable. No one who is himself a Christian, it is assumed, would seriously object to the use of the word Christian in designating or identifying a church, provided it should in fact sincerely profess and teach the Christian religion. Indeed, one of the principal religious denominations of the present day has adopted and is known by that name. It is not known that any other religious denominations, or members of their churches, have ever objected to its use. Hence it is fair to say that the objections made do not attach to the use of the word Christian as the name of a religious denomination or church which accepts the Bible as the source of its teaching.

It is fair to say also that no reasonable ground of objection can be urged to the use of the word Science as a



name. In fact, it is understood that the objection is not made to the use of either of these words alone, but to the joining of the two words. This may seem singular to one who knows, or stops to think impartially, what each of the words means and their significance when so connected. A Christian is "one who believes, or professes or is assumed to believe, in Jesus Christ, and the truth as taught by him." This is according to Webster's dictionary. On the same authority it may be said that Christianity is "the religion of Christians; the system of doctrines and precepts taught by Christ; hence, the body of beliefs, practises, and sentiments developed from the teachings and life of Christ."

So far the name seems quite appropriate for any church organization coming within the definitions just quoted. Then let us find out about the other word, science, and see what it means. The same lexicographer defines the word as follows: "1. Knowledge; knowledge of principles or facts. 2. Specif., Accumulated and accepted knowledge which has been systematized and formulated with reference to the discovery of general truths or the operation of general laws; knowledge classified and made available in work, life, or the search for truth; comprehensive, profound, or philosophical knowledge." These definitions make the meaning of this word quite as plain as the other. It is knowledge; it may be of one subject or another. Coupled with the other word, Christian, as Christian Science, it is the knowledge of Christianity, or of Christ Jesus and his teachings, or "the body of beliefs, practises, and sentiments de-

veloped from the teachings and life of Christ."

Reasonably and justly considered, does there seem to be anything inconsistent or incongruous in uniting these two words in the designation of a church that brings itself within the definition of Christian and Christianity? May we not with all reverence apply this term to Jesus of Nazareth? Was he not in the fullest sense a Christian Scientist? That he was a Christian all will readily admit. That he had knowledge, peculiar, profound, and philosophical knowledge of the teachings and body of the laws of Christianity, is entirely beyond dispute. He was a Christian, and he was a scientist in that religious faith; therefore he was, in the truest sense, a Christian Scientist. Now let us go one step farther. Christian Scientists of the present day are the followers of Christ Jesus, believe in his teachings, and are sincere and earnest students of his religious precepts and the rules of his religion. Then they, too, are Christians. That cannot be justly denied. Neither can it be denied with any greater degree of justice that they are also scientists, or persons having knowledge, more or less accurate or profound, of his religion and teachings. They are his students. They not only read but study, faithfully and continuously, the words of the Bible in both the Old Testament and the New. They believe in the Bible. It is the foundation of their religious faith. In the tenets of the church is this solemn declaration: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health,



p. 497). With equal solemnity and in the same way, they declare their faith in Christ Jesus and his teachings, his crucifixion, resurrection, and ascension.

Others may doubt their knowledge of Christianity and maintain that their own is a better knowledge of it. This is a mere matter of opinion. Christian Scientists are satisfied that their knowledge and understanding of the Bible and Christianity, aided by the wise and devout teachings of their Leader, Mrs. Eddy, and their own study and investigation, is along right lines and in accordance with Jesus' teachings, and entitles them to the use of the name given their church by its Founder. How profound their knowledge is of these great and to us seemingly unfathomable sources of Christian knowledge and understanding, may be a just matter of controversy on the part of other Christian believers. They do not claim perfection. They realize daily how little they have accomplished in their attempt to fathom the depths and riches of Christian knowledge, and how far short they have fallen of living the true Christian life as Jesus taught it. Still they feel assured that the great Teacher of Christian Science, or the knowledge of Christianity, laid the foundation of perfect thinking and perfect living, and showed all mankind the way to live the true Christian life. Just so far as we follow his teachings, and learn to know and understand them, we are Christian Scientists as was he.

Man, as God's idea, has all knowledge and understanding, but we who are seemingly in the flesh, believe

ourselves to be subject to limitations and lacking in understanding. Until we can overcome these false conceptions of man as under limitations, we cannot claim to be perfect Christian Scientists or possessed of perfect knowledge of Christianity or its teachings. "God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won" (Science and Health, p. 254). That battle is now on. It is the struggle between good and evil. Christian Scientists have enlisted for the war on the side of good. The understanding they have gained through the study of the Bible, illuminated by the Christian Science text-book, "Science and Health with Key to the Scriptures," has armed them for the fight. It is this understanding or knowledge of the teachings of Christianity that has given them the right to the use of the name they have assumed.

Jesus not only made claim to right understanding and knowledge of Christianity, but he proved by his works that he possessed this knowledge. He taught the allness of God and the perfection of the real man, and that, as against the influence of God, good, evil has no power. Sickness and disease he treated as a false claim of the power of evil, not as coming from or inflicted upon man by God, either as a punishment or otherwise. In treating these misfortunes as evil, he applied the rule of the power of infinite good to overcome all evil, and he healed all manner of diseases just as he overcame sin, by the power of good and by precisely the same means.

These were the demonstrations or



proofs of the truth he taught. His teaching was that good is omnipotent, all-powerful, and that in reality there is nothing but good. He proved it by destroying evil with good. Just as darkness is dispelled by the incoming of light and dissolves itself into nothingness, he banished the darkness of sickness, disease, and other evils by bringing into human consciousness the light of the truth he preached. This was the practical application to humanity's present needs of the truth taught by him; it was applied Christian Science. It was then, as it is now, practical and not mere theoretical Christianity. He was able thus to apply it to human needs because he was a Christian Scientist; that is to say, because he had knowledge of Christianity, which, as shown above, is the same thing.

This is just what Christian Scientists of the present day are doing. They do not claim to be possessed of the perfect knowledge that Jesus had. They do not claim to be perfect in their demonstrations of true Christianity, or the practical application of the truths he taught, as he was. He was the Teacher; they are his students. They are encouraged and comforted by Jesus' declaration: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." They are striving to do the works that he did, and their striving has not been in vain. Thousands of the sick and afflicted have been healed and the sorrowing comforted by their endeavors to obey his command to preach the gospel and heal the sick. They do believe on him. They feel that

they understand in some measure the truths he taught and the spiritual law by which he was governed in his work of ministering to the sick and the sinful. They are proving it by their works. They are willing to be judged by their fruits. They are mindful of Jesus' command: "Be ye therefore perfect, even as your Father which is in heaven is perfect." They know from this that perfection is possible. They are trying to work out their own salvation and thereby reach that haven, that heaven, of perfect, sinless being. This is not accomplished by working for self alone. One advances toward perfection by his unselfish and loving help for others. This was the example of Jesus. It is the great, the sacred work of all Christian Scientists. They feel that with the understanding they have gained they are not misusing the name assumed for their religion. It is for them to establish that right by good works.

It is not intended, by what has been said, to reflect upon the knowledge or achievements of other church organizations or their members. Every man must work out his own salvation in his own way, lighted by the knowledge he has or that he may by Christian striving obtain. Christian Scientists naturally feel that many professing Christians are not fully following the teachings of the Master. They preach the gospel in their own way, but they do not heal the sick as Jesus commanded. They do not preach the gospel in the way most helpful to mankind, by doing the works that Jesus did as a part of his religious service. They are not applying their knowledge of



Christianity to the every-day needs of their fellow men. They are not making their religion practical; it is theoretical, and therefore unsatisfactory and disappointing to the sick and sorrowing who cry out for help in their extremity. They limit the power of God by leaving suffering men and women to the material help of the doctor and his drugs, instead of healing them through the power of God as Jesus commanded.

Until the churches learn that it is a part of their duty to heal the sick as well as to preach the gospel, they will

fail of their highest mission. Christian Scientists claim no monopoly of Christian healing; this divine mission of mercy is open to all churches professing to be Christian, and should be performed by all. Unfortunately for them, and for humanity, they not only fail themselves to do this beneficent and holy work, but there are some who criticize and would obstruct the efforts of Christian people who are conscientiously endeavoring to do the whole work of Jesus of Nazareth, whom they are striving to obey in the way he commanded.

## TAKING CARE HOW WE BUILD

ROBERT NALL

EVERY Old Testament narrative has its fruitful lessons. Take that of the tower of Babel. What a height of folly this attempt to "reach unto heaven" seems to be, an extravagant conception upon a ridiculous basis, a fantastic vision quite unworthy of mankind! We read the story and wonder how these people could ever have imagined that a material structure could attain the object for which they sought. What a mortal dream it was! But are we, even in these more enlightened days, entirely exempt from mortal dreams? Are we not given to a good deal of mental building that is quite as hopeless and quite as worthless as the tower of Babel? Are not the best of us prone to build "castles in the air," where we shall find life very pleasant because we have all those material things that we imagine will conduce to our happiness and where we shall be exempt from care and anxiety? Our lives are the thermometers that indicate our

spiritual temperature: when the figures are low, we shall find ourselves tempted perhaps to take less heed to the character of our mental building, and to let it be marred by material elements.

Mortal mind suggests many ways of reaching heaven, but it never tells us the right way. By its very nature it must deceive. Many human qualities that are in themselves excellent may be found useless in the great purpose of life. The people of Babel were earnest to a degree; they were no doubt perfectly sincere in the object they sought. But earnestness and sincerity are moral qualities that do not by themselves lead to that understanding of God which is the basis of all overcoming of unrighteousness. There is no middle way to heaven; we are either on the road to harmony and rest and peace, or we are not. This is clear from the fact that there can be only one foundation for our spiritual building. God is Spirit, and all that



He made is spiritual. To reach to Him, to know Him, to start our thought-building so that we shall grow into the likeness of Christ, our head in all things, we must do so in the way of His appointing,—by prayer, by repentance, by humility, by seeking that anointing of spirit which reveals the spiritual temple cleansed and made a fit habitation for purity and love. What this means first of all is that we must detect the error and false belief which beset our upward path. But we are not to make the mistake of supposing, because we have heard that error has neither entity nor power, has neither intelligence nor substance, that it is to be ignored. The errors that the Babelites manifested are those that are to be fought with outright, proving their nothingness by the full and complete recognition of the allness of Truth. These people, typical of mankind in their ungodlike, unspiritual condition, and unawakened from the dream of bodily existence, placed the human before the divine, the material before the spiritual. They planned to attain the ultimate of human desire in a very human way; they ignored the only source whence their aspirations for good could possibly find fruition.

Thus Babel stands for error; “self-destroying error,” Mrs. Eddy calls it in *Science and Health* (p. 581); “a kingdom divided against itself, which cannot stand; material knowledge.” The eternal truths of righteousness are in inspiring contrast to this record of mortal blindness and conceit, and become clearer and more uplifting and regenerating to the earnest Christian as he seeks to bring

his mental architecture into line with divine Principle. Here he finds his strength. Here he knows that, while he is spiritually entrenched in watchfulness and prayer, no mortal-mind sophistry can find an entrance into his mentality. It is when thought is allowed to become relaxed, when because of some failure in demonstration the tempter of despondency assails him, that there sometimes enters a feeling akin to rebellion, a desire to take the human way. The error of forgetfulness is apt to assume some sway. We are not always alert to remember that Christian Science not only reveals, but stands for, the clearest conception of spiritual law, the law of Life that makes free from the human law of sin and death. That spiritual law, pure, perfect, unchangeable, unerring, is the law of exclusion to everything unlike itself; it is eternal in its nature, and is divine Principle in operation for the government of the universe, including man. Fidelity to this law is an assured safeguard against the failure of Babeldom. But mortal sense ignores it, and finds sooner or later that it has overreached itself in its determination not to be restrained in its own freedom of action.

In the second part of her spiritual interpretation of Babel (*Science and Health*, p. 581), Mrs. Eddy says: “The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall of its structure.” Is not this the correlative of those striking utterances of Jesus to the Pharisees when they impudently alleged that he cast out devils by the



prince of devils? This is the Adam-dream of life and substance in matter, the mortal belief that is the product of ignorance of God. But it is ever true that "except the Lord build the house, they labor in vain that build it." Mortals who attempt to scale the heights of heaven, to enter the sheepfold of rest and peace, by mortally conceived methods, will now or hereafter learn this simple lesson: that it is impossible to diverge from spiritual law, to ignore the clear directions for subjugating our enemies and gaining salvation, without meeting with failure. Our spiritual building must be in harmony with the law of Truth and Love, and must have for its only basis the one foundation, Christ, Truth. When we contemplate all the helps to righteousness in the sacred records, the narratives, wonderfully succinct and telling, of God's dealings with His children, the love and tenderness manifested toward them whenever they turned their faces to Him in humility and trust; when we remember the inspiring life of Christ Jesus and his demonstrations over error of every kind; when we know that his followers who are spiritual enough to discern the law of good have been enabled to do the works that he did, and thus to prove that every human need can always be met when by faith we can make God's promises into fulfilments,—we may well wonder that we still permit error in our lives to assume a power it does not possess.

But let us rejoice that in Christian Science we find so much that encourages and stimulates. The searchlight of truth has revealed to us that we were being hampered in our in-

dividual work by many theological misconceptions and erroneous doctrines. They were burdens which we were glad to cast off as worse than useless. Our spiritual sight is clearer: we have a more rational, because a more scientific and Scriptural, knowledge of God. We have come to know how to make first things first, and what is better still, we are seeking to translate our knowledge into practise. No thoughtful student of Christian Science can possibly continue his life-building on the basis of error. He has come to recognize that "wood, hay, stubble" form a foundation upon which it is impossible to erect a spiritual structure. Moreover, we have attained to that higher spiritual knowledge which reveals what man is,—the man made in God's image and likeness. Remembering that man is and always has been pure and perfect, we are not discouraged by the theological teaching of "the fall," of "sinful man," and of "inherited sin," and all the confusion of thought that is hemmed around the accepted religious history of humanity. If we are faithful, then, to the fundamental truths laid down in the Bible and expounded in our text-book, we shall be so guided by divine wisdom in building our spiritual structure that there will not be one single element of error in our foundation concepts, or in any part of our work as it is carried upward to the heights of harmony and love.

There is real practical living and preaching the gospel to be done in this way. The spiritual man is a "temple of God." "Ye are God's building," says St. Paul, "laborers together with God;" therefore we should be radiant with love and truth,



and continually reflect in a degree some of those spiritual qualities that make up perfect good. Every pure and holy thought, those "angels of His presence, which have the holiest charge" (*Science and Health*, p. 512), help to unfold the perfect man, and to reveal to the human consciousness the power and privilege that we all possess in being coworkers with our heavenly Father in the uplifting of mankind into the knowledge of Truth. It is imperative, therefore, in our high and holy calling, that hour by hour and day by day we keep thought steadily centered upon the spiritual sense of being, that in our communion with God we may gather strength and find guidance in every activity of life; and that we scrupulously exclude everything from consciousness that will becloud our apprehension of Truth, obstruct our spiritual progress, and make us less capable of responding to all the demands upon us.

To take care how we build, therefore, is to know no other God than He who is Life and Truth and Love; to follow Christ Jesus, our great Exemplar, and, like Paul, be obedient to that heavenly vision which comes to all who wait upon God; to renounce all that is mortal and material, including the so-called material man, and acknowledge our spiritual identity as children of God. It also means that we should be ready to give as freely as we have received of the divine blessings, and thus be channels of love everywhere and all the time, experiencing thereby a sense of unity with divine Love, while always faithful to every duty, whether it be called sacred or secular; and, to crown the whole edifice, we should be grateful that through the tireless labors of Mrs. Eddy there has been revealed to mankind in these days that wonderful "beauty of holiness" which is to be seen in Christian Science.

[Written for the *Journal*]

## OMNIPOTENCE

FRANCES A. HALDANE

WHAT though the call to arms sounds through the land,  
 What though earth quakes with battle's thunder-shock  
 Till ev'n the mighty mountains seem to rock,  
 When hate's conflicting forces make their stand!  
 What though false powers have uttered their demand!  
 Their "shalt" or "shalt not" is a thing of naught  
 To Him who the great universe hath wrought,  
 And holdeth its deep places in His hand.  
 Its firm foundations at His word appear,  
 And foes defiant from that presence flee,  
 When good triumphant conquereth every fear,  
 And Love divine destroys malignity.  
 O Thou Most High, to Thee have we appealed!  
 Supreme from everlasting, Thou our shield!



## AN END OF ERROR

FRANK H. SPRAGUE

**A** KNOWLEDGE of the teaching of Christian Science tremendously increases the incentive for overcoming wrong conditions, for it shows that instead of belonging to the universe as it exists in creative Mind, materiality is a transient phenomenon, a fictitious aspect which creation takes on when regarded from a standpoint which is out of unison with that of divine Mind. But, it will be asked, how is it possible to tell what the standpoint of divine Mind is? This is, indeed, out of the question so far as the determinations of material sense, "the carnal mind," or "mortal mind," as Mrs. Eddy terms it, go. As St. Paul observes, "The natural man receiveth not the things of the Spirit of God: . . . neither can he know them." But in our understanding of Truth we are not restricted to the resources of material sense; for, as the apostle says, "we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."

This view of the case is fully in accord with the reassuring words of Jesus as he was about to leave the world: "When he, the Spirit of truth, is come, he will guide you into all truth." The trend of the gospel narratives indicates that so long as their Master was with them the disciples' success in overcoming error was due not so much to spiritual understanding of God and His ways as to the faith which Jesus' example inspired in

them. When, however, they no longer had his personality to lean on, they too were led to find in spiritual sense the same avenue for knowing God which had given him power to overcome the flesh by subjugating the fleshly or mortal mind; in other words, "power over all the power of the enemy."

Now there is but one method by which we can ascertain whether Jesus and Paul, and the early Christians in general, were right in their contention that the mysteries of being which lie outside the range of material sense are knowable, and that method is to take up the question of existence spiritually, as they did. When this is done, material exactions correspondingly lessen, and it begins to be evident as a matter of experience that creation is after all spiritually and not materially constituted. The logical inference from object-lessons of this class is, that whatever is materially conceived and developed has no existence from the standpoint of truth and reality, that it is not of God; therefore it sinks into oblivion as soon as the belief which upholds it is wiped out. "Every plant, which my heavenly Father hath not planted, shall be rooted up," was the sweeping declaration of the great demonstrator of the spirituality of being.

This definite and conclusive issue with regard to the eventual extinction of the shadow realm of material seeming is far removed alike from the modern theories of natural science, which aver that life and conscious-



ness are evolved through the medium of material processes, and from the doctrines of ancient oriental systems, which interpret mortal existence as an evolutionary process by which the individual soul emanating from Brahm, though ignorant of its true selfhood, works its way through the mazes of Maya (evil), the illusion of the senses, up to the blissful heights of Nirvana. Both of these views implicate Deity, directly or indirectly, in the deceptions, follies, and tragedies of mortal existence, and link evil perpetually with the divine order of being; both, too, derive their support from the testimony of the material senses.

Christian Science, on the other hand, repudiates such testimony and exonerates Deity from the charge of maintaining conditions which violate the standard of perfection. It adheres to the postulate that every phenomenon which does not bear the impress of absolute good, lacks a legitimate cause, origin, and existence, and owes its suppositional existence to a defective point of view. The only logical ground for assuming that evil is destructible, and consequently that it is doomed to disappear *in toto*, lies in the understanding that it is not now, and never was, an element or idea of the divine consciousness; and it is on this ground that Christian Science defines it as unreal. To assent theoretically to the proposition that evil is intrinsically nothing, and yet to accord a degree of reality to evil as a belief, is in fact a species of mental jugglery.

Therefore the first step toward clearing up the human situation is to stop attributing reality and potenti-

ality to belief in the power of evil, no matter under what form the belief makes its appeal. The next step is to understand that neither evil nor belief in evil is quantitative; that error is not something that can be multiplied, divided, weighed, metered, estimated, and dealt with according to a material conception of values; that it is at bottom, and throughout, a metaphysical discrepancy, a baseless claim, logically independent of such relative considerations as number, location, duration; that since it is not to be rated or reckoned with as potential or cumulative, it cannot really acquire momentum, influence, or authority through repetition or self-assertion.

To regard mortals as so many vehicles for erroneous belief in varying capacities, is to lose sight of the fact that the very phenomenon of a world of mortal beings is the offspring of erroneous belief. In order that the foundation of the specific phases of error which appear to cling to mortals may be cut away, the source of all erroneous manifestation must be clearly and definitely recognized as belief in something which is neither God nor of God. Whether or not the offending claim of error which engages one's attention comes to the surface within the arbitrarily defined limits of his own personality or that of another, it must be met on the same basis. Under analysis, all specialized or organized phases of error are resolved into one false claim.

The individual who to sense seems isolated from the world and out of touch with people and events, may be quite as serviceable in helping to disqualify the claim of error and



in causing the harmony of spiritual being to appear in human consciousness, as is the one whose pursuits bring him into personal relation with men and affairs. Just as the claim of error in its general bearings and implications is met in some measure whenever the truth is brought out in a particular case under treatment, so, on the other hand, the receptive thought, wherever found, is bound to share the benefits of Truth realized on broad and general lines, regardless of any specific application.

The understanding of Christian Science given the world by Mrs. Eddy, sheds a new light on the human problem. The metaphysical diagnosis of error as a false claim, together with a recognition of the scientific method of overcoming it, opens the way for an intelligent and conclusive warfare against it. The fact that the claim of error is destined eventually to disappear in its entirety was the burden of the teaching of Jesus of Nazareth as recorded by the New Testament writers from Matthew to Revelation; but it remained for the systematic application of the understanding which promotes this issue to be worked out in the later and more definite development of Christian Science.

Four factors have cooperated to prevent the annihilation of the claim of error, or evil: first, ignorance of the nature of the claim; second, fear of evil; third, the notion that evil confers pleasure; fourth, indifference to the claim of evil. The impression that error is something more than a false claim has led to the conclusion that it may be regulated but not exterminated. This fallacy has been

exposed once for all in the discovery of Christian Science; and furthermore, a growing understanding of this Science is causing both the fear and the love of evil constantly to diminish. The chief obstacle, however, in the way of dissipating the claim as a whole, takes as a general thing the form of inertia, apathy, moral torpidity, the propensity of mortal mind to settle down into easy-going ways, to follow the lines of least resistance.

This spirit of worldliness paralyzes achievement by restricting activity within the limits of stereotyped forms, crystallized modes. It was this phase of error which deprived Christianity of its pristine vitality, and the same claim would creep in today and nullify the working of Christian Science. "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth," was the message St. John was bidden to deliver to the church of the Laodiceans. The belief of inertia, stagnation, death, materiality, can only be overcome by realizing that man, the image and likeness of God, reflects the perfect activity of Spirit.

The Scylla and Charybdis which today beset Christian endeavor are, on the one hand, the supposition that error is entrenched in strongholds so impregnable that it cannot be dislodged without a well-nigh interminable struggle, and on the other hand, the self-satisfied notion that a mere repetition of the watchword of Christian Science is going to cause these strongholds to capitulate as by magic. It helps to clear up the situation to recognize that error has no weapons of its own with which to carry on a



campaign of resistance, and that only a negative and faithless attitude on the part of the professed adherents of Truth can endow error with even a show of tenacity and vitality.

Now that the final chapter in the history of error is being entered upon, what can prevent the monstrous claim from weakening and diminishing at a constantly increasing ratio, until the point is reached where the whole incubus will be dissipated, even as a lingering accumulation of winter's ice suddenly loosens its hold and is precipitated in an avalanche?

In studying the vivid word-pictures in which Christ Jesus outlined the final conflict between Truth and error, it is difficult to escape the conclusion that the issue presented itself to his keen spiritual understanding as one which when fairly joined would be disposed of forever in a sharp and decisive encounter. "Mortal error," prophetically declares Mrs. Eddy, "will vanish in a moral chemicalization. This mental fermentation has begun, and will continue until all errors of belief yield to understanding" (Science and Health, p. 96).

Who indeed can say how near we may even now be to the culmination of this process, how far the foundations of the claim have already been undermined? Even though the signs of the times mirrored in the surface of current events may still seem to portend an indefinitely prolonged warfare, the hidden undercurrents of right thinking are working their way into the remote recesses of mortal mind. On every hand evidences of the transforming power of Spirit may be seen in a quickening of the public conscience, an accelerated speed in the

progress of reforms, and in a growing disposition to accept improved beliefs in general.

Even the dark corners of the earth are waking and responding in some degree to the demands of the spiritual idea. Superficially regarded, the changes thus wrought may seem to have scarcely more than a political or economic significance; but beyond the signs material are evidences that the silent influence of Truth is wearing away the groundwork of error, and gaining on the problem which has hung over humanity since "the foundation of the world," the beginning of mortal history. That the whole mortal, material concept is of one piece, and must eventually collapse, Mrs. Eddy has shown with marvelous clearness in the chapter in Science and Health on Christian Science *versus* Spiritualism.

In the advancing stages of this redemptive process the thought which most closely approximates the spiritual idea, even though unacclaimed by mankind at large, takes the lead in molding and influencing tendencies and developments in the world of affairs. Christian Science, the understanding that God is the only power, is the leaven which is permeating human ideals, concepts, institutions, and hastening the day foreseen by St. John in the apocalyptic vision of "a new heaven and a new earth," the final dissolution of the claim of error, and the reign of unalloyed spiritual harmony, existence free from all turmoil, pain, discord, limitation, mortality. It reveals Truth and Love enthroned, and humanity consciously drawing its life from the divine source, God, infinite Spirit.



## PRESENT POSSIBILITIES

LILLIE CAIRNS GIBSON

**W**HETHER we consciously acknowledge this power or not, it is generally admitted that

There's a divinity that shapes our ends,  
Rough-hew them how we will,

and each, in the working out of his destiny, holds in view the possible disappointment of his plans, however well laid or satisfactorily formulated. Some call it accident, chance; others see in it a higher influence or providence; still others, a spiritual law, ever operative, which when understood and obeyed brings harmony, but when violated, results in inevitable discord and destruction.

However bright or hazy the gleam, humanity unceasingly reaches out to a light beyond and above itself, to that power which we acknowledge as supreme, and which to each consciousness is its highest concept of being and perfection. In response to this human yearning, a hope of heaven, is the promise of an eternity of bliss, variously conceived and defined, but summed up in the psalmist's words, "I shall be satisfied, when I awake, with thy likeness."

John the Baptist came preaching, "The kingdom of heaven is at hand," and awakened the thought of his time to a present possibility of the realization of the good which from all eternity had been prepared for those who love God; and Jesus quickly followed with his message of the immediateness of truth, as when he said to Zacchæus, "This day is salvation come to this house." With strange perversity, however, this longed-for

harmony is deferred by persistent unbelief; and most of us have learned to expect and to tolerate all sorts of discord as a normal condition of existence, while the possibility of perfection is relegated to an indefinite eternity beyond the grave.

Just how this almost universal belief has prevailed, that the grave is the God-appointed gateway to eternal bliss, is difficult to explain in the face of Paul's teaching, and more difficult to reconcile with the fact that the Master's life-work consisted in the teaching and demonstration of his compassionate assertion, "I am come that they might have life, and that they might have it more abundantly." With superb confidence and dignity the Son of man announced his mission in prophetic diction,—“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord,”—and as he “began to say unto them, This day is this scripture fulfilled in your ears,” the message was so pleasing to his fellow citizens of Nazareth, that they “all bare him witness,” and rejoiced that now the promises were to be fulfilled, the promises of Israel's prowess and supremacy; that the kingdom for which they had so long labored and sought to establish, was somehow to be brought about now! They “wondered at the



gracious words which proceeded out of his mouth;" but as he unfolded to them the spiritual meaning of this Scripture and intimated the repentance and reformation necessary to attain this blessing, they "were filled with wrath, and rose up, and thrust him out of the city."

The world, then as now, was looking for health, peace, harmony, but looking through the dimmed glass of preconceived opinion and education; they saw dimly or not at all, and gave little heed to the Master's loving entreaty, "Come unto me." Leading men's thoughts away from the then prevalent devotion to ceremony and ritual, out of which the spirit had long departed, to a quickened sense of heart-service and loyalty to the creator and preserver of all, Christ Jesus proclaimed and proved that there existed a power, infinite, pure, and holy, which would satisfy "the longing soul," which would comfort the sorrowing, heal the sick and sinning, and restore the dead; that this power was an ever-present, active Principle; and that the law of God could be understood and applied to the affairs of men.

So clearly was this law defined by the great Teacher, that for three centuries his followers were able to imitate his works to a greater or less degree according to their understanding and proficiency; but with the submergence of the church in the world, "the love of the Father" by professed Christians began to decline; and ever since that time Jesus' followers have blindly stumbled along in a way which has been far more sincere and well meaning than intelligent. Today the message of warning and instruction,

"Repent: for the kingdom of heaven is at hand," is again being repeated to the world; and although the loving messenger, like the beloved Master, has been persecuted for righteousness' sake, her message is being heeded, and many are finding with joy that God's kingdom is indeed here and now. Gladly, like little children, are they entering in without doubts or misgiving, and are casting all their care upon Him, believing that He careth for them.

The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has brought to its every student new and enlarged concepts of the scope and possibilities of the Bible. It has made the truth of Scripture a vital weapon for the destruction of evil of every name and nature; and an increasing multitude are learning the deeper meaning and power of "the sword of the Spirit, which is the word of God." They are learning to "repent" in the sense of turning thought away from evil, and are finding thereby the fulfilment of the promise that they are blessed who turn their eyes from beholding iniquity.

They are learning, too, that repentance is the reversal of many if not all of their previous concepts of God. The mistake of picturing God mentally, as a magnified being, of whom man is the physical likeness, is being corrected by the truer sense of man in the image and likeness of a God who "is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (Science and Health, p. 465), and thus man is disclosed to be spiritual and not material, and he must therefore



express or reflect the qualities and characteristics of Spirit, God.

Many are finding that this real man, and the universe which God created, are in exactly the condition they were in when the all-knowing Mind pronounced them "very good;" and however at variance with this decision may be the testimony of the physical senses, students of Christian Science are learning to accept the Word of God as conclusive and imperative; they are also finding that they must correct their thinking so as to conform to the true or spiritual idea, and thus they are able in some measure to be obedient to the apostle's counsel to "put on the new man, which is renewed in knowledge after the image of him that created him."

Paul's gracious entreaty to the Romans, "Be ye transformed by the renewing of your mind," becomes, in the light of Christian Science teaching, a well-spring of hope and endeavor. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," is no longer a vague impossibility; but a present, every-day duty and privilege of every child of God. Christian

Science brings to humanity in sorrow and distress the promises of God's loving care as the positive, ever-present help for the now pressing needs of whatever name or nature. It reaffirms in regard to all these things, "Ye shall know the truth, and the truth shall make you free," and teaches that the realization of God's allness and man's likeness to Him will destroy a consciousness of everything unlike God, good; thus "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Mrs. Eddy says, "There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality—to have no other consciousness of life—than good, God and His reflection" (*Science and Health*, p. 242). Our only safeguard and refuge is in having in us the "same mind" which was also in Christ Jesus; for thus alone can come the fulfilment of the promise, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

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Surely that never should be called profane, wherever found, which conduces to good character. The first authority should always be given to the sacred writings, but yet I occasionally meet some things either said by the ancients or written by them, even by poets, so piously, so purely, so sacredly, so divinely, that I cannot persuade myself but that when they wrote such things some spiritual power had moved their heart. And perhaps the spirit of Christ had extended its influence more widely than we have been ready to admit, and many there may be in the company of the saints whom we have not inscribed in our catalogue.—*Erasmus*.



## LOVE'S INFINITE PURPOSE

REUBEN POGSON

**T**HROUGH her lucid explanations and the utilization of a special capitalization Mrs. Eddy has raised certain words to a higher level of signification, being used in many instances as synonyms for God; and the advantage of this is that we get to understand the divine nature better. For instance, Mrs. Eddy uses the word Mind to indicate the infinite Principle of being, the omniscient intelligence which was revealed to Moses as the "I AM THAT I AM." A mind without ideas would be no mind; an idea apart from Mind is no idea, and a mind and idea existing without a purpose would be unthinkable.

The domestic duties of a mother have been painted in pretty word and pigment pictures by poet and artist, but years of the monotonous round of household duties, of sewing and cooking, of floor-scrubbing and wash-tubbing, have a way of hiding the rhythm of the poet and the glowing colors of the artist and the purpose of it all. The miner crouched down for hours, picking at the coal, is tempted to be doubtful of the nature of the intelligence that made an article of necessity so difficult and so dangerous to obtain. The unemployed also have doubts as to the beneficent character of the author of such inscrutable mysteries of adjustment which permit of millions being overworked and thousands being left without any work at all. The sick and the sinning, unwilling victims of a seeming irresistible force, beat hopelessly

at their prison bars, demanding the why and the wherefore of it all.

Thus the world as it appears to the material senses seems a mass of purposeless ideas, but Christian Science has come to save us from this state of confusion. It declares that the material world is a false concept and, scientifically speaking, an unreal world; it lacks congruity in its adjustments, just as the insane lack coherence in their reasonings. The healing process of the world through Christian Science will be similar to the healing of an insane man. As through the power of Truth his reasoning becomes more and more coherent as his derangement is healed, so too will the world's inconsistencies and inaccuracies diminish, until the divine purpose alone is found to be the only motive in expression.

It may be asked how the floor-scrubber, the coal-picker, the unemployed, the sick, and the sinful are to get immediate benefit from the teachings of Christian Science, and it is obvious that an answer to this cannot be in sympathy with the dictum of the wisdom of the material world, hence the inquirer must not be shocked when he is told that the types referred to must give up the belief in a material world. To give up materiality is simply to give up a false concept of God, man, and the universe, to act in accordance with the statement of Christ Jesus, "Whosoever will save his life [material sense of life] shall lose it: and whosoever will lose his



life for my sake [Christ, the reflected truth of being] shall save it." This cannot be done, however, without that apprehension of the Bible, of spiritual truth, which is the vital fact of Christian Science.

The author of *Science and Health* has taken away the material veil that a false theology had spread over the Scriptures, and has revealed the purpose of divine Love contained therein; in brief, Mrs. Eddy has demonstrated her own relationship to the infinite purpose by revealing that purpose to her fellow beings. There is no problem under the sun which lies outside the solution given in Christian Science. There is not one moment, day or night, not one spot in the universe, that is not included in the encompassing purpose of infinite Love. This sense of overbrooding tenderness, of all-embracing love for the children of men, is incomparably expressed in "The Mother's Evening Prayer" (*Poems*, p. 4), where Mrs. Eddy writes:—

O gentle presence, peace and joy and power;  
O Life divine, that owns each waiting hour,  
Thou Love that guards the nestling's faltering flight!  
Keep Thou my child on upward wing to-night.

The divine purpose can be gaged only by gaining a true conception of God, and this purpose must be the expression of the character, the essence of Deity; thus we turn to the Scriptures to find the results of man's apprehension of God. The delineation of God's character varies with the spiritual perception of the prophet or the apostle, and he who gazed upon the nature of Deity through the least material lens of any human consciousness, demonstrated that God is

supersensual, immaterial Love. The infinite purpose must be of this character. Are pain, want, and woe in consonance with this character? Surely not! Are hopeless, helpless, and purposeless lives in agreement with the infinite Mind that "spake, and it was done," that purposed "and it stood fast," that saw everything it had made and pronounced it not only "good" but "very good"? Surely it cannot be!

Jeremiah has thus voiced the purpose of God toward suffering humanity: "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Surely, then, if we reverently conform our thinking to our highest conception of divine Love, if we meekly, reverently endeavor by purified thought-processes to realize the guidance of divine Mind, shall we not with certainty become conscious of divine thoughts of peace, and will not each day unfold more and more of that expected end? Most assuredly it must be so. What being of any intelligence would create an idea, a conscious idea, and then hide all trace of the purpose of his creation from the idea, thus leaving it blind and helpless, a prey to every false suggestion from within and without?

Such clearly is not the teaching of Christian Science; on the contrary, it declares that everything in the universe is divinely conceived for some definite purpose, that every unit in that harmonious aggregate designated the kingdom of heaven has its place and its use. The seeming chaos, the unjointed time, the dislocated economic machinery, unemployment,



strikes, and lockouts, are but the "baseless fabric" of a dream that under the potent dispensations of Christian Science must and will disappear, leaving "not a wrack behind."

The entire recognition of the infinite purpose is not gained in one day, or even in one year, but only a sufficient view for the day and for the year, and withal a consciousness that one is adjusting each moment in conformity to the perfect whole. If we scan Biblical history, we can see how this perception of the infinite purpose enabled men to do according to God's will. The eleventh chapter of the epistle to the Hebrews is a summary of such achievements, and is a sufficient warrant that there is no possible event in this human state of consciousness which cannot be made the opportunity for the demonstration of Truth; that the infinite purpose achieves the compassion of divine Love, the glories of infinite Mind, the exhilarations of endless Life, the substance of Truth. This, then, is the message of good will to men that Christian Science brings today.

The mechanic, wearied with the monotony of specialized labor, can begin to work out his salvation while at his work, if he will apply the teachings of Christian Science. The recognition that one has made a start upon a purposeful career will soothe the chafed spirit, and a gleam of divine life will ameliorate even the present conditions of toil. It matters not what material sense has labeled each man or woman, whether charwoman or sovereign, swineherd or senator, the application of the truth of being will reveal the divine purpose behind each individual idea. Christ

Jesus continually voiced the purpose of his existence, namely, "I am come that they might have life, and that they might have it more abundantly." What is more, he demonstrated this; he stripped off the labels of material sense which voiced the errors of withered hands, palsied limbs, blind eyes, dead bodies, foodless crowds; he showed these to be base detractors of the infinite purpose behind all that was made "very good."

The difference between the human sense of failure and the fulfilment of Christ Jesus lies in the fact that Jesus knew he was sent by the Father, whereas the mortal who fails does not recognize that the real self is the expression of a divine purpose. Christian Science does not demand that any one shall take up an illogical position and sacrifice the respect of his common sense; the position it lays down, and from which any one with patience and sincerity can work out his emancipation, is this: that man is an idea of Mind, that neither Mind nor idea can exist without the other, as they are inevitably correlated; and that Mind and idea cannot exist without purpose.

This being true, each individual can confidently declare of his true self that he is God's idea and exists for a special purpose; that no one else can fill his place in the divine economy, and that he cannot, nor does he want to, fill the place of any one else. Following this line of reasoning in daily living, and patiently studying the words and works of the great Wayshower, as illumined in Christian Science, each one can recognize and fulfil his part in the infinite purpose of divine Love.



## PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, THE HAGUE, HOLLAND

AS in many other places, it was a copy of the Christian Science text-book which first proclaimed the "good tidings" in Holland. This was in 1900. As a result of the physical healing which the study of the book brought, a few friends of the owner became interested, and soon some six or seven earnest seekers for Truth met regularly in a private house to read the Lesson-Sermon. This number gradually increased, as these pioneers began to work for others, and in 1903 it became necessary to engage rooms in Praktizijnshoek 4, to be used for the Sunday service and for reading-rooms, which, at first, were kept open only a few hours a week. The attendance at the services continually increased, so that in 1905 Mercurius hall, Noordeinde, was hired for the Sunday services and the reading-rooms at Praktizijnshoek 4 were opened daily.

On Nov. 1, 1905, First Church of Christ, Scientist, The Hague, was founded with ten charter members, and in August, 1906, the church was chartered under the state laws. Mercurius hall soon proved too small, and on New Year's day, 1907, the Vereeniging hall, Willemstraat, was taken, and two years later the hall in the Oramje Societeit, Prins Hendrikplein, where the services are still held. Since 1907 testimony meetings have been held every Wednesday. The Sunday school was started in 1905 with one pupil; at present there are six classes. In 1907 the children of the Sunday school raised the money

for a new harmonium, which is still used at the services.

The first Christian Science lecture in Holland was given in the autumn of 1906, and since then seven more lectures have been delivered in The Hague, which have proved a great help to the field and have attracted more numerous and appreciative audiences every year. In 1907 a committee on publication was elected, whose work is rapidly increasing, and after some distribution work had been done by this committee, a distribution committee was organized, which has been very helpful in spreading abroad the Christian Science literature.

Although at times voices have been raised asking for a Dutch service as well as the English one, till now the board of the church has considered it better to continue as the church started, and nothing but English services have been held. At the testimony meetings, the reading is in English, but for the testimonies the Dutch and English languages are both used. The Christian Science Publishing Society has published four Dutch pamphlets, and before these appeared the church in The Hague had been allowed to translate and publish three other pamphlets, two of which have been sold out. Besides this, the Publishing Society gave permission to the committee on publication to translate articles from the *Sentinel*, *Journal*, and *Monitor* for a Dutch weekly called *Eenheid*.

For some years now the reading-rooms have been open daily, and in



May, 1913, they were moved to 94a, Noordeinde, one of the principal business streets. These new rooms are commodious and are tastefully furnished, and are a great improvement on those in Praktizijnshoek, besides far more pleasantly situated. Here as in other fields the necessary funds have always been forthcoming to meet every need, and this has been especially evident in connection with the new reading-rooms, while the prospects of the acquirement of their own church building at a not far distant date are very hopeful.

Compared to other countries, the progress in Holland may perhaps seem slow, but when it is remembered that the foreign language does not make Christian Science so easily accessible, it is felt that there is great cause for gratitude. Decidedly there is a marked change for the better in public opinion. Christian Science at present is an acknowledged religious movement, esteemed by the best among the Dutch, and blessed by many to whom it brought some realization of "the glorious liberty of the children of God."

#### FIRST CHURCH OF CHRIST, SCIENTIST, BLOOMINGTON, ILL.

IN 1886, just twenty years after Mrs. Eddy's discovery of Christian Science, the healing truth found its way to this city with the message that there was "healing in its wings." Christian Science services have been held in this city continuously from 1886 to the present time, with an ever increasing interest in and an understanding of the mission of Christian Science to heal the sick and reform the sinning.

For nearly four years, from 1886 to 1890, a little band of earnest students met at a private house, 609 South Main street, for services, and at Bible's and Washingtonian halls. During this period a member of the group was invited by Mrs. Eddy to join her class in the Massachusetts Metaphysical College, for instruction in the Normal course in Christian Science. This student returned to Bloomington, and the first class was organized and taught in September, 1889. The faithful efforts of these early workers led naturally into larger and larger fields. Increased interest

resulted in formal organization as a church Nov. 26, 1890, the date on which the first members signed the membership-roll of the church being March 22, 1891. The names of nine men and eighteen women were recorded at this time, and the number has been multiplied many, many times during the past twenty-two years. Members of this church have gone far and wide into other fields, there to join in the good work already organized or to aid in the organization of new centers of activity.

An examination of the early records of the church, especially those prior to 1895, during which time the Christian Science world movement was taking final form in the thought of its great Leader, Mary Baker Eddy, shows how this branch of The Mother Church quickly and surely responded to the guiding hand of her who has again given to the world the undivided garment of Christ, Truth. The steady growth of Christian Science in this community is evidence of the works accomplished. "By their fruits



ye shall know them" are the words of the Master by which Christian Scientists measure their own works. Interesting indeed would be a recital of the steps by which the congregation outgrew one place of meeting after another, until it entered its present home in April, 1909. The church was incorporated in August, 1892.

During the years that The Mother Church edifice was building, the Bloomington church was a liberal contributor to the fund, meantime renting Independent church, corner of Monroe and Prairie streets (where now stands the new structure), and purchasing the same in 1897. As the building of The Mother Church in the early nineties had stimulated the activities of this congregation to the purchase of a church home at that

time, so the completion of the extension of The Mother Church resulted in immediate movement toward a new church building, which found complete expression in the dedication of this edifice July 14, 1912, the culmination of twenty-one years of consistent, persistent Christian effort, dedicated from the very beginning to the works of good and not of evil; to the call of Spirit and not of matter; to the presence of Life and not of death. The property, including grounds and buildings, cost in round numbers fifty thousand dollars; the seating capacity is six hundred and fifty. Public reading-rooms were maintained in the church edifice for three years, then removed to the business center, where they would be easily accessible to all.

#### FIRST CHURCH OF CHRIST, SCIENTIST, SAN DIEGO, CAL.

CHRISTIAN SCIENCE was introduced into San Diego, Cal., in the summer of 1887, by two Christian Science practitioners who came from San Francisco. Together they carried on the work, meeting bravely and lovingly the many obstacles error opposed to the practical operation of Truth, as demonstrated by Christian Science in healing the sick and reforming the sinner. The first public service was in Good Templars' hall, and later, services were held in the double parlors of a private residence. The Sunday school was organized in January, 1890, with twenty-two children. The United States census report of 1891 showed sixty-seven members in the Christian Science Association in San Diego.

The organization of a church was completed Dec. 28, 1892, and the

first official board of directors elected. From February, 1895, to Dec. 31, 1905, services were held in the Jewish synagogue. On the evening of Sept. 18, 1898, the first lecture on Christian Science in this field was given by an accredited member of the board of lectureship of The First Church of Christ, Scientist, in Boston, Mass., to a large and deeply appreciative audience. For several years, there was one lecture annually, then two, and at the present time four lectures are being given.

This initial lecture, however, seemed to mark the beginning of more activity and interest in the cause of Christian Science, and in March, 1899, a public reading-room was opened in the Jewish synagogue. Later, when a church was built, it was established there. Commodious and well-equipped



reading-rooms are now maintained in the heart of the business section of the city. In July, 1904, the church was requested to vacate the synagogue, and there being no suitable place available in which to hold services, the members decided to erect an edifice, the corner-stone of which was laid Dec. 31, 1904. Just a year later opening services were held in the new church, and it was formally dedicated to the upbuilding of the cause of Christian Science in this community, Sept. 30, 1906. The completion of this church edifice brought much joy and gratitude to the pioneers of Christian Science in this field, who had remained steadfast in the face of much that would tend to discourage and dishearten.

The building of this material edifice was marked by a steady growth and interest in Christian Science, as well as by many testings of faith and proofs of God's overshadowing love and care. The increase in attendance at all church services was so great that it soon became evident the edifice was far from being adequate to accommodate all desiring to attend. Early in 1909 it was decided to begin the erection of a larger church, for which a very eligible site had been

given by a member of the church as an expression of love and gratitude for the blessing of physical and spiritual healing through the truths of Christian Science. In the hush and stillness of the early morning of Oct. 25, 1909, the kingdom of heaven seemed very near to those assembled to witness the laying of the corner-stone of this new edifice, one of the handsomest in the city, covering almost the entire lot, one hundred by one hundred and fifty feet, and costing, including furnishings, in the neighborhood of eighty-five thousand dollars. The auditorium and Sunday school room have a combined seating capacity of about fifteen hundred.

Opening services were held in the new church Sunday, June 5, 1910, and it was dedicated on Thanksgiving day, Nov. 24, 1910. This church edifice stands in the community today a monument of thankfulness to God and of gratitude to the Discoverer and Founder of Christian Science, Mary Baker Eddy, turning the thoughts of all who worship within its walls to God, with the prayer that infinite Love will guide and govern its every member, until the kingdoms of this world shall indeed become the kingdoms of God and His Christ.

#### FIRST CHURCH OF CHRIST, SCIENTIST, DES MOINES, IOWA

ABOUT the year 1887 it became known in Des Moines that a person had come to the city who believed in healing the sick by prayer. A few people began to investigate this teaching. There was some incredulity, but investigation was in most instances primarily with the hope that physical healing might result. This hope was to a great extent fulfilled, and in ad-

dition came the certainty that Christian Science included also the healing of sin, through the destruction of the conditions of thought which seemed to maintain it.

Gradually the interest in Christian Science increased. It began to enlist the enthusiastic support of men and women numbered among the best citizens in Des Moines. This, however,



was not without the full quota of opposition which generally accompanies a movement for the advancement of humanity. Notwithstanding all this, the movement grew and flourished, its adherents filled with a mighty hope, imbued with the consciousness of God's infinite protection and all-power. It can be said, and truly, that the growth of Christian Science in Des Moines is by reason of "signs following." It has healed the sick, reformed the sinner, brought peace to the troubled thought, hope to the despairing. It has supplanted discord with harmony, and displaced burdens borne for years. It has given a clearer, higher, and better appreciation of God, and that consciousness of health, strength, joy, and peace which proclaims it God-bestowed.

The first Christian Science meetings were very informal, being held in private homes, but as the practical value and potency of this teaching of Truth became known, larger quarters were necessary. About this time a Christian Science Association was started and a hall was secured in which services were conducted. At a little later period the question of a permanent church organization was agitated. The organization of First Church was consummated Sept. 27, 1892, with about fifteen members, and was later augmented by the reception into membership of the larger part of those who had not at first seen the value and necessity of an organized church. Articles of incorporation were filed Dec. 5, 1892. One can hardly appreciate today the sublime courage of those pioneers, but to their steadfastness, their loyalty to God, and their devotion to the cause which they

had espoused, is due a large portion of the credit for the church as it stands today.

The earlier meetings were held in the Equitable building, Lehmann hall, the (old) First Baptist church at 12th and High streets, the Redhead building, and the (old) Y. M. C. A. building. Each successive step in the advancement of Christian Science in this city has brought its measure of responsibility, of faithful endeavor, in the giving of time and means to its successful accomplishment. The Sunday school, the reading-rooms, the lectures, the work of the publication committee, have in their order been taken up and established on a firm foundation. The building fund of this church was started with less than thirty dollars, and it increased steadily, until the question of purchasing a church lot was taken up. The church was reorganized and incorporated as "First Church of Christ, Scientist, Des Moines, Iowa," Dec. 18, 1900, and on April 9, 1903, a contract was signed for the erection of the church edifice. The corner-stone was laid July 23, 1903, and on the first Sunday in January, 1904, the church moved into its Sunday school room, pending the completion of the edifice, the first service held in the auditorium being on the first Sunday in May, 1904. When the call came for funds to aid in the building of The Mother Church, this church voted to devote all its energies to aid in this movement, and in so doing found that there was an abundance for every need. The total cost of the lot and building as it now stands was about thirty-five thousand dollars; the seating capacity is seven hundred.



## TESTIMONIES FROM THE FIELD

I KNOW not how to express my thankfulness for the help I have received from Christian Science. Four years ago I knew little or nothing about it, and when my two-year-old boy had an attack of bronchitis, a doctor was sent for. He told me the child not only had a severe cold, but that he was simply "choked up" with growths in the nose, and must have an operation; but as I greatly dreaded that ordeal, I made up my mind at once that it could do no harm to try Christian Science, about which such remarkable things were told. I inquired for a practitioner, and was introduced to one, to whose kindness I owe much. He began treatment at once, and in less than three weeks every symptom of the trouble had disappeared. The boy slept with his mouth closed, and every night there were marks on his pillow which pointed to the removal of the growths. I needed no further proof myself to know that he was entirely cured, but in order fully to convince others, I took him again to the doctor and had his nose and throat thoroughly examined, the result being that not the slightest trace of the old trouble could be found.

About a year after this experience the boy developed a violent case of whooping-cough, with the usual symptoms, constant sickness, etc. Again the practitioner treated him at once, and after the first visit the child neither whooped nor was he even sick, and in less than forty-eight hours there was not a sign of his having had anything the matter with him. At

another time he had a very severe and to all appearances a dangerous attack of bowel trouble. I telephoned once more to the practitioner, and within six hours, not only was all danger over, but the child quickly recovered from the effects of the illness. Since that time a sharp attack of measles was overcome in three days, there being scarcely any perceptible weakness even after two nights of high fever, when the boy was slightly delirious. The characteristic cough stopped almost instantly after treatment.

These are only a few cases among the numberless instances in which Christian Science has helped us. It is with the truest gratitude to God and deep thankfulness to Mrs. Eddy that I write this testimony.—*Maud M. Powell, London, England.*

I WISH to express my gratitude for what Christian Science has done for me, and will say that I had suffered for several years from nervous and stomach troubles, also sleeplessness, so that when divine Truth, as expressed through Christian Science, was brought to my attention, I was sorely in need of aid, and certainly found in it an ever-present help in trouble. The kindly ministrations of a faithful practitioner were successful in overcoming the nervousness and the stomach disorder, as well as the sleeplessness, in a few treatments. I have also gained considerably in weight, as an additional evidence of the efficiency of Christian Science in curing these ailments.



An instantaneous healing was experienced by me shortly after the above cure. My right arm was severely bitten by a vicious horse, an open wound about four inches long being the result. As I was out driving and about two miles from home, my first impulse was to go to a surgeon and have the double cut (the horse's teeth met under the muscle) sewed up, but on second thought I decided to enlist the services of the same practitioner who had effected my first healing, so I drove to her residence and received treatment. The result was that the next day I was out driving about my work the same as usual; the arm was not even sore, and in forty-eight hours it was entirely healed, never at any time being discolored.

My third experience demonstrated to me what can be done for one's self by pursuing the study of truth as given in *Science and Health*. Previous to my healing in Christian Science, my teeth were so sensitive that to have one filled would distress me for days, but recently I had teeth crowned that kept me in the dentist's chair for as long as four hours at one time, and it seemed no effort at all. While this last may appear to be a simple matter to many, it meant a great deal to me.

I can truly say that I am very thankful for the blessings that have come to me through Christian Science.—*W. B. Van Graven, Portland, Ore.*

ABOUT five years ago I was said by physicians to be in a very precarious condition. Their diagnosis of the case was that there were several large abdominal growths, which would ren-

der the birth of my child impossible except through the Caesarean operation, and at the time of this proposed operation the growths were also to be removed. After great suffering for some months, with little hope of help through material means, I turned to Christian Science. My husband went to a neighboring city and arranged for me to have absent treatment. In about two weeks, during which time there was much improvement, premature birth seemed inevitable, so a physician was called, who said that an immediate operation was necessary in order to save my life. I was accordingly hurried to the hospital and prepared for the operation. In the meantime, however, the practitioner had been called over the long-distance telephone and told of the conditions. As I was going under an anesthetic, the nurse told me afterward that I kept repeating, "Give me more Christian Science," and, thank God, I did have the help that was needed, for before the operation could be performed, the child was delivered, even without the use of instruments.

My recovery was so rapid that the doctor advised the operation for the removal of the growths while I was still in the hospital, saying that was the only way I could ever be helped. While trying to decide between the operation and Science, I awakened one morning with the beautiful words from the prophecy of Isaiah, coming to me over and over again, "Arise, shine; for thy light is come." This was the clarion call, and I knew my help was to come through Science. I left the hospital, and in less than three weeks I went to the neighboring city, where I could find out from the



practitioner more about this power of God that had given me such a wonderful deliverance.

One morning, after about ten days' further treatment, I was alone in my room, reading the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy. After a while I laid aside the books to look within my own consciousness to ascertain what prevented my realizing the complete healing. It seemed to me that in so far as I knew how, I had lived a Christian life, having always been an active worker in a church. I felt that I had done all I could, and that if I were not healed, I could never pray or read the Bible again, for God's promises would mean nothing.

Then all at once it came to me very clearly that there was still one thing further for me to do—to rejoice and thank God that I was healed. Again came this thought: "How can you thank God that you are healed when to material sense there has been no evidence of any change so far as the removal of the growths is concerned?" But divine Love whispered, "Now faith is the substance of things hoped for, the evidence of things not seen." I knew that Jesus said, at the grave of Lazarus, "Father, I thank thee that thou hast heard me," and that then Lazarus came forth; and when he fed the multitude with the seven loaves and a few fishes, he first gave thanks, and then the food was multiplied. So when I began to rejoice and thank God that I was healed, I "touched the hem of his garment," and knew instantly that the demonstration had been made; and although I was alone in the room, I could only cry out, "Glory to God, I am healed." I

think I realized at that moment something of what the apostle John meant when he wrote, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

That night I could not go to sleep. I wanted to be awake just to be conscious of God, for I was afraid this illumination would leave me. I had not learned then, as I have since found out, "that, whatsoever God doeth, it shall be forever." The growth disappeared in about three weeks' time, and every day since has found me well and "about my Father's business." I had worn glasses for eighteen or twenty years, having had a severe operation on each eye, and was told by the oculists that I should never be without glasses. After my healing, I felt that I would be shown how to lay them aside. This came through the revelation of the words, "For there is no power but of God." And since that time I have not needed my glasses and have had no trouble whatever with my eyes.

While I am grateful for the physical healing, by far the greatest benefit is the knowledge of God that has come to me through the daily study of the Bible and "Science and Health with Key to the Scriptures," by our beloved Leader. I can only say with St. Paul, "Thanks be unto God for his unspeakable gift."—*Eugenia P. Godfrey, Davenport, Iowa.*

SEVERAL years before my attention was called to the teachings of Christian Science, I had been actively engaged in a social settlement in a large city. The suffering I had witnessed



in the tenements from tubercular disease had always called forth my deepest sympathy, and when this disease manifested itself on me I felt it a great imposition, as I had fitted myself for the work I was doing by a hospital training and was loath to give up my interest in the problems which faced us in these social centers. After receiving the same verdict from four physicians, I reluctantly submitted to the usual treatment followed in such cases, under the care of specialists, in a resort where the climate was to be of great value in aiding my recovery. It did not fulfil any of its promises, however, and to my amazement I grew worse instead of better, and found that recovery was evidently not based on schools of medicine, climatic conditions, or any laws which I could understand.

That the mental attitude enters largely into the relief of disease, close observation in my work had convinced me, and my faith in *materia medica* was almost shattered by the year spent in this resort and sanitarium; but I still believed that a change of climate might help me. I was resentful and humiliated by the whole unhappy experience, and turned every way to find my health and freedom, resisting the advancing stages of the illness by refusing to see them as a menace to my life, contrary to all that *materia medica* had taught me. I now know, as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 375) that mine was "a stage of fear so excessive" that it amounted to fortitude.

I tried the change of climate, but it was not a permanent help; the disease continued to progress, and for the

first time I became much depressed and despaired of recovery. In sympathy for this condition, a physician wished me to meet a friend of his who, unknown to him, was a Christian Scientist, whose wide interests, he felt, might arouse me to a better state of mind. She told me that sickness was fear, and that God would heal me. The decisive way in which she spoke of sickness as a mental condition, and of God as near to all, gave me hope and comfort. I had inherited a religion, but its forms had never appealed to me, and it was quite impossible for me to accept the teaching of resignation to illness and death.

I at once took Christian Science treatment, convinced that at last I would be well, crying all the time for joy that I could drop my resentment and resistance and trust God to care for me. The thought which came so clearly, that if God is Life then my life did not depend upon lungs, brought a deep sense of gratitude and peace. The relief of leaving the lungs out of the question, after they had filled my horizon for almost three years, was so great that I straightened my shoulders and lifted up my head, happy and free again. There was no thought of another treatment. Science and Health was given me to read, and the study of it became more interesting than symptoms of disease, which disappeared without my knowing when or how. So great is the power of Truth that weeks elapsed before I realized that many of the symptoms of the disease had not returned. When there did seem to be a sense of inharmony, I found that to call the discordant condition "error"



in place of "tuberculosis," brought less self-pity to my thought and made the physical sense seem less real. This was five years ago, and I am better than ever before, after spending two winters in eastern cities and being out in all sorts of weather. My joy and gratitude for my freedom is unbounded, and also for the awakening to a better understanding of God as divine Principle which has come to me.

The theories of *materia medica* did not have a very strong hold after this proof of Truth-healing, and the sudden relief seemed nothing less than marvelous. I continued the study of the Bible and Science and Health to see what had healed me. The statement, "Remember, brain is not mind" (Science and Health, p. 372), was hard to understand. The thought of the brain as the source of reason had been very real to me, but the contradiction of this was made easier by the reply of a specialist in so-called mental disease to the question whether an operation removing a certain portion of the brain, where the cause of a patient's mania was supposed to be located, would remove the thought, therefore the disease? The answer was, "No; the mind is so elusive, you know, that we cannot find it." This made me see that they knew it was not mind they were operating on.

Another help in this study came later, when I found that the familiar symbol now used by the self-styled followers of Esculapius as a prefix to prescriptions, is given in the list of symbols in Webster's dictionary as a sign formerly used to propitiate a heathen god. The connection with mythology was obvious, and made

much that is written by Mrs. Eddy clearer to me. In her book "People's Idea of God" (p. 4) we find: "The pagan priests appointed Apollo and Esculapius the gods of medicine, and they inquired of these heathen deities what drugs to prescribe. Systems of religion and of medicine grown out of such false ideals of the Supreme Being cannot heal the sick and cast out devils, error." I have learned that the healing came to me, not as a marvel, but as the result of a law of Truth, as explained in the teachings of Christian Science. In Science and Health (Pref., p. xi) Mrs. Eddy writes: "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation."—*Marion Girdlestone, Pasadena, Cal.*

I DEEM it no less a duty than a privilege to testify to the manifold blessings which have been showered upon me during the three years and upward since I came into Christian Science, until I feel that "my cup runneth over." The first demonstration made for me, of which I wrote about three years ago, actually startled me into an appreciation and acknowledgment of the power of Truth. In the face of a skepticism on my part which at most admitted no more than the operation of mortal mind in the alleviation of such diseases as are generally assumed to arise from a so-called debilitated nervous condition, I was healed in three



days of a painful physical injury which my physician had gravely informed me would afflict me for five or six weeks.

A few months afterward I was healed "in the twinkling of an eye" of the drinking habit, to which I had been addicted more or less for about thirty-five years. There had been times, it is true, when for indefinite periods I had abstained from indulgence; but this only served to fill me with a mortal egotism that alcohol was not my master, because I could stop its use whenever I so wished. Yet invariably I had returned to it, and therefore on these occasions had been released only temporarily from its thralldom; but from the very instant of my healing in Christian Science, even its odor became repugnant to me, and never since have I had the slightest desire for it. For a period of about three years there followed showers of blessing in almost every form; occasional attacks of illness were overcome speedily; I gained a much clearer understanding of business problems, and things which before had been perplexing and at times insurmountable became the most easily managed incidents of every-day life; and there was, withal, a spiritual exaltation that words are inadequate to describe.

Nevertheless, the most recent demonstration seems the most wonderful of all. For a few weeks I had been in California and Mexico, and as the weather had been warm, on returning East I selected a route which was intended to give me something of a vacation, by steamer up the coast to Vancouver, B. C., and thence eastward *via* the Canadian Pacific rail-

way. The morning I left Seattle, to mortal sense I never felt better; that same afternoon I was stricken with a malady which, seemingly beyond the knowledge of the medical profession to diagnose, brought me into the very "valley of the shadow of death." A friend of mine, for thirty years a physician, designated it a very malignant case of ptomaine poisoning. Suffice it to say that in my journey across the continent, from Vancouver to Philadelphia, I was seldom free from chills, which no amount of covering could overcome, at other times suffering from fever beyond alleviation by human means.

I am convinced that no mortal power could have sustained me during that journey of nearly a week's duration; yet I had no fear. Many times daily Jesus' promise, "He shall give you another Comforter, that he may abide with you forever; even the Spirit of truth," which appears upon one of the panels in The Mother Church; and that other well-known yet ever true quotation from Mrs. Eddy, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), seemed to enfold me, and I was buoyed up and sustained to finish my journey. Each morning I felt as if the promise, "As thy days, so shall thy strength be," was meant for me. After my arrival home, it took three weeks or more finally to overcome the malady which had seemed to possess me. Its gravity from a mortal viewpoint may be judged from the fact that I was covered with an eruption as malignant in appearance as any I have ever seen in an extensive hospital experience, and I had lost more



than thirty pounds in weight; yet through it all I was seldom in pain, my voice did not lose its resonance, and not for so much as one moment did fear control me.

To the gentle laborers in God's vineyard, by whose aid I have been able to fight these good fights, are due my grateful regards; to that kindly spiritual individuality known to us as our Leader, there goes forth a tender thankfulness; while to God, the giver of all good and of naught but good, there rises from my heart an unending hymn of gratitude and praise.—*David E. Anthony, Brooklyn, N. Y.*

It has long been my desire to express my gratitude for what Christian Science has done for me, knowing that the smallest grain of good cannot be dropped without helping some one else. Being an actress, my attention was first drawn forcibly to Christian Science by the fact that when I was experiencing great suffering, all pain would leave me while performing on the stage, and I would go through my part with scarcely any feeling of distress; but as soon as I was through with it the misery would overwhelm me, and I would scarcely be able to get home. The physicians declared that an operation was the only thing which could help me, and they doubted if I would be able to survive it.

One Sunday afternoon I started out to find a Christian Science lady who, I had heard, lived in this small town. After many questionings and wanderings I reached her house, feeling, to mortal sense, more dead than alive. She talked to me for a while and promised to give me treatment

if I would read "Science and Health with Key to the Scriptures" by Mrs. Eddy. I promised, and bought a copy of the book then and there. I was nearly starved from stomach and bowel trouble, besides which I had asthma of twelve years' standing, also an internal difficulty. The Scientist advised me to go home and eat a good supper. I replied that I would not dare to do it, that I would suffer miseries untold. She smiled, but assured me that I need have no fear. I did as she said, and I never enjoyed a meal so much in my life, and felt no ill effects from it. I had not slept for six weeks; but that night I went to sleep very early and slept until twelve o'clock, when I felt the pain again; so I got the book and read it for a short time, and then dropped off again, sleeping peacefully until morning. In five days I was a perfectly well woman, and I went on my way rejoicing, glad and even anxious to tell others of Christian Science and to help them. Since then, three years ago, I have been able to sleep whenever I have had the chance, although my family was considered to be made up of bad sleepers.

The physical healing, however, has been small in comparison with the spiritual help received and the change in my views of life. The great regret to me is that I have spent so many years without Christian Science, and my love and gratitude to her who brought it to us can never be estimated. I trust this may help some one as other testimonies have helped me.—*Ida Jewell, Wilmington, Del.*

ABOUT three years ago my first impression of Christian Science was



gained through the reading of a Thanksgiving number of the *Monitor*. I had not read our daily papers for some months, but after seeing that copy of the *Monitor* I promised myself to look into Christian Science, for I felt that an organization which published such a paper was certainly worthy of investigation. The opportunity to do so came in a few months, for necessity brought it about, when material means had failed for a member of our family.

Through the advice of a friend of my husband we had a Christian Science practitioner come out to the house, for we knew nothing of absent treatment. On learning that all of our family could thus be ministered to, we decided that all should seek to get well. Our son, who had eye trouble at the time, was healed the first night. I had dieted for four years for kidney trouble, wore glasses for defective vision, had had a rectal ailment for fourteen years, so I too was ready to be healed. After the first treatment and the most beautiful talk to which I had ever listened, I took my glasses off, never to use them again. In regard to dieting, the practitioner remarked, "Did not Jesus say, 'Take no thought for your life, what ye shall eat'?" I felt that I had been dreadfully disobedient, but I have eaten without taking thought ever since then, and have not suffered from it. The other illusion was a little longer in going, and has been manifested slightly since my first healing; but the application of the truth was sufficient.

All this was accomplished without my having seen a copy of our text-book; but about three weeks after my

healing, my first visit to a Wednesday evening service gave me a great longing for the book, and my husband purchased a copy the following day. I was grateful to be free from disease and felt I had begun a new life, but words cannot express my gratitude to God for the understanding I have gained in my study of Science and Health. At first the text-book seemed so far beyond me that I often went to a dear friend for an explanation, until one day she gave me advice for which I am indeed grateful. She said, "Read the book over carefully, use what you can understand, and God will unfold the rest as fast as you are ready." This has proven true, and I have learned to lean on the teachings of the Bible and Science and Health; but I began the daily study of our Lesson-Sermons before I had read the text-book through. I am glad that I did this, for the Bible became a new book to me, when spiritually discerned. I have occasion to use Christian Science daily, and I am happy to know that it can never be exhausted, since God is the source of infinite supply.

I am so glad to learn that the world is becoming more appreciative and more grateful for our dear Leader's noble work for humanity.—*Mrs. Lydia D. Rinker, Atlanta, Ga.*

[Translated from the German]

LAST winter our seven-year-old daughter was taken with pain in all her limbs, which increased in severity with every hour, all the joints being very much swollen. It became necessary for us to carry her, though this caused her great distress. I applied to a physician, who at once diagnosed



the case as rheumatism of the joints, and informed us that this was a serious as well as a lingering trouble, and that after the little girl had somewhat recuperated we should send her to a watering-place for a cure, as she was liable to be afflicted again. He also prescribed medicines, which, however, we did not use.

After the physician had left, I immediately wrote to a Christian Science practitioner whose successful assistance along Christian Science lines we had experienced in previous cases of illness. She at once took up absent treatment, with the result that the third day the child's condition was very much improved, so that she asked for nourishment, and on the sixth day she begged me to assist her in getting up. She was able to stand erect on her limbs, and the daily improvement was followed by complete recovery in two weeks' time. The child began running about, and when the physician called again, in order to see how she was getting on, he was surprised to find her so well, and said that he had not believed the little girl would recuperate in so short a time. We are most sincerely thankful to God for the great blessing which we have experienced in this instance of quick healing of our child, and for all the glorious proofs of the power of divine Love which we have received through Christian Science.—*Friedrich Kefrig, Jeveresen, Hannover, Germany.*

I FEEL it a duty, and also a privilege, to send in my mite in the way of testimony to some of the benefits received through Christian Science. I cannot tell all the peace, contentment, and change for the better that

have come into my home through this blessed truth, but I will refer to two demonstrations which my husband was able to make for me just recently. A short time ago I was suffering with neuralgia in my teeth; my husband gave me treatment when I retired at night, and I felt relieved sufficiently to go to sleep; but later I awoke, worse than ever. He got up and treated me until I went to sleep again. I awoke some time in the afterpart of the night with terrible cramps in my limbs, then in the stomach, so that I could not talk, and could scarcely get my breath, but by holding firmly to the truth for about an hour, every vestige of the error was destroyed, and there has been no return.

Another time I was taken ill, and by night it was so serious I did not think there could possibly be any sleep for me; but my husband treated me for about an hour, then I went to sleep, and when I awoke the fever had gone down and the cold had loosened. We both had a good night's rest, and in the morning I was up at six as usual, got my breakfast, and was soon doing my work.

Who would not praise God and love our dearly beloved Leader for this knowledge of the truth that makes us free? Jesus said, "Ye shall know the truth, and the truth shall make you free." When one denies the reality of pain, and the denial frees from pain, who will dare to dispute that it is an assertion of truth?—*Mrs. Rosa I. Hunt, Fort Dodge, Kan.*

It is from a heart overflowing with gratitude to God that I give my tes-



timony to the power of Truth. Two years and seven months ago Christian Science found me very miserable in every way, both physically and mentally, for I had had a stomach disorder and other organic troubles for years which had baffled the skill of *materia medica*, and the doctors had told me that if I lived to be over the age of forty the disease would become malignant. The suffering was hard to bear; indeed, I had to submit to the use of opiates, the dose being gradually increased until I was taking a large quantity. I lived in this way for many years, but finally left the drug for a time, only to take up stimulants and another drug. No one except those who have been addicted to the use of these things can know the misery I was in, but I am happy to say that at this date I am not only healed from the use of drugs, but am also physically and mentally healed through the understanding of divine Truth as given in Science and Health by Mrs. Eddy.

Except for the help of a practitioner for one month, and that of a brother-in-law, my healing was mainly due to the study of the Bible Lessons. I owe my life to Christian Science, and I am daily striving to let my light so shine that all with whom I come in contact may see the power of Truth. I thank God that He gave to the world a woman who was good and true enough to bring this message of Truth to us, so that we can prove for ourselves the all-power of our heavenly Father. I am indeed grateful that I am able, in some degree, to demonstrate the understanding I have, both for myself and others. The Master has shown us the way

from darkness to light, and today it is revealed anew. The *Sentinel* is a comfort to me, and also our other Christian Science literature.—*Mrs. Charles A. Herman, Milwaukee, Wis.*

WORDS cannot express my gratitude for all that Christian Science has done for me. Two years ago my throat seemed to be almost closed, so that I could not swallow food, or even water. I was in this condition for two days, but on the third day I consented to have my wife telephone a Christian Science practitioner. She did so, and I was almost instantly healed. Last March, while working as a fireman, my hand was caught in a fan which was used for a forced draft and was dreadfully injured; but a Christian Science practitioner treated me, and I was back at work in a month from the day I received the injury. I feel very grateful for this wonderful truth that Mrs. Eddy has given to the world.—*Arthur R. Snavely, Denver, Col.*

I WISH to express my gratitude for what Christian Science has done for me. What brought me into the actual study of it was the healing of my mother, who had for weeks been very ill with a complication of diseases. Two of the main troubles were diagnosed as an abscess pressing against the stomach, so that she could not retain any food, and a serious kidney disorder. The physician we had called was considered one of the best in Denver, and had been our family doctor for years. He brought a surgeon in consultation, and they both advised an operation as the only hope, but gave us very little



encouragement, if any, that she would live through it. We then turned to Christian Science, and she was healed in a week, and was up and about her household duties, perfectly well. We were both healed of headaches of the worst kind.

In my own home, the truth taught in Science and Health has been our only medicine. For five years we have depended on it for all our needs, and when my baby was born many asserted material laws were set aside. Not only for the physical healing am I deeply grateful, but also for the mental healing. Although I was always considered a sickly child, under a doctor's care much of the time, I am now strong; still, I believe I am more grateful for the spiritual uplift received in Christian Science. Science and Health is certainly a "Key to the Scriptures," for it has made the Bible a new book to me. Although nearly all my life I have been a church-member, still the Bible was never so clear to me as now, and Christianity has become a practical religion to me. I know that if I am faithful to the teachings of Christian Science, "the way will grow brighter 'unto the perfect day'" (Science and Health, p. 496).—*Gertrude Snively, Denver, Col.*

[Translated from the German]

FROM the time I was eight years old I suffered from rheumatism of the joints, to which was added a supposedly organic heart trouble, which grew more serious in the course of years and resulted in spasms of the heart. I consulted several specialists, who prescribed baths and rest treatment; but it all proved of no avail. Two years

ago, I heard of Christian Science through a friend, and I was immediately inspired with a sense of great trust. I went to Hannover, where I had treatment from a Christian Science practitioner, who also explained the teaching to me. It was possible for me to attend the beautiful services and meetings, from which I derived much profit.

I am in good health now, and am able to do any kind of work. In Christian Science I have found everything for which I had longed, and I feel that I cannot be too grateful to Mrs. Eddy for having shown us the way to God which she herself trod in meekness and self-immolation.—*Frau Johanne Kleybrink, Offelten, Westphalia, Germany.*

CHRISTIAN SCIENCE has healed me of many diseases, fears, and errors of disposition. All that I have and am I owe to this truth. It has given me a God, ever present, my stay and strength. Before I took my first treatment I had been given up by several reputable physicians, after having tried various material methods, including massage, electrical treatments, and finally surgery; but at the end of several years I was "nothing bettered, but rather grew worse."

I had been in bed with the constant attendance of a trained nurse for five months, when the kind physician told my people he had done all he could, and he offered no encouragement as to my recovery. Christian Science was then presented to my family, as I was too ill to have any choice; and as a last resort, and with little faith, they decided to try it.



I was removed from the hospital and the work of renewing and up-building began. In seven weeks I was a well woman, and stronger than I had ever been in my life.

In the eight or more years since this healing, my children and I have been helped and blessed in many ways. I have had the privilege of class instruction, for which I am deeply grateful. For the loving, unselfish assistance I have received from Scientists in my journey forward, and for all those who are helping to dispel the shadows from the sick and the sinning, I thank God. For the beautiful life and work of our Leader I am also deeply grateful.—*Nelle S. Newell, Malta Bend, Mo.*

I WISH to return thanks for a few of the blessings I have received from God through the understanding and application of Christian Science. In March, 1911, I was stricken with acute lung trouble in a severe form. I called for help from a practitioner, but my husband and friends who did not understand Christian Science thought I was committing suicide. Finally my husband sent for the physician whom we had employed before I became interested in Christian Science, and when he came he examined me and said that my left lung was in a serious condition; but I continued to improve under Science treatment, and when my husband again summoned the physician, he said my lung was completely healed. I know that Truth and Love alone could have delivered me in the hour of such trial, and I have been perfectly well ever since.

In October, 1911, a large bee

crawled up my sleeve and stung me on my arm near the elbow. The pain was sharp, but I hastened into the house and began to read Science and Health, the bee still clinging to my arm. I read for quite a while, all the time realizing the truth, and the pain ceased. After a few minutes the bee crawled down into my hand, and I went out into the porch, when it slowly raised its wings and flew away. I had no ill effects from this, and my experience under Christian Science was a marked contrast to that of my neighbors who resorted to medicine for the cure of their stings.

One of the great blessings that I have received is peace, happiness, rest. From childhood I was of a very melancholy disposition, never knowing what it was to be entirely free from some dread fear. I wish that all my loved ones could understand how I feel regarding Christian Science. I am indeed very grateful to Mrs. Eddy for bringing us the "true light," which shines so that any one who will may come to Truth and receive blessings a hundredfold.—*Cora Hassel, Washington, D. C.*

I CAME to Christian Science through a desire to be healed of nervous and stomach trouble, from which I had been more or less of a sufferer all my life. I was supposed to have inherited this disease, as my father and grandfather had both died of it. I was in a hospital nine months at one time, in an endeavor to be healed of my trouble, but in vain. Shortly before trying Christian Science, I consulted with seven doctors, and they all told me that I had about three months to live.



I was completely discouraged, and made up my mind that I would try to find relief in some church, so I went to the Christian Science church one Sunday with some friends. The following Friday I had treatment from a practitioner and was completely healed. I was afterward able also to leave off glasses, which I had been obliged to use for some time. For the physical healing I am very grateful, but I am still more so for the spiritual help which I have received through the teachings of "Science and Health with Key to the Scriptures." Christian Science has never failed me during the two years in which I have been interested in it.—*Mrs. Natalie Fontaine, Fall River, Mass.*

I AM truly grateful for the better and happier understanding of life that I have gained through the study of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy. To know that God did not make man subject to sin, sickness, and death, enables me to believe the apostle James, when he says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

In the old way I had looked in vain for these perfect gifts, and for the peace "which passeth all understanding." Now, I know through the study of the Word, in the light our beloved Leader throws upon it, that God is the creator only of good, and this is the rock on which my faith rests secure. Any contrary belief belongs to the mortal dream which at times seems real to us; but with

the knowledge of the truth of man's real being, it will give place to that which is eternal and perfect.

Christian Science has overcome for me many seemingly hopeless physical conditions, among them being rheumatism, neuralgia, and eye trouble. I have been completely healed, and no longer wear glasses, and have almost forgotten all the doctor's "don'ts" regarding the use of my eyes. I read by artificial light whenever I desire, and have even looked at moving pictures without any injurious effects to my eyes.

These demonstrations have proved to me most conclusively that divine Mind is the surest, safest, and best physician at all times, and that Truth heals all manner of diseases. What is called "infection" had begun in one of my fingers from having run two splinters, one the length of the nail, into the top of my finger, both being plainly visible through the nail. This happened in the morning, and by knowing the truth, I was able to get through my day's work with very little pain; but after retiring and sleeping about an hour I was awakened, and the sense of pain was very severe. My own mental work failed to overcome this, and the remainder of the night was spent with very little sleep. The next morning my sister removed the shorter splinter, but could not reach the other. The pain and swelling increased, so about four o'clock I decided to visit a practitioner, and with one treatment the pain and swelling left. I enjoyed a perfect night's rest, and the remaining splinter was removed about three weeks later without any pain.

For loving, helpful guidance, and



the many physical healings I have experienced, I am indeed grateful. For the grain of spiritual understanding I have gained, for the help and comfort Christian Science affords me in my work and in my association with people, and for the solving of all problems that arise, only a life transformed and renewed spiritually, by daily watching and praying for the Mind "which was also in Christ Jesus," can express my gratitude.—*Miss Suzanne D. Maltby, Spokane, Wash.*



### CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.



### NOTICE

It will interest and please the field to know that The Christian Science Publishing Society has acquired from The Concord Publishing Company all right, title, and interest to the publishing and selling of "The Life of Mary Baker Eddy" by Sibyl Wilbur, and that this book is now published exclusively by The Christian Science Publishing Society.



### CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

The per capita tax, of not less than one dollar, is due June 1 of each year. Unless otherwise directed by the sender, the full amount of the remittance will be credited for the current year.

Please remit by postal money order payable at Boston post-office, bank draft or express order. Send currency only by registered letter. Advise the Treasurer promptly of change of name or address.



### ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be Nov. 7, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 22, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 30, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,  
105 Falmouth Street, Boston, Mass.



# THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY  
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK  
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN  
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT  
*Associate Editors*

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## EDITOR'S TABLE

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IN "Miscellaneous Writings" (p. 232) Mrs. Eddy makes this impressive statement: "Metaphysical healing, or Christian Science, is a demand of the times. Every man and every woman would desire and demand it, if he and she knew its infinite value and firm basis." The developments of the years that have passed since Mrs. Eddy penned these words have proved the clarity and verity of her vision. Everywhere thinking men and women are rallying under the standard of Christian Science, and they are looking to those already within the fold to point them to the way of life, to the living bread that satisfieth the hungry heart.

In the smaller branch churches, however, it sometimes appears to the members that there is a dearth of suitable material from which to select the necessary officers and readers to carry on the services, or there is a feeling that a practitioner is needed who can be looked to as "the practitioner;" and in such cases, instead of setting diligently to work to develop and train the latent talent immediately available, the tendency is to take what seems to be the easiest way out of the difficulty, namely, to try to induce some one from another field to come in and supply the need. Almost invariably, however, when this course of procedure is resorted to, the difficulties attendant upon this supposedly easy solution of the problem prove to be many and serious. Jesus called his disciples from the fishing fleet and the tax-gatherer's bench, but it was to make them "fishers of men," laborers among their own people of the house of Israel.

In the first place, Christian Science practise is like no other



call to the service of humanity on the face of the earth, and practitioners who are sufficiently experienced and efficient to attract attention, are not only satisfied to stay where they are, but also their work and environment are such as to make it impossible or inadvisable for them to remove to another place. To try to induce such a practitioner to locate elsewhere is unjust both to the practitioner and to the community. Unforeseen circumstances may bring about a change of environment, but the allurements of a new field are not to be so classed. On the other hand, to bring into a partially developed field an inexperienced person, would not in the least change the situation, unless to complicate it by seeming to establish the newcomer in a position of quasi-leadership, a course which could but be detrimental to the work and to the interest of every one concerned.

A further objection to this plan is that it would, if generally adopted, tend to establish a sort of itinerant ministry, a class by itself, from which the churches would be inclined to draw rather than to select from their own ranks those who would prove entirely competent if pressed into service. It must be quite evident that our Leader, Mrs. Eddy, did not intend that such a class should be established, otherwise she probably would not have advocated rotation in office and made it a part of the church policy. Experience has proven again and again that the working church, where every member feels a personal responsibility for the success of the work and holds himself in readiness to serve in whatever capacity he may be called upon,—such a church must progress, must go on from the very force of the vital energy that dominates its members, the consciousness that they are coworkers with Christ Jesus, laborers in God's vineyard.

It does not seem possible that in a membership large enough to support a church service there should be any occasion for the plea that there is none fitted to carry on the work. The trouble in most cases is less likely to be the lack of competent material than it is to be the sense of timidity and lack of confidence, which hold back so many competent persons. It is true that the call to take up the work of a reader or a Christian Science practitioner is a high and holy one, and



no one should enter upon it who is unwilling to consecrate himself to divine service, to lead the life of purity and self-abnegation which will enable him to see not the maimed and distorted sense that has sought him out for the healing balm which shall make him whole, but only that vision of the perfect spiritual man in the image and likeness of the creator which casts out every form of error and therefore heals every manner of disease.

Did our Leader not believe this a possible attainment for her followers, she surely would not have written as she has in "Miscellaneous Writings" (p. 127): "One thing I have greatly desired, and again earnestly request, namely, that Christian Scientists, here and elsewhere, pray daily for themselves; not verbally, nor on bended knee, but mentally, meekly, and importunately. When a hungry heart petitions the divine Father-Mother God for bread, it is not given a stone,—but more grace, obedience, and love. If this heart, humble and trustful, faithfully asks divine Love to feed it with the bread of heaven, health, holiness, it will be conformed to a fitness to receive the answer to its desire; . . . great growth in Christian Science will follow,—even that joy which finds one's own in another's good."

Here is our call to service, not to desert the task of today to labor in other fields, but right where Christian Science has found us, in the home, the shop, the office, faithfully to take up the cross, to speak the word in season that shall be as manna to those who, hearing of this healing truth, shall earnestly desire it. It is true the twelve disciples were called by the Master to labor whithersoever he should send them; but later, to one whom he had healed and who sought to go with him, the great Teacher said: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." The man obeyed, with the result, as Mark tells us, that "all men did marvel." We like him can preach our strongest sermon right in our own community, for nowhere else will the transforming power of Truth, as evidenced in our daily living, be more keenly apprehended and appreciated.

ARCHIBALD McLELLAN.



CHRISTIAN SCIENCE has accomplished a great work in compelling people who are affiliated with some one or other of the many Christian denominations to "search the Scriptures" as they had never done before in order to defend the doctrines which they had either accepted or inherited. In many instances this search is undertaken for the purpose of showing some Christian Scientist that his views are unscriptural, an attempt which can never result in aught but the illumination of the inquirer if he is honest and reasonable and if he sincerely desires to get at the truth.

In all such cases many unexpected discoveries are made along the way, the deeper study of Jesus' teachings revealing many things which are quite overlooked by the one who attempts to interpret these materially, something which is impossible except where one is content with a superficial examination of the New Testament. It is, however, surprising to see how many there are who quarrel with Christian Science because it insists upon rejecting or correcting the evidence of material sense at every point, and in so doing they are quite forgetful of the fact that physical science has been compelled to do this very thing in order to reach correct conclusions in any direction. Strangely enough, these people charge Mrs. Eddy with having upset a wide range of religious belief in denying the authority of the so-called physical senses and maintaining that they are no part of man's being as the likeness of God. Yet all Christian people deny sense evidence when they admit that the life of the individual continues after what is called death, and here they take issue with the materialist, who denies spiritual existence on the ground that we have no proof of man's immortality, in fact no material evidence to prove that he is a spiritual being and governed by spiritual law.

In her wonderful address, given in Chicago in 1888, Mrs. Eddy made it clear that it was not she who had "inaugurated the irrepressible conflict between sense and Soul" (Miscellaneous Writings, p. 102), but rather the demands of divine Science, a conflict, she says, which was "foreshadowed by the prophets and inaugurated by Jesus" (Science and Health, p. 288). By his words and even more by his works the Master



showed that the material senses give no evidence of Truth,—they never reveal God who is Spirit, nor man as a spiritual being. What is more, they mislead at every step of the way. These senses give evidence of sin, disease, and death, and so far as they offer pleasure they intoxicate with mortal passion; hence we find this warning against them in John's first epistle: "Love not the world, neither the things that are in the world. . . . For all that is in the world . . . is not of the Father, but is of the world." Besides this, they declare man to be sick and dying, and in so doing they paralyze natural energy with hopeless dread. How vain, then, to argue for the perpetuation of the senses, which neither reveal God nor His man, but which virtually deny both.

Of course many argue that we should control these senses, but it is too well known, in the experience of so many wrecked lives, that the human mind which projects these senses and depends upon them can never do this, because it believes that God created these senses and gave them power over man for both good and evil. If this were true, then God would be responsible for these senses and their asserted power over man; but this Christian Science denies, and holds that all His creations are like Himself, spiritual, absolutely good, and also indestructible.

Christ Jesus showed man's entire independence of material sense when he declared that Jairus' daughter was not dead, though the bystanders "laughed him to scorn," as was to be expected from those governed by sense evidence; yet Jesus proved the truth of spiritual sense when he restored her alive to her parents. And this he was able to do because "his senses drank in the spiritual evidence of health, holiness, and life" (Science and Health, p. 52). Again, when material sense told of impending shipwreck, he asked, "Why are ye so fearful?" Why should the disciples not be fearful, if the senses testified truly? The fact is, they never do testify to the truth, and man's God-given dominion can never be realized until, like the Master, we repudiate by the authority of divine Science this false evidence and look to the things which "eye hath not seen, nor ear heard, . . . the things which God hath prepared."



Jesus could never have risen from the tomb if he had been fettered by a belief in material sense, and though we may not at once be able to reach the higher demonstrations of divine power, we should never forget his command to Peter, "Follow thou me"! The material senses deny that this is possible, deny the ever-presence of the Christ, and this denial has given mankind nearly two thousand years of mortal darkness; yet Christ Jesus said, "Lo, I am with you alway." Spiritual sense proves this true, and in demonstrating the ever-presence of God and His Christ, sin, disease, sorrow, and death are destroyed, and those who are unfettered by mortal evidence, as we read in the twenty-second chapter of Revelation, "keep the sayings of this book": "worship God," and take freely of "the water of life."

ANNIE M. KNOTT.

THE mellow harvest days have come again, to bring to many the rich fruitage of their own faithfulness, and to remind others of the saying that "we must bring to wealth all its value; we must do, if we would possess." Laziness seems appallingly vast in the aggregate, and it is ever arguing how much easier it is to part company with vexatious labor, to commit one's problems to others and believe and do what they say, than to enter into the wrestling with great questions and issues for ourselves. This is the average well-meaning man's greatest enemy, and when the fallacy is consented to, it becomes a menace to all spiritual growth.

To establish the self-assurance that we have faith in Christ is one thing, to prove that we have this faith is quite another, and this substitution of theory for demonstration has been the stupendous mistake of historical Christianity. The genius of saving faith is expressed in the willingness to work, and that this was so strikingly illustrated in the history of the Founder of the Christian Science movement, explains in large part her remarkable achievements. Her spirit and teaching are never more utterly misapprehended than by those who think that she promised her followers relief from the strenuous life. The truth is that, while eschewing profitless strain



and struggle in both its impulsion and its demands, Christian Science means alert and continuous response to St. Paul's injunction, "Work out your own salvation."

Emerson has well said that "though the wide universe is full of good, no kernel of nourishing corn can come to any man save through his toil bestowed on that plot of ground which is given him to till," and as the year's ingathering days are being lived again, those who are garnering a relatively scanty crop will be reminded, perchance, that its explanation lies in the fact that they have not worked with the energy and earnestness which would have been in keeping with their privilege and opportunities.

Christian Science imperatively encourages and institutes that vital individualism of aim and effort which has been described as a passion for righteousness and for results. Rebuking every enervating sense of supererogation and sacrament, it bids us engrave Whitman's motto deep above our hearthstones,—

No one can acquire for another, not one.

No one can grow for another, not one.

The lust for ease is basely dishonest, since it is always correlated with the disposition to get without giving. Its explanation is selfishness, and where anything of this spirit remains, the inheritance of property or privilege is sure to prove a disadvantage, if not a curse. Says our Leader, "Unimproved opportunities will rebuke us when we . . . try to reap the harvest we have not sown, and wish to enter unlawfully into the labors of others" (Science and Health, p. 238).

Love of ease leads to all unrighteousness; it is one of the arch enemies of this age. Upon every level of life it is seducing men and women to be content with dependence, with the fact that they are eating the bread they have not earned. It would tempt the patient to comfort himself into utter incapacity, by habitually relying upon the ministry of another instead of honestly and patiently striving to solve his own problems, and it would tempt the practitioner to forget those warning words of his Leader, "If mental practise . . . is used in any way except to promote right thinking and doing, the power to heal mentally will diminish" (Science and Health,



p. 410), while consenting to the formation of a clientele of faithful dependents.

Unnumbered people are ready to work with their hands who are chronic idlers in the realm of thought. They instinctively shrink from mental effort, and they thus supply the fallow ground which personal domination stands ever ready to exploit. Christian Science comes to awaken a new sense of the fitness and dignity as well as the imperative necessity of individual labor. The recognition of the sovereignty of man as the immediate manifestation of God, is inevitably followed by the further recognition of that wondrous and inspiring possibility which St. Paul had abundantly verified when he exclaimed, "I can do all things through Christ which strengtheneth me;" and the ambition to be and to do in keeping with this high calling of man in Christ Jesus begins to dominate daily life.

More than this, the joy of conquest over sickness and unideal habits, and of the conscious ability not only to point out but to lead the way for others, becomes the faithful Christian Scientist's constant companion. He begins to live as he begins to win and to inspire—the new man, the man of Christlike capacities, is appearing. Freed from unnumbered limitations of human belief, and quickened and impelled by the spiritual ideal presented in Christian Science, it is ours to bring to mankind a new standard of excellence, not only in unselfishness, loving-kindness, and humility, but in independent manliness and energetic devotion to the spiritual ends of life, the presentation of that "stature of the fulness of Christ" upon which the eyes of the great apostle to the Gentiles were ever fixed, as his goal.

It is an old-time saying that "there is no sudden leap out of the back parlor on to Olympus." The world has great need and legitimate expectation that we shall disclose heroic qualities in the solution both of our own problems and those of suffering humanity, and in so far as we bring the true working spirit of Christian Science into demonstration, our lives can but become irresistibly dynamic. We are workers together with Christ.

JOHN B. WILLIS.



# Instructions Regarding Cards

## PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for cards in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for cards in the *Journal*, payable in advance, are \$5.00 for each line or each fraction thereof; practitioners' cards in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in a card may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have it reinserted.

### PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their cards. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

### NURSES

Applications for cards in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

### CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

### SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal*, provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose card has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

### CHURCHES OF CHRIST, SCIENTIST

When a society having a card in the *Journal*, or any other group of Christian Scientists, proposes to become a duly organized Church of Christ, Scientist, as a preliminary step the Church Manual should be carefully studied, particularly Article VIII, Sect. 1, and Article XXIII, Sects. 6, 7, and 12. Article XXIII, Sect. 7, of the Church Manual requires that a branch church shall not be organized with less than sixteen loyal Christian



# THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but  
mighty through God to the pulling down of strong holds"*

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VOLUME XXXI

NOVEMBER, 1913

NUMBER 8

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## WHAT GOD SUPPLIES

BLANCHE HERSEY HOGUE

HOW many of us as Christian Scientists are really willing to have in our experience only what God supplies, to put away from us whatever does not come from Him? A seemingly endless accumulation of sins and fears and mistakes, of ambitions and vanities and animosities, of failures and losses and ill-gotten gains, of habits, of untrue ways of spending time, and of unrighteous direction of both thought and effort,—all this would fall from us could we accept just what God puts into our lives and refuse to let anything else enter. This would be heaven, man governed by divine Mind and by none other; a world saved and righted according to the rules of Christian living.

This possibility is surely not too Utopian or too celestial. Scriptural teaching urges it; Christian Science rightly applied demonstrates it. Then where is the excuse for the professing follower of Christianity if he lingers with those things in his life which he knows are not derived from God?

There is none. This is by no means claiming that either Christians or Christian Scientists are today perfect or can become at once entirely flawless in thought or conduct. To be wholly spiritual is to exalt thought so completely that all evil is unknown; and this is the goal, while today's footstep is only toward the goal.

The standard of accepting only what God sends to us must, however, be clear cut, cleanly desired, and persistently cherished, if we are to move mentally upward. And here Christian Science lifts the mystery from salvation, inasmuch as through its teaching we learn that thought bases all experience; that as thought is spiritually instructed it discriminates between what God gives and what He does not give, and choosing the former, corrects experience; and that in thought, therefore, whether it be individual or collective in its reach, is determined all that befalls us. So it remains that the reflection of divine Mind in human thought-



processes means the Mind of Christ entering human affairs, and in no other way than this, whether it be slow or fast, can experience be redeemed.

Christians in all ages and at all times have labored to choose good and to shun evil. They have not, however, known how to choose the thoughts which God sends them, or how to exclude thoughts which have not originated in Him. Mrs. Eddy serves mankind at this point, because her spiritual discernment reveals the sharp contrast between the spiritual ideas which originate in divine Mind and the material beliefs which belong to what St. Paul calls the carnal mind; proves that spiritual thought-processes have all power, and that carnal beliefs have in reality none; and teaches mortals how to recognize divine thoughts and to reflect them, so crowding out of mental action whatever is unlike godliness.

Suppose that concerning any subject engaging attention one should declare himself open only to such thoughts as God supplies upon that question. What would result? He would in the course of his obedience, step by step, rid himself of every wrong or mistaken notion about the matter and come finally to see the thing as God sees it. This reflection of divine Mind in individual consciousness is surely all there is to the great matter of salvation. Man, God-governed, spiritual and perfect, as Christian Science reveals him to be, is man always saved from sin and trouble, for God sends no evil upon His children. This spiritual man and manhood, the image and likeness of God, discerned and established in

consciousness, begins to dispel the false believing of the so-called carnal manhood, which is nothing more than the counterfeit of man. We are saved from wrong belief by discovering the truth about the matter in hand, and then thinking in accordance with the truth. This applied to our individual problems means partial salvation; to the sum of human experience it means complete salvation. What God knows as opposed to what the carnal mind suggests, is heaven set against the whole procession of materiality, sin, disease, and death. The consistent Christian student keeps himself busy through daily study and effort and self-surrender, while seeking to know God's thought and to reflect it in his own experience in order that he may help to bring the kingdom of heaven to earth.

Let us take, for example, a case of sin or sickness, poverty or grief. The unenlightened human mind believes in a material man heavy with trouble. This supposed personal man, being the counterfeit of the spiritual man of God's creating, is to be denied, together with all the evil paraphernalia of the experience. "Man is not material; he is spiritual," declares Mrs. Eddy in the scientific statement of being (*Science and Health*, p. 468). The creation of God is His own radiant image and likeness, buoyant with the divine understanding of all that is true about God, man, and the universe, and abounding in indestructible joy and happiness and health, all flowing from a spiritual source, God-given. Then, however strong the temptation or however black the picture confronting us, if we steadfastly refuse



to accept any thoughts upon the subject except those supplied us by God, we shall know the sunlit fact, as the mental turmoil subsides, even as God knows it. No sin, no fear, no grief, no disease, can long withstand this treatment honestly and intelligently applied. It is Christian Science, right thinking, true prayer, put to use to heal human sin and suffering.

But, one may ask, can thinking change the outward universe and the established laws and practises of the so-called material living? Christian Science answers, that divine Mind knows a spiritual, perfect universe which needs no change; and that when we yield false belief, education, training, to unfolding revelation, as the child gives up his contention that two and two make five, man and the universe as God sees them will become more and more apparent to us, just as the truth of two and two appears to the child. Then of course occurs a change of experience, though the fact stands unmoved; for what we saw was the outward phenomenon of a mistaken belief, and that disappears when the eternal truth appears. If it be true that sin, disease, and death are all phenomena of this mistaken belief about God and His universe, then they must lessen as thought changes to know man and the universe as God knows them. Logically, therefore, to open our thought to the revelation of God's thought about His creation is to be healed, in the course of time, of every evil point of view, and therefore of every evil.

Divine law is a pruning-knife to human excesses in every direction. Under its action all wrong thinking

must eventually fall away, and he who is busiest reflecting divine Mind, will be the first to find freedom from trouble. Picture any group of Christian Scientists suddenly swept clean of all false opinions, lifted to know Truth, and to cherish and support in their thinking only what is spiritually and eternally true about man. Would not this mean healing for all differences? Because when we see as God sees, instead of as "through a glass, darkly," error dies for lack of heart or tongue to keep it moving. That all this is not likely to occur at once, we all agree. But one can begin and another can join him; indeed, thousands have through Christian Science begun this all-satisfying mental process of reflecting divine Mind and refusing to think the carnal mind. Wherein they lapse, they delay their reward; as they stand true, they gain it. "Error, not Truth, produces all the suffering on earth," writes Mrs. Eddy (*Science and Health*, p. 386), hence to manifest Truth and to tolerate in ourselves no error, will, as it is accomplished, abolish suffering and bring healing into view.

Truth understood and faithfully declared means truth in action to human view, and this activity operates as law to deliver mankind from mistaken belief and from the bitter penalties of belief. Even though to our present view the outward situations only approximate perfection, we can right now exalt thought to contemplate eternal perfection as God knows it; and this Christian Science demands. Such effort to keep thought fixed in the real and the true gives divine Mind entrance to the arena of human need; and when God



so enters the affairs of men through His own thoughts reflected, the victory over evil is at hand. Admiring Christian Science or Christian Scientists, wishing we could demonstrate the truth, arguing for it, theorizing about it, or reveling in the letter of it, all this does little or nothing for us. To know God aright, however, to seek and to reflect Truth, realizing the presence of God and letting the

understanding of His nature and His power displace every thought of human will, ambition, desire, and fear, —this indeed brings grace to the heart, health to the body, the sunlight of pure spiritual joy to outshine trouble everywhere. And this experience was defined by Christ Jesus when he said, "Blessed are the pure in heart: for they shall see God."

## "THOMAS CALLED DIDYMUS"

HENRIETTA MARCUS

**D**OUBT is never a good thing, for it tends to cripple action, and neither prevents us doing wrong nor aids us to perceive the right; for this reason it is a subtle enemy which should be attacked and overcome. In this connection it is interesting to note, in many of the Bible narratives, the various expressions of doubt uttered by mortal mind when confronted by spiritual truth; for we have all at times been assailed by doubt and, according to our understanding, we have either covered it up, nursed it until it became a full-grown conviction, or, best of all, destroyed it.

There is a phase of human sense which rouses our interest and sympathy and which is the condition described by Mrs. Eddy in *Science and Health* (p. 115) as the "second degree," for, in the "scientific translation of mortal mind," an honest worker in Christian Science must necessarily have demonstrated, at all events, some of these transitional qualities. We can therefore study with appreciation and understanding the particular passages in the Bible where this translation of mortal mind

to a higher degree is indicated, and it is here that we often find doubt expressed; but it is the honest doubt which utters itself in an earnest desire to learn the truth and so rise to that realization of Spirit, real being, which alone can destroy all those material beliefs which are the sole cause of uncertainty.

In some of the narratives, doubt is seen to be an expression of or result of sin; but these examples are also of value to the student of Christian Science, for the answer of spiritual understanding to any phase of mortal belief is an answer for all time and under all circumstances. There are innumerable instances, both in the Old and the New Testament, of mortal mind demanding instruction from immortal Mind, but the illustrations in the latter are more clearly defined, since Jesus reflected the divine intelligence to a degree which had never before been humanly expressed; so we get the sharp contrast between the carnal mind and spiritual understanding. In the fourteenth chapter of the gospel of John we find Jesus explaining the spiritual idea to his



followers, and Thomas, in a state of chemicalization, interrupting him with, "Lord, we know not whither thou goest; and how can we know the way?"

For countless ages before, as well as for centuries after, in many ways, in various forms, this same cry has been uttered to the spiritual idea, this appeal for definite guidance and instruction. It was not so much a cry of self-will or of self-justification as an expression of utter helplessness, of inability to demonstrate the truth which was being revealed; but notwithstanding the materiality of the thought of Thomas, he discerned the truth in some measure, for otherwise he would not have been attracted to the Christ-idea. Jesus with his un-failing spiritual discernment differentiated between the cry of doubt which arose merely from ignorance, and the expression of doubt which showed a callous indifference to anything that lay beyond materiality. The answer he gave Thomas certainly contained the fullest, most complete direction that could be humanly expressed for the attainment of life eternal, and there was no trace of condemnation for the disciple's want of perception. On the contrary, the answer was given with the love and tenderness which the Master always showed to those who expressed the ignorance which was without guile.

Through all the centuries, Thomas has come down to us as a distinct figure and, strangely enough, one which compares unfavorably with the other disciples. Why? Peter denied the Christ, Thomas doubted; but it does not appear that his doubt was anything more than a perception

clouded at times by ignorance. He must have had some glorious gleams of Spirit, otherwise he could not have perceived the risen Christ at all. In any event, our own light does not always burn so clearly that we can condemn the personal expression of uncertainty, though the lamp of spiritual understanding is often dim for want of the oil of consecration. It is always fair to seek the origin of a doubt, in order to ascertain whether it arises from sin, indifference, or from ignorance.

If we stop to analyze our concept of Thomas, we shall find that it is hardly a just one; indeed, he ought to be an example of unusual interest to us as a type of earnest endeavor struggling to free itself from the clouds of human belief, and our half contemptuous smile at his weakness will vanish into a more serious expression if we turn our gaze within and ascertain whether, with all our advantages, we are following the path which Thomas could perceive but dimly. How many of us love the truth as a theory; how many of us can philosophize over the beauty of holiness; how few of us persistently follow the way pointed out to us by Christ Jesus! "How can we know the way?" We cannot until we begin to demonstrate the Christ-teaching.

At the reappearance of Jesus, Thomas was again a mere channel for mortal ignorance rather than for sin. Jesus made a special point of satisfying this disciple's crying need to cognize through the senses, at least what could be humanly perceived, and there was no rebuke to Thomas in particular, but only sorrow and compassion for the density of human



thought in the words spoken direct to the one whom Mrs. Eddy calls a "dull and doubting disciple" (Science and Health, p. 317). We cannot read unmoved the intense gratitude and awed recognition of the spiritual manifestation in the few simple words of Thomas, "My Lord and my God," for they imply an absolute conquest of all doubt.

When Pilate asked, "What is truth?" he was repeating the question of Thomas in another form; but his doubt had a far different source from that of the disciple, for it was the expression of unsatisfied human knowledge adulterated with contempt for spiritual good. Thomas recognized Jesus as the Christ, though he could not understand how he was to follow him; but Pilate did not even perceive that he was face to face with the reflection of the divine Mind. He was so controlled by worldly sense that he could not see beyond the flesh, and Jesus, recognizing this dominant materiality, would not even answer the question "What is truth?" knowing that it was impossible for mortal man to understand the spiritual idea until he became willing to surrender his belief in materiality.

The father who appealed to Jesus to heal his child was also ruled by mortal mind, but quite unwillingly, and in that sudden burst of right desire expressed by his words, "Lord, I believe; help thou mine unbelief," and the humility shown by his tears, he recognized the Christ or reflection of immortal Mind; and in that flash of illumination his child was healed. The honest doubt when confronted with the Christ, Truth, was always overcome, but the doubt springing

from indifference, or wrong desire, Jesus did not seek to enlighten. This example might be followed with profit by the unwise Christian Scientists who sometimes endeavor to force the human mind into a path that it is neither able nor willing to take; for, as Paul says, "the carnal mind is enmity against God," and the doubt which springs from guile cannot be touched by the spiritual idea. There are many people who do not want Christian Science, yet are willing to discuss it by the hour, if they are given the chance. They enjoy the philosophy, the poetry of the ideas, and in a large measure, their own cleverness. Such people are best left alone; they are only reiterating Pilate's question, "What is truth?" and like him are not ready for the answer.

On the other hand there are those who, like Thomas, are anxious to do right, but are constantly beset by doubts and are ever questioning or wanting to do so. It is very often difficult to give them the gentle consideration and patient thought which they so greatly need, yet, if we wish to follow in the footsteps of Christ Jesus, we shall do well to consider carefully how he would have treated similar conditions of thought. Any expression of doubt which is only the conscientious protest of human belief when faced by spiritual reality, should be thoroughly and carefully dealt with and definitely distinguished from the doubt that arises from self-will, self-justification, or the pride of intellect. We should, as Paul counsels Timothy, help the earnest seeker to "pray everywhere, lifting up holy hands, without wrath and doubting."



## SOVEREIGN OWNERSHIP

CLARENCE W. CHADWICK

THE thought of ownership is still an unsolved problem with the majority of mankind. Most people desire to own something, but this desire is seldom satisfied. The more they get, the more independent they are likely to imagine themselves to be; but for one and all the day of unrest is sure to arrive, since the more one possesses, the greater are his responsibilities, until the burden of anxious thought-taking and scheming becomes unbearable and the human heart cries out for spiritual rest and peace. Sooner or later there will come from every human being the honest admission that material things fail to satisfy, that "a man's life consisteth not in the abundance of the things which he possesseth." It is then, and not until then, that human consciousness is ready and willing to exchange physics for metaphysics, and to learn for the first time that God is the sovereign possessor of all things.

It is doubtful whether the secret of the world's mighty unrest is fully comprehended outside of the teachings of Christian Science. It lies in the fact that humanity has reversed the law of ownership, making it human instead of divine. It has ignorantly assumed the right to own God's possessions, instead of attributing to Him the sole right of ownership. In this abnormal attitude of thought man's true relationship to God is lost sight of, and humanity is

destined to inevitable dissatisfaction, unrest, and suffering. Christian Science, coming as a law of reversal to all perverted concepts, has revealed the true idea or concept of ownership, acknowledging God as the sole creator, governor, and owner of all things. But when it employs the expression "all things," it does not mean anything material or human. The "all things" of God's creating and ownership are spiritual realities unseen to the outward vision.

God does not and can not lay claim to one atom of evil or matter. He possesses His own vast spiritual creation, and this creation being complete, His own image and likeness, there is nothing else for Him to own; hence the logical deduction of Christian Science that so-called material things or possessions are but shadows, transitory and unreal. Whoever, therefore, essays to own such shadows, is alone responsible for the only seeming reality they may possess. In the sight of God they are nothing; in other words, they have no absolute existence. The all-inclusive Mind of the universe is responsible for its own manifestations of spiritual purity, harmony, and immortality. Matter, having none of these characteristics, cannot lay claim to being any part of God's domain of ownership.

The psalmist emphasizes the thought that "the earth is the Lord's, and the fulness thereof," which



clearly indicates, in the light of Christian Science, a spiritual concept of the earth. No sane person would claim that all the sin, disease, poverty, and distress visible to the senses belong to God, or that He suffers them to exist for furthering the purposes of good. As readily could one weave a rope of sand as to make good responsible for the existence of evil. If "the earth is the Lord's," the earth herein referred to must be just as spiritual and perfect as God Himself. If God owns it, it is His spiritual idea, and not a material or sinful concept. Whatever does not express the nature of God does not belong to God. The sun lays claim only to the rays of light emanating from it. It is not in possession of any element of darkness. It knows no darkness to contend with; it simply shines. So God radiates the light of infinite intelligence, for "God is light, and in him is no darkness at all." He embraces all and governs all, and His relationship to His creation can never change. Cause and effect always agree, and the effect never lays claim to the thought of independent existence; that belongs solely to the creator and not to the created.

The supposition that man can own something which is separate and apart from God, is purely a relative or human thought. It is a belief which disrupts the unity of God and man, and from the time of its inception to the hour of its extinction it expresses a phase of human selfishness. It betrays a lack of spiritual understanding and a consequent inability to demonstrate man's God-given dominion over the whole earth.

When the true nature of God and man's relationship to Him is revealed in Christian Science, the belief that man can own or absorb anything that always has belonged to God and always will belong to Him, is dissipated, and the idea of spiritual reflection comes into prominence.

It soon becomes apparent to the student of Christian Science that possession is reflection, and not absorption, or human control. He sees that all that the real man can call his own, is his by virtue of his being the spiritual reflection of God. It is then that he understands that remarkable statement made by Mrs. Eddy in "Miscellaneous Writings": "Whatever is possible to God, is possible to man *as God's reflection*" (p. 183). The master Metaphysician voiced the same truth in these words: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."

In reaching this supersensible basis of scientific thinking, the world today is witnessing improved physical, mental, and moral conditions with men and women in all the varied walks of life; less and less thought is being given to the accumulation of earthly possessions, and more and more to the putting off of the old man and the putting on of the new man, to whom all things are possible as God's reflection, and who lays no claim to being a creator or an independent owner of any of God's possessions. Those who possess godlike qualities are they who express such qualities in thought, word, and deed, and not as their own, but as belong-



ing to God alone. Whoever lays claim to any personal goodness of his own, fails to understand God and His reflection.

When a good thought finds expression through an improved and therefore spiritualized mentality, this thought does not originate with the person voicing it, nor does it really belong to him. It is his only to reflect, but not to own, absorb, or control. Christ Jesus made this very plain both in his teaching and by his example. The real man is the shadowing forth of divinity, the outpouring of the combined attributes of God. Wherever these find their lawful and normal expression, the sovereignty of God is acknowledged, and belief in material formation, accretion, and development, is surrendered for the activity of righteousness in individual consciousness. This activity, governed and inspired by the one infinite good, or God, is leading on the ages. It is forever at one with its divine source, and therefore has no independent being, life, or expression.

When this perfect unity of God and His ideas is better understood, there will be more of a genuine determination to make room for the divine ideas, good thoughts, to express themselves in individual consciousness. All true thoughts or ideas are held in and by the divine Mind. They can never leave their own orbit, nor can they reverse the divine order by assuming to control the thoughts of others. Much that is called concentration of thought is only an effort to gain personal or human control. An honest acknowledgment of what

God has already done and is doing, will do much more to purify consciousness than hours of so-called concentration.

If "the earth is full of the goodness of the Lord," a frank, intelligent acknowledgment of this fact will tend to dissipate a multitude of sins and to produce a realizing sense of God's harmonious government and control. It is the only remedy for covetousness and for selfishness in all its forms, since a right idea of ownership is essential to establish the unity of Principle and its idea. A spiritual idea being but the reflection or expression of divine Principle, cannot create or control Principle. Principle creates and governs all, even its own image and likeness. Mortals are as those "having no hope, and without God in the world." The only thing pertaining to human sense is compulsory salvation from the belief in mortality; it is to be saved from believing in itself. When this work has been accomplished through Christ, the true idea of sovereignty, that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," has been realized. This by no means signifies the mingling of good and evil, but the absolute dominion of good.

When immortal Mind is "acknowledged as supreme in the physical realm, so-called, as well as in the spiritual" (Science and Health, p. 427), humanity will have begun to comprehend the true significance of their prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven," and a consistent and consecrated life will be the result. A dual-



istic sense of God and man must ever terminate in confusion. To say with the lips, "Thine is the kingdom, and the power, and the glory, forever," and then continue to believe in the actuality of a material universe and an evil power, and "to enjoy the pleasures of sin for a season," is the height of human folly. The dominion, power, and glory of good will never be realized or experienced by believing in evil. The Master must have meant precisely this when he said, "No man can serve two masters." Proportionably as the unchristian belief in matter or evil is surrendered, will the sovereignty of God be acknowledged, and humanity relinquish its frenzied efforts to acquire material possessions.

Jesus taught that the one thing needful was to know God and His Christ. If humanity will but remember this, and that all the accumulated wealth of the world cannot bring lasting peace or satisfaction, they will voluntarily and joyfully acquaint themselves with God and be at peace. They will seek "first the kingdom of God, and his righteousness;" and all needful things will be forthcoming. This means that they will awaken to the understanding that God, infinite Spirit, is the sovereign creator of all things, that "the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is," and that the only supply that can possibly satisfy their needs is mental and not material.

When one's thinking is at peace with God, good, as the result of right mental activity, he becomes the nor-

mal recipient of right ideas, which in turn provide for his daily needs. This means literally, as Mrs. Eddy has explained, that "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually" (*Science and Health*, p. 442). Human needs being so generally expressed in material terms, it is at first more or less difficult for the beginner to grasp the idea of mental or spiritual supply. Until human consciousness has been sufficiently purged of its unbelief, it clings tenaciously to the material and refuses to accept the fact of God's sovereignty and control of all that really exists. The moment the true nature of such ownership is discerned, however, he turns away from matter to the true riches of Spirit. Then it is that he begins to know that God has given him "richly all things to enjoy."

There is hope and joy for the individual who is sufficiently humble to acknowledge God's perfect spiritual creation and himself an individual member thereof. He alone can appreciate the spiritual fact that "the earth is full of the goodness of the Lord," leaving no room for any form of evil or matter. He alone knows that the entire universe belongs to God, and that it can never change owners. This discernment at once "resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul" (*Science and Health*, p. 269), so that to him there is no mystery surrounding the fact that Christ, Truth, provides even material or temporary things. He



knows that this will take place just so long as there remains a human concept that has not yielded to the divine.

It may be no small matter to give up the belief that we can in any wise control or own the universe, but the

sooner humanity relinquishes its assumed right to ownership of anything apart from God, the sooner will it awaken from its troubled dream of supposed life in matter and find there is nothing real and eternal but God and His spiritual ideas.

## THE ENEMY

BEULAH GRACE GREER

**M**RS. EDDY says, "Simply count your enemy to be that which defiles, defaces, and dethrones the Christ-image that you should reflect" (Miscellaneous Writings, p. 8), while St. Paul tells us that "the carnal mind is enmity against God." These are entirely impersonal statements of what the enemy is, not who it is, neither referring nor attaching it to mankind, showing that man is not an enemy and an enemy is not man.

Knowing that what appears as a personal enemy is not the person at all, but simply the enmity, the carnal mind seeking a channel through which to assert a false, supposititious self, one is at that moment given an opportunity to reverse the error, replace it with the idea of God, and make a friend. The only service that any error can render is to present itself uncovered, thereby giving one the opportunity to effect through the power of Truth its destruction.

When a sense of evil appears to be a person, to recognize this as only a condition of thought, as nothing but enmity to the truth, makes it possible to annihilate one's belief in that much evil. No matter how strong the evidence, it is only the one evil clamoring for recognition as person and place, and quickly to impersonalize

it, brings at once a great change in one's sense of it. It is impossible for it to be both impersonal and personal, impossible to have two concepts of it at the same time, and one cannot let it pass as person after he knows it is nothing but a phase of fictitious evil. Even assuming that evil could have embodiment, one could not let such an embodiment pass as man, in the face of his understanding of what God is and man as His idea.

The Christian Scientist works to see man as God made him, to see him as God sees him, and so far as his thought of man is enlightened, to keep our brother in this right place. As one does this for another, he is helping on the salvation of both, through the spiritualization of consciousness. To see man in any other way than as God made him, is to see nothing at all, for God made man after His own idea, good; consequently the evil sense which claims to hold attention does not exist, and never was. It is only an appearance, an illusion. The method of evil is to attract thought to itself, deluding one by concealing the right idea; but the right idea is ever present for one to see, understand, and love, and no one can fail to recognize it if he looks for it and refuses to be dominated by



the illusion called personal man or personal evil.

Are we always looking for God's idea, or are we sometimes listening to certain suggestions or arguments that we shall meet and see something else? Are we loving God always enough to desire earnestly to see His idea, or are we letting the enmity have sway long enough to defile the Christ-image in our thought and tempt us to formulate a belief that we have and will see an enemy? If so, we are rebuked by Mrs. Eddy's question, "Can you see an enemy, except you first formulate this enemy and then look upon the object of your conception?" (Miscellaneous Writings, p. 8.)

A story is told of a little boy who made a snow man. After he had finished it, he came running away from it to his mother, greatly distressed. On being asked the cause of his trouble, he replied, "I'm afraid of the man I made." Does it ever occur to us that we have made the enemy which we are fearing or hating? Are we fearing a false concept? Then the only way to rid ourselves of this fear is to change our concept, and know man as God knows him.

The truth is, that no one could make an enemy of God's man, no amount of ingenuity of evil thinking can make him other than he is, or unmake him, for God's work cannot be undone. Thus we see how impossible it is for man to make an enemy of man. In the Science of being it is understood that no enmity exists, and in belief the only ingredients one would have with which to formulate an enemy would be the elements of evil. As evil is not of God, it is

already proven to be unreal; it is non-existent except as a false supposition,—and what can be left of it with which to make anything?

If one wishes to personalize an enemy, let him get at the right one, so he will be in no danger of making a mistake. Christ Jesus made it very clear that we should always begin in our own consciousness, and that after removing the beam from his own eye one was ready to approach and help an offending brother, thus very likely making of him a friend.

Having learned something of what God is, and something of man as God's image, one finds himself equipped with all that is necessary for his defense against the enemy, which is a false sense of God and man. Having true faith in God, one has faith in himself as a child of God, faith in his true selfhood, faith in his knowledge that his real being cannot be separated for an instant from God, the source of his being. He knows that man, his true selfhood as God's idea, is unlimited in resources, in abilities, unlimited in all that is good and right, unfettered by the flesh, and free from the dread of wearing out his faculties and ending in the grave.

Every seems-to-be must finally cease to be, even as the unreal shadow of self; and in proportion to our faithfulness in impersonalizing the seeming enmity for our brother man, we are released from fetters, and rejoice in the liberty which has ever pertained to man. In the warfare with self, temptations will come; but if we are faithful to Truth, all the enemies of mankind, the unreal beliefs of a power opposed to God and His Christ, will be laid low.



## TURNING THOUGHT IN THE RIGHT DIRECTION

REV. WILLIAM P. MC KENZIE

THE Discoverer of Christian Science has said of its teaching, "It rests on fixed Principle and not upon the judgment of false sensation" (Science and Health, p. 128). It will readily be seen, then, that Christian Science needs no defense. It may need explanation, so that people shall understand how to prove the Principle, and if, when occasion arises, they do test and prove it for themselves, they find the results which invariably follow in the shape of healing from sickness and the casting out or destruction of sin.

In the early days of natural science there were many crude and incorrect theories. Just in proportion as exact or scientific results have been secured, these theories have been discredited. As to religion, it has been somewhat different. The imperfect theories expressed as the theological guesses of a certain age have been revered as traditions in the succeeding ages. Consequently, in all denominations there are to be found theories which have no proofs to support them, but which are held sacred because inherited from the past. Believers in these theories spend their time defending them; in fact, this is the basis of denominationalism. Each denomination maintains some peculiar belief which is looked upon as a dogma to be defended, and the heroism of the defense leads to idolatry of the dogma. If the workers who de-

veloped transportation by electric power, or those who discovered the telephone or wireless telegraphy, had divided into denominations, each pledged to maintain some electrical theory of the past, we should have had confusion of argument rather than the practical results which we now command.

The message of Christian Science is, that men should apply to their religious life practical methods, such as they are applying in the business world. In mundane matters it is thought that results give evidence of the cause and justify it. Even so, the Christianization of men and women should be the justification of Christianity. When we look deeply into human affairs, we too often find the form rather than the substance of Christianity. The purpose of the Christian man is to have in him the same Mind "which was also in Christ Jesus."

Christian Science calls men from their innumerable wanderings into by-paths of thought, from their adherence to a multitude of imperfect leaders and teachers, back to the simple, clear, universal teaching of the one Master who understood and demonstrated Life. He warned his disciples against setting themselves up as personal teachers when he said, "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." When there comes an end to the confusion of tongues



and teachings, the Christian life will appear as simple as it was to Peter and James and John, and the many others who learned the secret of life from the one Master.

In times past men have made many excuses when called upon to be obedient to this one Master or guide. Jesus indicates distinctly that the same understanding of Truth which he possessed will bring about the same effects in and through others which he was able to produce. By more than one statement he made clear the expectation which is phrased in the statement, "The works that I do shall he do also." Men have excused themselves from obedience to Truth and the demonstration thereof in the redemption of mankind by a variety of theories.

Two of these excuses might be mentioned: one, that Jesus was divine, and that the works he accomplished are impossible for any man to perform; the other, that these works of his were never actually performed, but are of the nature of imaginative tales. The adherents of both these views feel themselves excused from any necessity of taking the life of Christ Jesus as an ideal, and of doing similar works as proof that the ideal is understood.

The theory that Jesus was divine and his works of healing miraculous, and that it would be impious for men today to try to follow his example, is based upon a strange misunderstanding of both God and man. In the beginning God created man as His image and likeness. That which is the likeness of God naturally expresses a similar nature and being.

Christ Jesus recognized his oneness with God in nature, so that he could say, "He that hath seen me hath seen the Father."

To interpret further this true nature of man as God's image, the Master said, "I came down from heaven, not to do mine own will, but the will of him that sent me." Then he proceeded to disclose the nature and action of the divine will by a great variety of instances of redemption, in the healing of all manner of sickness, in the comforting of grieved hearts, in the cleansing of sinners, and even in raising the dead. The implication of all his work was, that God was visiting His people through these demonstrations, and showing it to be true, as ancient prophets had known, that He is the "God of salvation."

If the claim be made that his works of healing proved that Jesus was the source of power, or the very God, what can be made of his inflexible statement, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works;" and that other: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him."

Furthermore, are we to assume that Peter and John, who healed the sick, are likewise divine? Are we not to consider also the example of Stephen, or of that partizan who brought about his martyrdom, but afterward, when converted, became the apostle to the Gentiles? Paul healed the



sick and raised the dead. Was he proving a divine law which he understood, and thereby showing what he recognized as the likeness of God, or was he, with all the disciples and workers in the early Christian church, transformed out of humanity into divinity because he was able to make these demonstrations?

The fact is, as we have come to see, that Christ Jesus by his oneness with God made us understand what man is as the child of God. In proportion as the healing processes are worked out in a human life, so does the true likeness of God appear. To speak of God as Father is not a mere figure of speech; it is the statement of a fundamental relationship, which must at some time be understood by all. Christian Science is rousing men to a new understanding, so that they may recover what they have apparently lost and may know themselves aright as children of one Father.

The other objection to an endeavor to work the works of God as Jesus showed us how, which simply denies that these works were ever done, had some shadow of plausibility until about forty years ago. Such arguments as were used turned upon the credibility of records. Suppose that all that is now known regarding the practical uses of electricity should be lost, and that two thousand years hence a generation of men had only historical records stating that such and such things were done and known in this era. There might be a possibility for some one to argue that the whole story was a poet's dream. But if in that age an inventor rediscovered

the uses of electricity, and with many people of his time proved in practical ways that he had discovered how to use a natural force which must always have existed, it would then be clear that the record of today's demonstration would appear to those people not as romance, but as sober fact.

It is a fact that for more than forty years there have been demonstrations, so numerous now that there is no adequate counting of them, which prove that to this age there has come an understanding of God similar to that which blessed the dawning years of the Christian era. It is quite impossible for an honestly thinking mind to hide behind the theory that the demonstrations of our Master and his many followers were romantic stories which grew up as have myths. All manner of diseases have been overcome in our day, with just as blessed results as those recorded nearly two thousand years ago.

What, then, is the problem before men and women of this age but to be willing to advance in thought? We see the most of mankind segregated into groups behind the walls of denominations, so that they cannot see life as a whole. Jesus said there would eventually be "one fold, and one shepherd," and Christian Science comes to point out that this is possible now. It does not propose to establish a new denomination by any means, because it is a Science to be apprehended by all men and demonstrated by every one. One might as fittingly speak of a denomination or sect in connection with mathe-



matics. Christian Science meets the latent needs of every human being. It develops the potentialities of every man. It discloses to humanity the unity of good that is divine Principle, God Himself.

How are these results worked out? It must be admitted that we find men and women at the present time more or less unhappy, in a state of unrest, disappointed continually as they fail in one enterprise after another, uncertain and fearful regarding the future, and in many ways asking the old question, "Who will show us any good?" Only when we discern that desire for good and fear of losing it is the inspiring motive in every life, are we able to understand how to help mankind.

For ages the sinner has been denounced, but men have not discerned that the sinner is earnestly seeking after what he considers to be a good in life. The intemperate man, for instance, afraid of losing something good in life, goes on, despite all arguments and warnings, in his devotion to what he believes is good. Intoxication is, so to speak, his god, or his source of happiness. The very moment he is made to understand the source whence his true good comes, as soon as he is delivered from the mesmerism of a false ideal, his seeking for good takes a new direction.

Again, a dishonest and avaricious man, who is so bitterly condemned, is nevertheless true to his concept of seeking good. He mentally covets the good which he sees others enjoying. He looks upon that which gives them satisfaction as being the material things they possess. Then he lays

plans to secure all these things for himself and make them permanent, if possible, in his own possession. After a lifetime spent in this way, he finds himself bitterly disappointed, since the material possessions he has so labored to acquire, prove to be perfectly inert so far as the gaining of a sense of satisfaction is concerned.

Suppose that to such a man there should be unfolded the real meaning of the promise which says, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart," a complete change will at once be wrought in his life. The understanding of this promise will indeed bring blessing to every life. Deep down in the heart of all mankind are generous impulses and the longing after good. Every man has the capacity to appreciate divine Principle and to become obedient to its guidance, so as to be in line for the reception of blessing. The fear which sometimes beclouds human sense, that by becoming obedient to God men may possibly lose some transient good of life, is a needless fear. The good which is enduring and satisfying comes from a divine source and is universally available.

Christian Science is proving that when thought is turned in the right direction, a man begins to relate himself to his true source of good. Human beings in countless numbers are being delivered from the delusions which have led them into the search after good where no good is to be found. The invalid who has spent a lifetime hopefully turning from one remedy to another, yet being perpetually disappointed, learns the basis



of perennial health. Those who have sought exhilaration through the use of stimulants, or have sought surcease from painful excitement by sedatives, learn from Mind how to enjoy the satisfying "peace of God, which passeth all understanding." Those who have been deceived by covetousness, so that their minds became poisoned with avarice, are delivered from this hateful condition as they perceive the universal goodness of God, who "giveth to all men liberally, and upbraideth not." They are thus enabled to see the uselessness of

trying to steal from others their good or their blessings, since the dishonest individual is merely depriving himself of his own blessings.

These processes of change in human thought represent an awakening whereby the truth of being is comprehended more and more. The truth of the earliest presentation of facts regarding man is becoming clear: that in the image of God man was created. Consequently the truth of the psalmist's statement is being discerned; namely, "I shall be satisfied, when I awake, with thy likeness."

## CHANGING CONCEPTS OF GOD

WILLARD S. MATTOX

**I**N her work, "The People's Idea of God," Mrs. Eddy says, "Periods and peoples are characterized by their highest or their lowest ideals, by their God and their devil." "Thus it is that our ideas of divinity form our models of humanity" (pp. 6, 14). From this it is evident that we must read human history in terms of spiritual progress in order to understand its true significance; and this view is rapidly prevailing. Historians and economists, it is true, have interpreted history each according to his own particular outlook. Some regard it as a political evolution; others define it as a series of moral or economic changes; while the churchman is very apt to consider religion as the controlling note in its records. According to Christian Science, the dominant and impelling factor in the evolution of the race is God! The essence of history is the true idea of God, always expressing

itself in clearer and more definite terms, as the darkness of materialism and superstition yield to an increasing spirituality.

The progress of mortal man from the time when he emerges from the gloom of primeval obscurity and makes his first appearance on "the threshold of the historic day," up to the present, has been distinctly a moral evolution. Each succeeding stage of growth has shown old standards outgrown and abandoned, new ideals adopted, a steady upward climb, human thought gradually becoming moralized and spiritualized, until today we have arrived at the point of development where we possess the fullest and most complete interpretation of Life as God that has ever dawned upon human consciousness. This interpretation, or point of development, is called Christian Science, and it is just what Mrs. Eddy declared it to be, both a dis-



covery and a revelation. It is not a mere dogmatic declaration; it is a discovery of fundamental, spiritual truth; in other words, a revelation of God to man.

Christian Science is the fulfilment of prophecy. Its coming into the world just when it did and how it did, was as inevitable as the journeys of the planets around the sun. The discovery of Christian Science was not casually accomplished, any more than it was an accident. Its appearing was not untimely, because it had been heralded for centuries. It is, in reality, the culmination of racial unfoldment, so to speak. It is the result of centuries of growth and improvement. It was impossible that the new ideals embodied in the teaching of Christian Science should have been delayed in their revelation to mankind, and it is equally impossible that this revelation should have come prematurely. Christian Science is a phase of world development out of primitive ignorance into spiritual understanding.

To regard Christian Science in this light, and to give it its right place in universal history, will do much to lessen prejudice and scholastic criticism of its work and mission. To gain such an appreciation of the real significance of Christian Science will broaden the thought of its students and followers and liberate them from a restricted sense of sect limitation. It will be seen, then, that Christian Science is the world religion, that it expresses all good, and embraces in its plan the salvation of all mankind. When Christian Science is thus understood, whatever limited and unworthy thought of competition may

have been suggested on its first appearance, disappears, and men begin to understand the universality of its service.

The human need to be saved begets a prophetic vision of a Saviour. Struggling up through the ages, the human mind has vaguely recognized its own need of salvation, and has dimly foreseen the coming of a Messiah. Though the form and manner and time of his coming were not vouchsafed, there has been present throughout the history of the race an eager longing for deliverance from the fetters of sin and pain, and this race-yearning had its necessary culmination in the appearance of Jesus the Christ.

The psalmist says, "This poor man cried, and the Lord heard him." As it is with the individual, so it is with society; the moral recognition of something awry, the conviction that there were conditions which needed to be healed, improved, corrected, has grown, until it has resulted in the appearance of that which is able to meet the world's needs. This is the stately manner of the coming of Christian Science. It was born of the evolution of human longing and the centuries-old effort to solve the problem of evil and to answer the question, "What is truth?" The discovery of Christian Science bears the same relation to the upward movement of the human family as does every great discovery of essential truth.

It will be found that the prevailing factor in the progress of the race has really been its changing concepts of God, and the climax of the evolution of man's thought of Deity is reached



in the Christian Science definition of Him as infinite Mind, and as divine Principle. Whether those historians are right who hold that the moral status of mankind is largely determined by its prevailing concept of a supreme being, or whether it is correct to suppose that the deific concept reacts upon the ethical culture of the race, the fact remains, that as the crude notions of God and His nature have changed and improved, the moral fiber of the people has likewise become better. The two have gone hand in hand.

In view of the fact that Christian Science calls attention to an absolutely new definition of God, it is interesting to note the historical development of the deific concept. In earliest times, man's thought of God was crude. Primitive peoples held primitive notions about the nature of a superior being. The historian Myers, in his latest work, "History as Past Ethics," very well says, "Man ever makes and remakes his gods in his own image," which is but another phrasing of Mrs. Eddy's pertinent question, "What is the god of a mortal, but a mortal magnified?" (Science and Health, p. 140.)

In all ages, men have been in the habit of setting up gods for themselves. They have done this mentally as well as materially, and this is equally true of modern times. Men have not only made graven images of wood and stone, and molten images of silver and gold, but they have created for themselves mental images of a god that had no existence apart from their own imaginations, and to which they ascribe their own human frailties and characteristics. The gods

of the past, and even of the present, have been mental projections from the minds of mortals.

This is well illustrated by the ancestor worship of the ancients. Ancestor worship was one of the earliest forms of religion, in which departed members of the clan or family were supposed to exercise a protecting care over the living members of the tribe. It formed a conspicuous part of the religious life of both Greeks and Romans. The "manes and penates" were a sort of glorified and exalted "other self" of the living members of the clan. The modern custom of family prayers is supposed to be an inheritance from this ancient rite of family worship of the household gods. The gods of Olympus, as we read of them, were very human in their characters.

Concerning this faulty concept of God, Mrs. Eddy writes: "When Homer sang of the Grecian gods, Olympus was dark, but through his verse the gods became alive in a nation's belief. Pagan worship began with muscularity, but the law of Sinai lifted thought into the song of David" (Science and Health, p. 199). Even the monotheism of the Israelites, it would seem, was not always spiritual, and for a time was colored by the sensuous idolatry of surrounding tribes.

One's individual concept of God is the most potent factor in determining his character, pursuits, culture, and his moral and intellectual progress, and the same is true, of course, of nations. A selfish God emanates from a selfish mortal's mind and reacts fatally upon its author. The gods of most mortals have been



Frankensteins. Finite hatred, enlarged to the proportions of supposed divine revenge, or the acts of Providence, have worked havoc with the human family.

A physical or limited definition of the creator limits thought, and any sense of a supreme power that is less than perfection, the perfection of the "Father which is in heaven," cannot do otherwise than retard the growth of individuals and peoples who hold to such a notion. The belief in a God who hates, who connives at or permits disease, who is in the destructive physical forces of the universe, who may kill His creatures at will, who is localized or humanized or limited,—to hold such a belief can only have a disastrous effect on the health, morals, and spiritual progress of men and nations.

The world's thought of God has been trudging on for centuries, until it was ready for the beautiful and ennobling definition given us in Christian Science. Mrs. Eddy's teaching, which she has elaborated in her book "Science and Health with Key to the Scriptures," is the greatest moral and spiritual contribution the world has ever received since Jesus' time. It has done more to uplift the human family than anything since the day when Jesus preached the same truth. Some one has said that "the hardest man to heal, is the one who believes that God has made him sick." The depressing doctrine of an all-powerful creator who is after all not very unlike mortals, is responsible for more of the agony and tragedy of human existence than we can estimate or appreciate.

Christian Science comes to a world

burdened with an inadequate concept of God, to tell men of the true and consistent nature of Deity; and the world is finding, and is happy in finding, that omnipotence is omnipotent Love; that God is not physically circumscribed, but is infinite, unlimited Mind; that He is not capricious or whimsical, but changeless, infallible Principle; that He is our Life; that He and His law are all good, and that He is not opposed to His own creation, but guards and preserves with loving care all that He makes.

This new and exalted idea of God is saving the world. It is healing disease, overcoming sin, improving political, ethical, and economic ideals, and giving to religion an impetus that is felt in every part of the globe. Is it to be wondered at that this new interpretation of God is attracting thousands to its fold? that it is engaging the study and attention of philosophers, preachers, doctors, lawyers, the thoughtful in every profession and field of labor?

There is no finer or more comprehensive passage to be found in all Mrs. Eddy's writings than the one on page 340 of Science and Health, in which she prophetically foresees the outcome of the universal acceptance of one God, and the salvation of all mankind: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."



## “GENIUS OF CHRISTIAN SCIENCE”

KATE L. CASEY

IN defining the three stages of growth through which mortal mind must pass, Mrs. Eddy, in her article “The Way” (Miscellaneous Writings, p. 356), says: “The second stage of mental development is humility. This virtue triumphs over the flesh; it is the genius of Christian Science.” The Standard dictionary defines genius as “exalted intellectual power, capable of operating independently of tuition and training, and marked by an extraordinary faculty for original creation, interpretation, expression, invention, discovery, production, or achievement.”

This definition of genius as a product of the human intellect having within itself original creative power, has been generally accepted by the world, and great geniuses are supposed to be humanly born. Well does the writer remember her almost worshipful admiration of genius, perhaps more especially expressed in the realm of literature, looking upon these great men and women as the most favored of earth’s children, having come to us possibly through some long line of intellectual ancestry. Well also does she remember when the light from Mrs. Eddy’s statements in “Miscellaneous Writings” as quoted above, broke the limitation of human definition, and genius was revealed as a gift of God, bestowed upon all, but to be attained humanly through self-immolation, whereby we might spiritually hear and know the things of God.

As we examine the lives of great

men and women in the light of this truer definition of genius, we readily see in greater or less degree this same quality of selflessness as the secret of their greatness,—self lost sight of in the contemplation of the largeness of their message; and we love them not less, but rather more, for what they are, as we recognize to what degree they have served as transparencies for light and joy to the world, and better understand why their names have become immortalized in the hearts of men.

But no longer is the world confined to a limited, imperfect vision for the right answer to its ceaseless desire for a real knowledge of life and its joys. In the line of continuous progress Christian Science has brought this answer, and today the student of this Science is called upon to go forward, not in the light of a partial revelation of God’s ways and will, wherein human ways and means might be mistakenly accepted as guides, but in the light of fully revealed Truth, and nothing but the “genius of Christian Science” will enable him to respond to this call and be found in his place.

Since, according to the teachings of Christian Science, the belief of selfhood in matter is but a mistaken, mortal concept,—the counterfeit of true individuality as the likeness of God, Spirit,—it becomes apparent that the process of working out our salvation consists in recovering man’s true nature through the putting off of the counterfeit. The subtlety of



this deception creates the necessity for constant vigilance.

One of the strongest tendencies inherent in the so-called human mind is to appropriate to itself whatever it discerns of good, and thereby lose it through the mistaken belief that man is a separate intelligence from God and that he discerns and possesses truth through the human intellect. This mistake, possibly more than all others, has been the means of obscuring the light of the ages which at times has risen with such promise in the hearts of mankind.

The world has at no time, however, been left without some representatives of Truth. Self-exaltation entered not at all into the ministry of Jesus. His refutation of this subtle mesmerism was most constant and emphatic. Over and over again did he rebuke the suggestion of the tempter with such statements as: "The Son can do nothing of himself." "If I bear witness of myself, my witness is not true." "Why callest thou me good? there is none good but one, that is, God." "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

This discernment that his words, or the truth which he uttered, was of the Father, and remained with the Father, never becoming the personal possession of any one, enabled him to say, "Heaven and earth shall pass away, but my words shall not pass away." The blind persistence of the so-called Christian world in attributing to the human Jesus the power which he declared belonged to God alone, was attended by the loss for centuries of the healing presence of Truth in con-

sciousness; but his sublime example could not remain forever hidden from the world, and has come to us again in its full meaning through the teachings of Christian Science.

The spirit of Christian Science again fulfils the prophecy of Isaiah concerning Christ's kingdom: "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day." The real man possesses the things of God through divine reflection, which leaves all honor, power, and glory to the Father. Only through this reflection can he claim the promise, "Son, . . . all that I have is thine." This bestowal can never be made upon mortal mind, the unlikeness of God, which would still cast lots for the Christly vesture.

Mrs. Eddy further says, "Humility is lens and prism to the understanding of Mind-healing; it must be had to understand our text-book" (*Miscellaneous Writings*, p. 356). What earnest student of Science is there who has not already learned, when he has been nearest the heart of Love and has experienced the joy of witnessing the sudden recovery of the sick or the reformation of the sinful, that in that moment, more than in any other, he has been given proof that his personality played no part; but because self had been lost sight of, he caught a gleam of what God always knows about man, namely, his immutable perfection in Spirit; and his rejoicing, like that of the seventy, was not that the devils were subject unto him, but that man's name is written in heaven, harmony.

This, then, is the goal to which the



student of this demonstrable Science is tending—the discernment of God and of man as His perfect reflection, entirely apart from the belief in a material selfhood. The human footsteps to be taken are many, but at no stage of advancement will self-sufficiency support a single step; and because of the myriad guises in which the old deceiver, self, would confront the worker and defeat his purpose if possible, our beloved Leader has oft-times carefully sounded the notes of warning. Gratitude unbounded wells from the hearts of the students of Science for the remarkable example of true humility expressed in the life of their revered Leader. The genius of her leadership must remain a marvel to the world until discerned through her own definition of the term. In no instance was she willing in her own strength to direct her followers, but her entire leadership exemplified the ever-yearning desire which is so touchingly expressed in these words from one of her hymns (Poems, p. 14),—

I will listen for Thy voice,  
Lest my footsteps stray.

This same genius which enabled her to hear God's voice clearly enough to give to the world the message of our text-book, "Science and Health with Key to the Scriptures," as surely directed her in giving to us an efficient equipment for the propagation

of the cause of Christian Science in its work of bringing to all mankind this message of Life and Love. From the establishment of The Mother Church, and its branches with their democratic form of government, and our wonderful Lesson-Sermons, together with all of the various activities of this church, directed by our Manual, down to the gift of our last periodical, *The Christian Science Monitor*,—all was directed by an inspired sense; therefore indifference to any one of these activities would seem to indicate a want of appreciation of the purpose of the completed whole, and must result in loss to the student.

On the other hand, recognition of the stupendous grasp on spiritual things which must have been necessary in order to give us such complete directions, should suffice to make us humble, and ready through loving obedience to these directions to find the shortest and happiest journey to our goal. The inspiration of his Leader's example must ever prove a powerful incentive to the student in his onward course, as humility is seen to be a constructive force, ever building "according to the pattern showed to thee [it] in the mount." Again our Leader says, "Cherish humility, 'watch,' and 'pray without ceasing,' or you will miss the way of Truth and Love" (Miscellaneous Writings, p. 356).



Know thyself, and thou shalt know  
The Mind that rules and permeates the spheres;  
Be thyself, and thou shalt grow  
To Love's own stature through enduring years.

*Blanche Bloor Schleppey.*



## “WHEN THOU PRAYEST”

MARY E. SIMPSON

FROM his early study of the Christian Science text-book, “Science and Health with Key to the Scriptures” by Mrs. Eddy, the earnest seeker for health and holiness learns that God does not create evil, disease, and death; hence that man does not please God by submitting to them. He learns that it is God’s will for us to manifest health and holiness, and he is comforted in learning that the heavenly Father’s compassion far exceeds that of the most loving human parent. Then it is that he wonders why he ever thought it necessary to beg and implore God not to withhold the good gifts of health and peace which a human parent, had he the power, would bestow upon his child unasked.

Though knowing this, the student sometimes halts and in faltering hesitancy asks, “How shall I pray?” Here it is well to heed the comforting words of our Leader, who says, “The desire which goes forth hungering after righteousness is blessed of our Father, and it does not return unto us void” (Science and Health, p. 2). Instead, therefore, of ceasing to pray at all, he can pray in the way which appears to him nearest right, knowing that with his present understanding this is the right way for him; and having so prayed, he may rest in calm assurance that divine Love will attend to the fruition of the prayer. To the earnest seeker a full measure of wisdom is unfolded for each day. Before our Master called Lazarus from the tomb, he said, “Father, I

thank thee that thou hast heard me,” and he enjoined his followers to pray as though they had already received the desired blessing.

Some years ago the writer was helping a man whose case, after exhausting the skill of *materia medica*, had been pronounced incurable. For six weeks she had visited him almost daily, and though the progress of the so-called disease was arrested from the first treatment in Christian Science, the healing was not apparent. There was no other Scientist in the country to whom the writer could turn for counsel, so one day, while on her way to visit the patient, she prayed or affirmed that nothing could be hidden from the eye of wisdom; that because man reflects infinite intelligence, she would know just what was necessary in this particular case. That day it was revealed to her that the patient, while praying as though he had already received, declaring that he was God’s child, and thanking Him for health, strength, and purity, was meanwhile feeling in his heart that he was uttering the greatest falsehood.

Once more the practitioner attempted to lead her patient’s thought aright, and read to him different passages from the Bible and Science and Health. Then she asked him, “Have you now any doubt about calling God your Father?” He replied, “God is my Father.” “You believe that man exists because God created him?” “I do,” he said. “Do you believe the Biblical statement that man is created



in the image and likeness of God?" He answered, "Yes." "Well, how could you imagine your Father, God, whom you concede created man in His own image, to be corrupt, impure, and intolerable, as mortal mind would make man appear to you today? Do you see that all that is apparently impure is not you or any part of you, and therefore no part of God's creation, hence unreal?"

After a moment's thought, light seemed to dawn, and the patient exclaimed, "I begin to see it. I see that while I am thinking that impurity and disease is I, I am dishonoring God, man's creator. My prayers would make God manlike instead of man godlike. Now I see that when I affirm myself to be God's child, I must know only the real and pure self which is the likeness of God; then I can honestly pray as though I had already received." From that day the disease faded into nothingness. His prayer of blind belief was transformed into a prayer of faith, the exercise of spiritual understanding, and through this understanding he was healed.

With the first conscious dawn of spiritual perception, the student begins to lose the impulse to reach out somewhere for God, also the desire to tell Him all his cares and wretchedness. In thus ceasing to approach a far-away Deity, he has no sense of forsaken forlornness, for the realization of man's inseparability from God brings him supreme peace, and he nestles under the shadow of the Almighty, while o'er him there is shed that holy calm which motherhood spreads around her offspring, and the prayer of affirmation becomes his easy

and natural means of communion with God. Jesus the Christ said, "I and my Father are one;" and in the degree that we become conscious of man's at-one-ment with the Father, we are able to pray as though we had already received.

A friend who was distressed at his apparent inability to cease reaching out for God, telling Him his cares and asking Him to remove them, was helped to realize more clearly man's inseparability from God, his at-one-ment with Him, by the symbolization which sets forth the relation of each ray of light to the sun, the visible source of light and heat. Respecting this, Mrs. Eddy says, "Man is not God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God" (*Science and Health*, p. 251). Again she says (p. 361), "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and Son, are one in being."

After explaining this to her friend and counseling him to study certain other passages in *Science and Health*, she left him. The following day he expressed his wonder that he could have ever petitioned a far-off God. He said: "I am almost awed at my realization of the greatness and grandeur of man, the manifestation of infinite Mind, of Life, Truth, and Love. How could I ever have begged God to give me any good thing, when man's true selfhood is nothing less than His nature manifest? He has given me all; and I know that if I obey and declare Him, the mist of sin and sickness will cease to appear to be."



Having attained to the prayer of faith and understanding, the student learns the wisdom of Mrs. Eddy's advice, that we "emerge gently from matter into Spirit" (Science and Health, p. 485), and ceases to fret and worry if the answer to his prayer is not apparent as soon as he would wish, or to be surprised at a quick result. When growth has seemed slow and answers to prayer protracted, and when croaking discouragement has tried to allure her, the writer has often been consoled by knowing that the creator effected His creation in a divine order. There was no hurry, no stumbling; and if He made no haste or omission in His work as creator, neither need any

man, in attaining the Mind that was in Christ Jesus, become hasty or discouraged.

One who has enlisted in the cause of Christian Science need only press faithfully on, doing his best according to his light for the day. Looking not into a path thickly strewn with might-have-beens, nor into a future that never comes, but living and working in the eternal now, he is supported by the encouraging proclamations of Jesus the Christ: "Be of good cheer; I have overcome the world." "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

## INDEPENDENT THOUGHT

LESTER B. MC COUN

**H**ISTORY prominently records the struggles of men and nations to secure and maintain independence, and it is interesting to note that the opinions as to what constitutes this treasured freedom are almost as numerous as have been the sanguinary conflicts arising therefrom.

Usually associated with government, the statement that independence is measured by the extent of individual liberty assured without infringing on the rights of others, probably most nearly expresses the general understanding. Although many have faithfully endeavored to put such an ideal of government into actual practise, few have undertaken to show that the real solution lies in the higher sense of individual, na-

tional, and international freedom so completely and beautifully illuminated in the Bible record, and that independence does not rest in man-made laws and customs, but in the demonstrable knowledge of the living God which frees from ignorance and false belief.

Obviously, knowledge of God is to be secured only through the study of God and His "infinite manifestation" (Science and Health, p. 468), and the word demonstrable is a qualifying term indicating the presence of proof of the correctness of the conclusions. Careful consideration of recorded events shows conclusively that the absence of a demonstrable knowledge of God has been attended by uncertainty and a consequent condition of voluntary or involuntary stifling of



independent thought in the limited effort to locate an infinite cause. Out of this struggle and attendant confusion *materia medica* and false theology have sprung.

If, by reason of the failure of material remedies to relieve from sickness and suffering, or the failure of prevalent theological teaching to lift a load of sin, one who is receptive asserts sufficient independence to turn to Christian Science, through which the truth as manifested in the life of Christ Jesus is again being demonstrated, he will find rest and peace in the realization of the presence and immutability of God.

Just as a man who has failed in business changes his methods and associates, in order that he may achieve the success which he covets and which, as he observes, attends the efforts of another, so it is wise for the sick and the sinful to turn to that through which thousands have secured relief from kindred conditions; and when the possibility of the failure of *materia medica* and false theology becomes apparent to such a one, he has advanced a step in the search for Truth.

As proof of the statement that *materia medica* springs from ignorance of God and the absence of independent thought, we have only to consider its record. During the ages no class or profession has been left so much to its own operations as have physicians. Taught to look to materiality for cause and effect, and educated unfailingly to accept the doctor's decisions, humanity generally had lost sight of man's divine right of dominion, and had left the consideration of the subject of health

to medical practise, with a more abiding trust than had been accorded to friends, relatives, or God. Out of this chaos of experiment and conjecture one arose whose devotion to Principle blazed the way, and mankind's priceless inheritance of independent thought, which had been given up for a mess of pottage, was again claimed and found to be available in the overcoming of sickness and sin. In the realization of the presence and power of Spirit, infinite Mind, and that man is the perfect reflection, or expression, of this Mind, the shackles of medical dependence are forever broken, and hope rises unfettered and unrestricted on the wings of aspiration.

And what of false theology, the associate of *materia medica* in the seeming denial of spiritual reality? Accepting Webster's definition of theology as "the science of God," it is apparent that any undemonstrated teaching here is error, nothingness, so that properly speaking there is no false theology. Any faith in materiality or dependence on forms or creeds is not in harmony with the Saviour's life and works and is not theology. This fact must be admitted, or we deny Christ Jesus' understanding of "the science of God" just as truly as Peter denied him thrice before the crucifixion.

If we diligently study the Bible and its interpretation as given in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we shall come to think independently of the views of all except those who have proved the accuracy of their understanding, and if we love these truths supremely,



we shall be enabled to do the same and "greater works." If we would think exactly, that is, independently of error, we must start from an exact basis, and the evidence of our right thinking will be as harmonious as is our concept of the unvarying Principle with which we started. There is, therefore, only one theology, and the Master showed how the presence of the knowledge of the "science of God" could be distinguished when he said of them that believe: "They shall lay hands on the sick, and they shall recover." He was the greatest of independent thinkers.

Thought in accord with Principle is the unfoldment of divine intelligence. So-called mortal mind, which seems to furnish evidence of its existence but which so-called evidence is in reality nothing more than proof of its own nothingness, is not the source of thought. All true thought is dependent on God for its origin, and is therefore independent of all but God. Perfect thinking is independent thought, the expression of the perfect, independent Mind. Clearly, then, experimental *materia medica* and theological belief which does not establish a demonstrable knowledge of God, could not be called perfect thinking, and hence it will not survive the searchlight of Truth, whose nearness is first observed by those independent of unproved teaching. Sincerity alone is not regarded as a proof of spirituality; works are what convince.

On page 106 of Science and Health, Mrs. Eddy says, "Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among

which are self-government, reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love." Certainly this undeniable statement, overflowing with the inspiration of Love, clearly expresses independent thinking, and has already proved itself to be a source of encouragement to many once engulfed in a sense of superstition, sickness, and fear.

Paul was conscious of the same fact when he wrote, "Work out your own salvation." He saw the fatal error of dependence on forms, creeds, and materiality. He knew that God is Mind, and, while realizing the value of loving words and works from those of advanced perception, he saw that the full reflection of infinite Life can be realized only by one's own constant contemplation of the divine nature and constant effort to assimilate that nature. On page 22 of Science and Health, Mrs. Eddy writes, "Final deliverance from error, whereby we rejoice in immortality, boundless freedom, and sinless sense, is not reached through paths of flowers nor by pinning one's faith without works to another's vicarious efforts."

Independent thought implies individual application of the Saviour's meaning when he said, "The kingdom of God is within you." It is ours to bring this consciousness of God's loving presence into our lives, and to be profoundly grateful for the opportunity of becoming like Him. Nothing can take this privilege from us. While working individually, it is yet an indication of wisdom and growth to consult those qualified to know better than we the falsity of a



problem which seems as yet beyond our present understanding of this healing truth.

Christian Science is a religion of reasons and not of excuses; in it there is no equivocation and no compro-

mise; its demands are exact and free of all incumbrance. Ever ready, never failing, its rich treasures of spiritual truth are free to all who are willing to think independently of all save God, infinite Mind.

## KNOWING AND HAVING

KATHARINE B. JUDSON, M.A.

**WE** are told by our Leader that "the spiritual reality is the scientific fact in all things" (Science and Health, p. 207). The constant realization that as God's children we have all good, brings all good into our human experience. Nothing can then stand between us and attainment. In other words, the scientific knowing that we have is the having. Man has all good now, he always has had it, he always will have it, because whatever is real is eternal. Like the great Wayshower, it is "the same yesterday, and today, and forever." Nothing can diminish, take away from, or lessen the infinite. Therefore living in the infinite good, God's man has all good, and has it now, regardless of external appearances.

Jesus demonstrated this when, at the tomb of Lazarus, in the presence of apparent death, his prayer was, "Father, I thank thee that thou hast heard me." His clear consciousness that eternal life was the spiritual reality, then and there brought its immediate externalization in the return to the human sense of Lazarus. Moreover, this was in accord with his previous declaration to the disciples: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Two illustrations of this fact that the knowing is the having and that the spiritual knowing must be humanly externalized, are given with striking similarity in the Bible. One, in the New Testament, is well known; the other, in the Septuagint version of the Old Testament, is practically unknown, because omitted in the Hebrew version from which our King James translation was made.

In the inner prison at Philippi, with feet made fast in the stocks, "at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." Whatever the external physical appearances, they knew that as the ideas of God they were free, free then and there, spiritual beings living in the infinite freedom of Truth. So certain were they in their knowing that other prisoners heard them, although they were in the inner prison. Little wonder, then, with such steadfastness of faith, that the foundations of the prison shook, and that the fastenings of the doors and their own bonds broke. Their consciousness of freedom shook the seeming power of imprisonment. In knowing the spiritual reality as the forever fact, their freedom was externalized.

The other incident is that of the three Hebrews and the burning fiery



furnace. The King James version reads: "And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire?"

The Septuagint adds these additional details from a verse evidently omitted in the later Hebrew version: The three men "fell bound into the midst of the burning furnace, and walked in the midst of the flame, singing praise to God and blessing the Lord. And Nabuchodonosor heard them singing praises; and he wondered and rose up in haste," and asked his counselors the same question, because he saw four walking in the furnace flame, the fourth being like unto the Son of God.

The furnace flame had no other effect on these faithful servants of God than to burn their bonds. In like manner the flames of persecution, of antagonism, of malice, will have no other effect upon us, if we meet them with a clear knowing of the truth which makes free, than to burn our bonds and leave us free and singing in the midst of the fire. Paul and Silas were heard from the inner prison; the three Hebrew objects of Chaldean malice made their song heard above the roar of the superheated furnace.

To every Christian Scientist who is trying to follow Truth closely, there come seasons of attack from the seeming power of evil. These are the times when "the blast of the terrible ones is as a storm against the

wall," and the song must be clear and strong to be heard above the roar of the storm. These are the times, too, when the conscious knowing of the allness of God and of divine protection is the having of His protection, the conscious possession of it, and it will be externalized in the breaking or the burning of our bonds, leaving us free. "No weapon that is formed against thee shall prosper," is the promise given through Isaiah, "and every tongue that shall rise against thee . . . thou shalt condemn [prove its falsity]. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

It was the shout of triumph before the visible appearance of victory, which brought down the walls of Jericho. The conscious knowing of the scientific fact must come before its externalization, else we would walk by sight and not by faith.

Mrs. Eddy tells us that divine Love supplies "every human need" (*Science and Health*, p. 494). Love also meets every danger, shelters and guides and enfolds every child of God. Living in the consciousness of spiritual good, we know that we already have all good. The knowing of it is the having of it, because as the conscious knowing changes and corrects the human belief, the external manifestation must and does appear. How, or when, or where, it shall appear, is not our problem. Paul did not know that an earthquake would free him. Mind outlines, but is never outlined. To expect good only through certain channels is to close all other channels through which we might receive it.



In this knowing there is a strong element of gratitude, and nothing more quickly opens the door of our consciousness to good than gratitude. Several years ago there lived in the same city with the writer a blind woman who, through the study of "Science and Health with Key to the Scriptures" with her daughter, regained her sight. She was asked how long she had been treated for her blindness. Not at all, she answered; but she had thanked God every day and all day in the joy that had come to her that she could apprehend

Truth. That seeing of the spiritual reality brought its externalization in restored sight. The knowing was the having.

The beloved disciple well understood this truth. "And this is the confidence that we have in him," he tells us, "that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." It is for us to be sure in our petitions, our affirmations of truth, that we do not ask amiss.

## ORDERLY UNFOLDMENT

CHARLOTTE PAULSEN

**M**IND is orderly in its action. The neophyte studies the Christian Science text-book, alive to the imperative demands of Truth, but sometimes he is blinded by a misguided enthusiasm over the new-found treasure and fails to observe Mrs. Eddy's rational presentation of it, likewise her caution toward a sane, orderly demonstration of our understanding of Truth. Generations of mortal thought have permitted love and impulse to work together, and while the twain seem harmonious enough in their partnership, the human sense of love never reflects divine Love until separated from impulse and its close attendants, haste and confusion. Thus it is that when the light of divine Truth first breaks upon human consciousness, it effects a release which may carry thought far beyond the bounds of present demonstration. When this occurs it may make the student of Christian Science seem er-

ratic, unbalanced, and justly deserving of criticism.

On page 482 of *Science and Health* Mrs. Eddy makes that distinction between the word Soul as Spirit, and soul which is sense,—the sense, for instance, which helps the musician to understand a beautiful composition. We thus learn to discriminate between the pure inspiration which lifts desire out of unsatisfied longing to constructive activity, and a sensuous emotion which is all too generally regarded as soulful, heavenly,—divine. A kindred distinction must be made between that inspiration born of the divine will, which uplifts thought to abide in good, and that which we have called inspiration but which is only mere human impulse based on sense experience.

Orderly unfoldment characterizes the growth of every inspired thought. To know God as divine Principle destroys the belief that good is experienced in impulse, for we have thus



gained an understanding of good as the one and only Cause. This unfolds into the understanding of good as the one and only activity, underlying, sustaining, supporting, and controlling all interests and desires. Then it must logically follow that good is the one and only result; therefore all belief in human impulse as desire, as irrational activity, or as evil result, has no place or power, for whatever fills consciousness does so to the exclusion of every opposite.

The law of good operating everywhere and all the time makes impossible the operation of any other law. Mrs. Eddy explains this when she tells us that "understanding changes the standpoints of life and intelligence from a material to a spiritual basis" (Science and Health, p. 322). As we are moving from the one standpoint to a higher we cannot be unbalanced, for Mind is each moment unfolding the truth to us in a sane and orderly manner, and there is no other mind which can pervert or oppose or hinder that unfoldment, since God is Mind and God is All. The great change which takes place in the human consciousness is effected through an exchange of false beliefs for true ideas. We have gained an understanding of life as spiritual and relinquished the belief of life as matter. This can be accomplished without bitter travail, without injury to self or surroundings, provided we are willing to approach the kingdom as little children, obedient, pure-minded, receptive.

Where divine Love is known there is no sense of limitation, for Love satisfies. To the loving, trusting heart all things are possible. Even the

instant change from overstrained will to repose, from tense resistance to fullest surrender, is realized without convulsion when Love is understood, and there is no place where Love is not, for Love is ever present and fills all space. Love inspires every good and perfect gift, and inspiration is upliftment. To know there is but one Mind, and that we may confidently trust Truth and wait upon this Mind for our orderly unfoldment, this is peace.

The emotional ecstasy that swings far out into irrational activity is not inspiration, even though it seem to accompany the spiritual vision. The discernment of Mind's orderly action not only restrains human ambition but heals disappointment, eliminates self-justification and resentment from the thought that may have vainly looked to man instead of Mind for the fulfilment of its desires. The orderly unfoldment of Truth lets in the light, illumines spiritual sense, and reveals Mind's harmonious activity, in which we wait upon Love "until he come whose right it is." Gratitude for orderly unfoldment helps us to be patient with ourselves and with others, straightens out the tangled ends of confusion, concentrates the scattered thought and governs it by law until it can no longer be said, "To will is present with me; but how to perform that which is good I find not."

Progress demands continuous unfoldment from belief to faith, and from faith to understanding. Mind is orderly in its action, and it is ours as aspirants after divine Truth to reflect its orderliness in all that we say and do.



## “ONE IS YOUR FATHER”

MAY BELCHER

ON page 228 of Science and Health Mrs. Eddy states that “heredity is a prolific subject for mortal belief to pin theories upon; but if we learn that nothing is real but the right, we shall have no dangerous inheritances, and fleshly ills will disappear.” These words come with a glorious message of comfort and deliverance to many who have been in bondage to the false man-made law of heredity.

If we study this passage from Science and Health in connection with the eighteenth chapter of Ezekiel, we shall gain a still clearer understanding of the absolute freedom which right desires and actions bring to us. It is there clearly and emphatically stated that a man can suffer only for his own wrong-doing, that the sins and failures of his ancestors have no real power over him, and that no punishment will be given him for another’s sin. The words contained in verse 25 —“Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?”—clearly indicate that it is the false carnal mind alone which has imposed the belief of heredity on poor humanity, that mortal mind which is full of injustice and the desire for revenge and destruction, and which is unequal and unstable in all its ways.

To break the mesmerism of this belief of heredity, it is necessary that we should go to the very root of the error, the false sense of man’s origin. Jesus clearly pointed out that God is

the sole creator of man. He said, “Call no man your father upon the earth: for one is your Father, which is in heaven.” Many of us have shrunk from this question because we are afraid of losing our human sense of parentage; it may seem that we are seeking to destroy something which the world has always held to be very sacred and beautiful; but we can lose nothing by striving to know more of God’s perfect law of love and harmony. If we can once realize that God is the only Father-Mother of the universe, it will lift all burdens from our shoulders; we shall no longer fear sickness, sin, or death, because we shall know that from such a pure source only good can come to each one of His children. There will no longer be envy in our hearts against those who seem to have inherited from human parents gifts, such as beauty, genius, great intellectual or artistic ability, or even an abundance of material wealth and prosperity, because we shall know that good emanates from God alone, and that all His children have an equal share in that infinite unlimited good, and that perfection in all things is man’s inalienable heritage.

The human mind has sought out many inventions and is full of thoughts of separation and division. Some of the dividing thoughts of nationality, race, and family are so very subtle that we have looked upon them as proper and right; but viewed in the light of the teaching of the Master we see how false they are. In Science



and Health (p. 31) we read, "Jesus acknowledged no ties of the flesh." This does not in any way mean that we are free from all the demands of love and duty which we have honored in the past with respect to those who constitute our immediate family, but that with the recognition of the one universal Father-Mother, must also come the recognition of the one universal family, and that the love, duty, and unselfishness which have perhaps been especially manifested in a small circle must now be given out to the whole world. As there is no limit to infinite Father-Mother love, so in our love there must be no separating or limiting thoughts. A great deal is being written today about the brotherhood of man, but we can never bring about true unity and brotherhood while we are believing that man is a creator. We must start with the

true premise before we can hope to get the correct conclusion, one that expresses divine Principle.

Christian Science has come with its message of love and hope to many who had been doomed by the false law of heredity to severe physical suffering, also to those in bondage to the belief that moral evils had been transmitted by an inexorable law which it was well-nigh hopeless to attempt to overcome. Through its teaching thousands today are realizing that this bondage is not legitimate, and they are finding their rightful heritage of dominion over all evil through the understanding that God is their Father-Mother. Let us therefore hold firmly to this great truth of man's spiritual origin and being, for by so doing we shall indeed come to know that the kingdom of heaven, the reign of harmony, is here and now.

[Written for the *Journal*]

## THE WAY

MARY LOUISE FERGUSON

DEAR heart, when error would thy life enthrall  
 To wrong beliefs of discord, sin, and death,  
 And try to make thy better impulse fall  
 Into the mire, despair not thou;  
 But ever searching, list'ning for the call  
 Of Love, pursue thy path along the straight  
 And narrow way. Since Love is All,  
 Then enter thou at Love's pure gate.

O child of God, take heart, and realize  
 That our dear Father to His flock has given  
 All good. If thou dost truly strive,  
 Thy gain shall be Life, Truth, and Love;  
 And thy goal heaven, where the All-wise  
 Shall face to face be seen. And fleet  
 On hope of faith, of peace, of purity, this prize  
 Shall lead thee upward, Him to greet.



## PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, MONTGOMERY, ALA.

AFTER having met for several years in private houses, on March 16, 1900, five class students gathered at a private residence in Montgomery and formed a church organization. Corporation papers were delivered to them March 27. The continuity of the spiritual idea has been proven in this field, as ever since finding a foothold in Montgomery, Christian Science has been demonstrating its power to heal sickness and sin. In April, 1900, as a result of faithful work done and an increase in membership, a hall in the business district, at 16½ South Perry street, was rented, in which to hold church services and to maintain a reading-room. At the first meeting, on Easter Sunday, nineteen persons were present, and the collection taken up that day was sent to The Mother Church, as a loving testimonial of their loyalty and devotion to the revered Leader and to the cause she had established.

Two or three years later, however, circumstances were such that several members withdrew from the church, and this, with other reasons, necessitated the engaging of a smaller hall for church purposes; but in spite of this apparent set-back, the healing work continued. As a result, enough new members were added so that in October, 1906, a return to the former hall was found advisable, and here both spiritual and numerical progress was manifested. The first contribution to The Mother Church building fund was given in 1903. After the

completion of the extension of The Mother Church, this branch, which had been giving its building fund collection for this purpose, began to think definitely of an edifice of its own.

In the summer of 1909 a committee which had been serving in this capacity was empowered to select a suitable lot on which to erect the church building, and it was agreed upon to purchase a house and lot on High street, between Court and Perry, the present location of the church. This is one of the most desirable residential sections of the city, convenient to the car line and yet easy of access to the business district.

The purchase price of the property selected was fifty-seven hundred and fifty dollars. The small cottage which was on the lot was moved back, thus making room for the church building in front of it. Sufficient changes were made in this house so that all the church activities could continue, and here is still maintained the Christian Science reading-room and distribution work. The reading-room has been a potent factor in the upbuilding of this church and of the cause in this vicinity. From the first, a Sunday school has been conducted by the church.

On Aug. 3, 1910, while yet holding meetings in the Perry street hall, ground was broken for the church edifice, and on Aug. 21 the cornerstone was laid. The building was ready for use Sunday, Feb. 5, 1911, the regular service being held in the



morning and a lecture given in the afternoon. The church completed will cost ten thousand dollars. It will be of white stucco, with a seating capacity of three hundred and fifty.

As the outcome of the faithful work of the state publication committee and of the distribution and *Monitor* committees, a reading-tent was opened to the public at the Alabama state fair held in Montgomery in the fall of 1912. This step has been instrumental in placing the Christian Science cause in a clearer light with the state at large, and is breaking down prejudice and correcting false conceptions as to the teachings of Christian Science.

The distribution committee, besides

its regular work of sending out the periodicals of the Publishing Society, has placed many copies of *Science and Health* and of "The Life of Mary Baker Eddy" by Sibyl Wilbur, in the public libraries and other public places. The distribution work has also included the wide dissemination of editorial comments and other papers of interest to the cause of Christian Science. The church continues to grow, built upon the healing work, the reflection and demonstration of divine Love. Loyalty to divine Principle, to the Manual, and to the Directors of The Mother Church, has been and is its inspiration. With this standard upheld, "the gates of hell shall not prevail against it."

#### FIRST CHURCH OF CHRIST, SCIENTIST, NORTH ADAMS, MASS.

As the result of one person's healing through the power of Truth, Christian Science meetings were first held in North Adams at a private house, until the attendance numbered thirty-two. On March 27, 1898, the first public service was held in a small hall rented for that purpose. This hall, however, which was barely large enough to accommodate the number then attending the services, was soon found undesirable.

A church was organized Aug. 4, 1899, with twenty-nine charter members, and as about this time a hall which had been especially planned for such purposes in a new building had been completed, the first service of the newly chartered church was held there Aug. 27, with an attendance of about one hundred and seventy-five; but this building was afterward sold for a hotel, which necessitated still another change in the location.

In April, 1900, with the advice and help of a loyal student of Mrs. Eddy, the present site on Chestnut street was purchased. The building was formerly used as a schoolhouse, but at the time of purchase it was being used as a church by the Advent denomination. Necessary repairs were promptly made, and the opening services were held there on May 20. The *North Adams Evening Transcript* in concluding a detailed report of the auspicious opening of the new quarters said:—

"The Christian Science church in this city is still young, but it is growing and flourishing in a way that must be very gratifying to its adherents. It is to be congratulated on its early acquirement of such a pleasant and comfortable church home as it has on Chestnut street."

On the opening Sunday two services were held, and a number of Chris-



tian Scientists came from Boston for the occasion. At the evening service, over two hundred were present. On Monday evening following the first service in the new chapel, the first Christian Science lecture in this city was delivered by a member of the board of lectureship of The Mother Church. A Sunday school has also been organized and is steadily growing, much good work being done among the children, and a reading-room which was opened in this chapel has become an avenue for sending the Christian Science literature into many

homes. About a year ago it seemed necessary to increase the seating capacity of the chapel, an evidence of growth which is very gratifying to the members. Through the wise and loving counsel of the loyal workers who were responsible for the establishment of the cause in North Adams, this branch of The Mother Church was firmly founded in the truth given to mankind by our beloved Leader, Mary Baker Eddy, in the Christian Science text-book, "Science and Health with Key to the Scriptures," as evidenced by its "fruits."

#### FIRST CHURCH OF CHRIST, SCIENTIST, HIGHLAND PARK, ILL.

It was in July of the year 1900 that First Church of Christ, Scientist, of Highland Park, had its beginning. A little society of ten members was organized then; and these earnest men and women worked on, faithfully inaugurating Sunday and mid-week services and a Sunday school; moving from one place to another, as more space was required, until in November of 1902 it was decided to organize as a church, the members of the society voting to disband and become charter members of the new church. Thus the Christian Science society of Highland Park became First Church of Christ, Scientist, on Nov. 12, 1902, with a charter membership of twenty-two. Some of the members had been privileged in receiving class instruction, while others were very young in the truth; yet all worked with honest, true motives.

The meetings at this time were held in a small room opposite the Northwestern railroad station. The services were as simple as could be. There was no soloist, and only a small or-

gan, which many times was played by the first reader, for the hymn singing; but all expenses were met, both for church and Sunday school, whenever the need demanded. This room soon proved too small for the needs of the church, and a move was made to a larger one, which in turn was outgrown in about a year. The difficulties which were encountered in securing better quarters helped to bring the members to the conclusion that they needed a church home.

In June, 1903, the church finally decided on a lot near the trolley line and also near the railroad station, which seemed the right place for the edifice in every way. Some money was paid on the lot, and then the building of the church edifice was agitated. At first it seemed considerable of an undertaking for a membership of about forty and an investment requiring from twelve to fifteen thousand dollars, with the lot only partially paid for. Some felt it was unwise to begin the church until all indebtedness was met on the lot, but



others believed that the need was so great that with the right work done it would all be taken care of.

Relying on the promise, "Working and praying with true motives, your Father will open the way" (Science and Health, p. 326), ground was broken for the church Oct. 3, 1904, and the corner-stone laid on Nov. 22. A strong box, containing a copy of Science and Health, also copies of Mrs. Eddy's other writings, were placed therein. Many times the members were shown that "God's ways are past finding out," so much of love and generosity was manifested by Scientists in Chicago and elsewhere. The church was ready for occupancy, and was dedicated, April 16, 1905. It is pleasant to note that through all this time of building their own church, the members were regularly contributing the collections of the first Sunday of the month toward the building fund of The Mother Church, and also maintaining a reading-room.

#### FIRST CHURCH OF CHRIST, SCIENTIST, PARSONS, KAN.

It was in the fall of 1895 that two students of Christian Science and loyal followers of Mrs. Eddy came to Parsons, Kan., and through healings accomplished, and the reading of the Lesson-Sermons, much interest was aroused. At first Sunday services, also the Friday evening meetings, were held at a private house. This continued for a period of about one year, at the end of which time the attendance had increased to the extent that a hall located in the central part of the city was secured. After this move the attendance grew very rapidly, so much so that on Nov. 9, 1896, a charter was procured,

In the years that have passed since that happy dedication day, there has been growth and progress. The Sunday school has been graded, and is well organized and shows healthy growth. A reading-room opened in the business section of the town has proved very helpful to many, and is kept open both morning and afternoon of every day except Sunday, with a regular librarian in charge. The wisdom of establishing this reading-room in such a locality has been demonstrated daily in the increased number of visitors. There is a distribution committee of fifteen members, chosen from the different suburbs represented in the church-membership, and this committee is actively engaged in introducing Christian Science literature into schools, libraries, depots, shops, and other public places; wherever, in fact, it finds acceptance, or the public avails itself of the opportunity to secure good reading-matter.

and First Church of Christ, Scientist, of Parsons, Kansas, was organized. The first meeting was held in January, 1897.

At this time it became necessary again to seek better quarters, and the church was moved to Excelsior hall, which was a much more commodious place for services, and a more desirable location. During February, 1900, reading-rooms were established in a central location in the business portion of the city, and have been centrally maintained ever since. Previous to this time, the Christian Science literature was kept on sale at the home of one of the members.



From its incipency this church has always endeavored to be a loyal and obedient branch of The Mother Church, and when in 1904-05 the call came for funds for The Mother Church extension, its members contributed joyfully. Later, when a call was again made, they gave the entire local building fund which had accumulated. Realizing, as Christian Science teaches, that "giving does not impoverish us in the service of our Maker" (Science and Health, p. 79), the building fund was again started, and in June, 1908, it being evident that good church locations were becoming scarce, a meeting of the members was called to confer on the situation. In July, 1908, a residence property was purchased and the house converted into a very comfortable church home, at a cost of fifty-one hundred dollars. With an ever increasing interest and attendance at the church services, this building, together with reading-rooms established in the finest business block of the city, is amply supplying the needs of this field.

In looking back over the history of this church, much gratitude is expressed for what it has done and is doing for each individual member, whether connected with its early history or its later activities. From the time of its organization it has been the earnest purpose of this church to maintain properly every branch of Christian Science activity, and to be loyally obedient to all the loving counsels of its revered Leader.

"Progress," Mrs. Eddy writes (Science and Health, p. 233), "is the law of God, whose law demands of us

only what we can certainly fulfil." Progress has ever been the watchword of this faithful branch, which has always been able to demonstrate the Master's declaration that "by their fruits ye shall know them," realizing the truth of his statement that "as the branch cannot bear fruit of itself, except it abide in the vine," no more can a branch of The Mother Church bring forth Science unless its members are abiding by the rules and by-laws promulgated in the Manual of The Mother Church. Thus doing, they are in the way of fulfilling the two commandments on which "hang all the law and the prophets."

Mrs. Eddy writes that "progress is born of experience" (Science and Health, p. 296). The progress thus born in this church may be likened to that spoken by Jesus, "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit," and its members are indeed grateful to God for the many blessings bestowed upon them, through healings and otherwise, and to Mrs. Eddy for showing them the Saviour, for individually and collectively they have been saved many experiences. Feeling that the growth of the church organization is dependent upon the individual, it is their hope to see the prophecy fulfilled which is given on page 145 of "Miscellaneous Writings" by Mrs. Eddy: "When the *hearts* of Christian Scientists are woven together as are their names in the web of history, earth will float majestically heaven's heraldry, and echo the song of the angels: 'Glory to God in the highest, and on earth peace, good will toward men.'"



## TESTIMONIES FROM THE FIELD

ONE year ago Christian Science came into my life, and I desire to express my deep gratitude to God for sending the light of Truth afresh into the world by means of Mrs. Eddy. Through an earnest Christian mother I early came to love God and the Bible, but in later years other interests occupied almost all of my time and thought. Then followed years of ill health and a sense of great trouble. In this utter darkness I realized that God alone could help me, and I earnestly tried to find comfort and peace. I also began a systematic study of the life of Christ Jesus with the aid of some most helpful volumes. This study was inspiring beyond measure, and brought me more peace and joy than I had ever before known. I was impressed with Jesus' commands to heal the sick, and strove to find health through prayer. In this I had partial success, and was convinced that there was a way if I could only find it.

About this time some remarkable cures through Christian Science came to my knowledge, but having a most faulty conception of the teaching, I felt that I would have to ask divine guidance before looking into the matter any further. When I felt sure of God's approval, I sought out a Christian Scientist, who told me that I would have to study "Science and Health with Key to the Scriptures" if I would derive any help. This dismayed me. I had always tried to be tolerant toward all religions, but I know now that I was much prejudiced

against Christian Science and its Discoverer. I was seeking physical health, but had no wish to change my religion. Much joy had come to me, and I was sure there could be no better path than the one I was trying to tread; but the kind practitioner had given me some *Sentinels*, and these I read carefully. I liked them exceedingly, and was impressed with the spirit of deep earnestness which pervaded each article. I felt that here I had found a people who were really and truly trying to live the Christ-life. I then knew that I did want a copy of Science and Health, but, strange as it now seems to me, I read it through the first time with much apprehension. I was eager to derive physical help, but feared lest I should come across teachings contrary to those of Jesus, and that therefore I could not accept them.

To my delight I found nothing of this sort, but rather such wonderful truths! Instead of having to tear down the essential things of my old faith, I found that Christian Science was building upon them a glorious superstructure. I felt sure that Mrs. Eddy must have been inspired by God. Many parts of Science and Health I could not then understand, but I was sure it would all become plain as I continued to study. One of my strange old views was that Christian Science savored of ignorance. In this also I was delightfully surprised. In the varied and carefully chosen vocabulary, in the clear and graceful English, and in the ac-



curate allusions to many fields of human knowledge, I saw unmistakable proofs of education and spiritual insight, which was to me a great encouragement.

Naturally, in the midst of all this critical (though eager) attitude, my physical improvement was slow. Moreover, I was steeped in medical lore and the rules of hygiene; but when I began the second reading of the text-book, with a mind relieved of its fears, and found more and more that the puzzling places were becoming clear, then my physical improvement began to be rapid.

I cannot describe the deep joy and peace that have come to me through these months of study and prayer. Science and Health illumines the Bible, and I cannot imagine living without it. It is indeed the "Key to the Scriptures," and was inspired by God. No book with a lesser origin could so transform the lives of unnumbered thousands. I now have several of Mrs. Eddy's other books, and shall have all in due time. I have also been able to read her life by Sibyl Wilbur, which was a delight, but before reading it I knew from my study of Science and Health that Mrs. Eddy's life was one of deep consecration.

How wonderful it is to see pain and seemingly stubborn ailments yield in direct response to prayer! Although the peace and joy that have come to me far outweigh the victory over physical ills, still I must mention them, for the passing of each was an occasion for joy and gratitude. There was a sense of weakness and great fatigue, making the daily duties a burden; of severe backaches

and frequent headaches; a great sensitiveness to cold, chronic bowel troubles, and a continual and distressing stomach disorder. Most of these ills have been wholly overcome, the others nearly so. I know that as I reflect divine Love more perfectly, thus proving the nothingness of all error, and as I learn better to understand God, every discordant condition will vanish from my consciousness. It is all so wonderful and so beautiful, and how it makes one long to help others who are still struggling in darkness!

I have had clear evidence of the simplicity of this truth in the quickness with which our little son grasps these realities. The child's thought is open. He is not bound by prejudice, wrong reasoning, and misunderstood experience. He joins heartily in our daily period of prayer and study.

I must not close without expressing my appreciation for our periodicals, the *Journal*, *Sentinel*, *Monitor*, and the helpful Lesson-Sermons, and my gratitude to the devoted workers who prepare them for us. I am full of thanksgiving to God for His infinite love and wisdom and power; to Christ Jesus for revealing God to the world; and to our beloved Leader, Mrs. Eddy, who has brought tired humanity back into the light of Truth and Love.—*Mary Southworth Williams, Monroeville, Ohio.*

[Translated from the German]

UNSPEAKABLE gratitude to God prompts me to testify to the blessings which I have received through Christian Science. During the past ten years I have experienced va-



rious ills, including lung and kidney trouble, pleurisy and appendicitis, making it necessary for me to spend from eight to twelve weeks in the hospital every year. Despite the faithful efforts of the physicians, my condition grew worse constantly, and a year ago one of the physicians prescribed as a last resort a sojourn in a sanitarium for pulmonary disease. There was no improvement, however, but in addition to the lung trouble a spinal affection set in, so that after a while I was laid up in a paralyzed condition with high fever. Moreover, there was a constant struggle with a chronic stomach trouble which made it almost impossible for me to take nourishment. In June, 1912, I was taken by the head physician to a hospital in order to have an operation for appendicitis performed. Upon my request, however, this was not done. After I had spent three months there with my condition continually growing worse, although every possible means was employed for my benefit, my limbs began to lose feeling, and I was dismissed as incurable.

I knew of Christian Science, but entertained no hope of benefit thereby, as I was not sufficiently acquainted with the subject. Five of my sisters had passed on with tubercular disease, and from this I inferred that there was no help for me; besides, the physicians had told me so more than once. However, some Christian Science literature was again given me by a dear friend, and as I seemed to improve perceptibly through the reading, I made up my mind to write to a Christian Science practitioner.

After the first absent treatment I was able to lay aside the crutches which I had been using; and when, after the second treatment, I came to the realization that we are God's children and that He does not make His children sick or will them to be so, I saw that there was the possibility for me to attain to perfect health; and my joy was indescribable when, after a short but earnest struggle with mortal sense, it was given me to greet a most beautiful morning that brought me a health and happiness which no earthly power can take away. Thus three absent treatments in Christian Science have brought upon me an infinite blessing. May all who are diseased and unhappy remember Jesus' words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

I would also like to give expression to my deepfelt gratitude to our unselfish Leader, Mrs. Eddy, for the many blessings which have been made accessible to mankind through Christian Science.—*Marie Aemmer, Matten, near Interlaken, Switzerland.*

WITH deep gratitude I offer my testimony to the healing efficacy of Truth as revealed through Christian Science. Four years ago, when I suffered an acute attack of lung trouble, I went to a Christian Science practitioner and was healed without losing one hour from business, despite very inclement weather and many increased labors due to the financial panic of that time. A brother, who was also stricken with the same illness, was confined to the house for



three months under *materia medica*, and when able to get about, it was with a weakened heart and constant dependence on alcoholic stimulants; but he has since been healed through Christian Science treatment, and now has a glad story to tell. During my treatments, the taste for alcoholic drink was entirely destroyed. For years I had been a very heavy smoker, and I never lost an opportunity to satisfy this desire, and had no wish to give it up; but after I had treatment in Christian Science it soon became apparent that all the pleasure of this habit had disappeared, and never since have I desired or smoked tobacco. I was also healed of a chronic bowel disorder and so-called organic heart trouble.

Though I greatly rejoice in my release from these habits, and in my physical healing, I am far more grateful for the higher and better concept of life which these teachings have given to me. Through them, the Bible has become an interesting book and a practical daily help. I thank God for the healing word which has come to us in these times through our beloved Leader, Mrs. Eddy, who by her work has proven that "God selects for the highest service one who has grown into such a fitness for it as renders any abuse of the mission an impossibility" (Science and Health, p. 455).—*Walter MacIntosh, New York, N. Y.*

I SUFFERED with a bowel trouble from the time I was a small child. I took medicine for years, but got no relief until I came into Christian Science; then I was healed. I have also been freed from other ills, includ-

ing severe toothache, for which my mother treated me. I am very thankful to God for such a clear pathway in which to tread.—*Pearl V. Feather, Uniontown, Pa.*

THE illness above mentioned dated from my daughter's birth, and to sense it was inherited. She had spasms, and the physician said that nothing would do any good or give relief, except an operation, as we were daily giving medicines which were kept constantly at hand. She is now gaining in weight and is in perfect health, for which I am very grateful.—*Mrs. L. H. Feather, Uniontown, Pa.*

As I have so often received help and a clearer understanding through the testimonies in the *Journal* and *Sentinel*, and realize that gratitude requires of us an acknowledgment of the benefits already received, I submit my testimony of what Christian Science has done for me. I came into Science gradually, attracted by the joy and light manifested by the Christian Scientists I had known. I did not, however, realize how great was my need of the healing truth when I first attended the meetings.

At this time (the autumn of 1905) I was attending the State University in Minneapolis, and had occasion to have some dental work done. After several visits the dentist declined to do anything more for me, as several times I became so faint that he could not continue the work. He recommended that I take treatment from some competent physician for heart trouble and then come back; but I



did not do this, as I felt that a drug would have no marked effect. I had always considered the difficulty as something temperamental, and I know now that it was the manifestation of a sense of fear which at times amounted almost to panic. This false belief took different forms,—fear of persons, fear of a lack of supply, or fear of the loss of friends. I therefore disregarded the dentist's advice, and continued my work at the university without serious difficulty, finishing with my class in 1906; but in April or May of that year, worry over a position gained such hold over me that one afternoon I suffered from severe headache.

I had frequently attended the Wednesday evening meetings, and had heard of the wonderful things which the Christ, Truth, had done for others, so, impelled by a desire to test the truth, I went to the home of a practitioner and asked for treatment, after telling her of the worry which seemed to have caused the trouble. She closed her eyes, and I knew that she was praying; afterward she declared the truth audibly for a few moments, and told me that I would not be troubled with the headache any more. Six years have passed since then, and I have been a continuous student of "Science and Health with Key to the Scriptures." Physical ills have manifested themselves, but the application of the divine Principle has always won the victory.

During the year 1906-07 I filled a responsible position and gained a great deal even in a physical way. In the summer of 1907 I was called upon

to test the truth of Christian Science teachings, my mother having passed on without an hour's illness. The sympathy and help of dear friends enabled me to pass through this ordeal, but when everything was over and we returned to the old home, extreme languor warned me that I needed help. I wrote to a practitioner, and within a week I was able to realize that in Mind there is "no inaction, . . . nor reaction" (Science and Health, p. 428). Since then I have had serious problems to solve, but when I have been willing to lean "on the sustaining infinite" (Science and Health, Pref., p. vii), these problems have been worked out correctly. I have had the great joy of seeing other members of the family become students of Christian Science, depend upon Mind instead of matter, and daily to manifest more of Truth and Love. The errors of thought in my own consciousness are being uncovered, and I find that Truth does destroy these errors.

During the last year and a half I have had experiences which were very difficult to mortal sense; but in every case, when I was willing to be led, God showed the way. One night, while viewing some fireworks, I experienced a sense of cold in my gums, which have been considered sensitive. Later I awoke with a sense of acute pain in my teeth and a soreness of the entire gums, and longed for morning, when I could telephone to a practitioner for help. I then remembered that Truth is ever present and all powerful. I took up the textbook, and the first sentence I read was this, "The Christianly scientific



real is the sensuous unreal" (Science and Health, p. 353). I again read this statement, trying to realize its truth, then I read on until the sense of discord gave place to one of harmony. I then fell asleep, and awoke an hour later than usual, free from distress and feeling a sweet sense of peace.

I want my life to express more gratitude to Mrs. Eddy for making known through Science and Health this great healing and regenerating power.—*Carrie A. Bachtle, Mapleton, Minn.*

I WISH to call attention to a most remarkable demonstration of the healing power of divine Truth, hoping that it may help some one. Three years ago I was stricken with a very severe trouble in my leg. A doctor was treating me for rheumatism by manipulating the spine, and the result was the formation of abscesses, beginning on the knee and finally covering the entire leg. I was taken to a hospital, where three operations were performed, and in a consultation of doctors, amputation was seriously discussed, as being the only means of saving my life. I suffered for ten months, with a nurse in attendance, and the torture was almost unbearable at all times. The abscesses would partly heal, only to break out in other places; then at a point of great depression, when there seemed no hope for my recovery, I decided to appeal to a Christian Science practitioner. I discharged my doctor and forbade the nurse to use any more medicine; she was simply to keep the parts clean.

I was relieved of pain and fever

from the first treatment in Christian Science, and within a few days all discharges had ceased, the abscesses began to heal, and when healed remained healed, and after a short season on crutches I regained the full use of my leg. I have enjoyed good health ever since, and my daily prayer is for spiritual strength and understanding to prove by my work the love and gratitude to God which is in my heart. I am also grateful for our dear Leader, by whose unflinching and unwavering faith we have gained this light.—*Mrs. C. A. Strickland, Portland, Ore.*

[Translated from the German]

DEEP gratitude impels me to tell of the many blessings which I have experienced through Christian Science. My boy was afflicted for many years with a disease of the blood, as a result of which swellings and severe pain would manifest themselves whenever he fell or knocked himself, and no physician was able to heal him of this trouble. They all said it would disappear as he grew older. I then heard of Christian Science, and we applied to a practitioner, who explained to us the power of divine Love. Within a short time my child was freed of the disease, and I am indeed grateful to God, and also to the people who led me to find this healing truth.—*Frau Kieserling, Kump, Westphalia, Germany.*

THE truth of being, realized by patient and practitioner, brings freedom from all that is opposed to health and harmony. This great truth, demonstrated through the understanding of Christian Science, de-



stroys false belief, the seem-to-be mists and misapprehensions of mortal sense, and as we advance step by step on our journey, we understand that in proportion as the belief of life in matter is thus destroyed by the realization of the truth, we are lifted above all earth-clouds and rise into that clearer view which our Leader has so beautifully termed the "range of fetterless Mind" (*Science and Health*, p. 84).

I am very grateful to divine Truth for Christian Science. I arose one morning very much put out with things in general and myself in particular, and I firmly resolved never again to take medicine. All unknown to myself, this was the first step in truth; and it was a great step to take, after having used medicine continuously for fifteen years. I had come to believe that for me to do without it was impossible, and I can never forget the immediate benefit received from my first treatment in Christian Science, neither can I find words to express my gratitude for the physical healing which followed a few more treatments.

Tubercular trouble, ulcerated stomach, defective vision, uninterrupted headache of years' duration, an intensified sense of fear and worry, and many other ills, vanished after a few treatments. It is a great joy to understand why one is not bound by these fleshly fetters, for after a little we understand that they are only false beliefs.

Spiritual regeneration following physical healing is cause for profound gratitude. I have come to understand God as Principle, demonstrable

moment by moment in the world's work. I have also had many encouraging proofs of the omnipotence and omnipresence of God, through the understanding of Principle as operative in divine law, resulting in system and harmony. For all these many blessings, physical healing and spiritual regeneration, I am grateful to our revered Leader, Mrs. Eddy, who discerned anew the Christ-healing, and I thank God, the giver of this great and perfect gift, Christian Science.—  
*Lewis B. Allen, Worcester, Mass.*

JESUS said, "Ye shall know the truth, and the truth shall make you free." How much those words mean to a Christian Scientist! When visiting my sister a little over two years ago, I became interested in Christian Science, and while there my little son was healed of measles with the help of a practitioner. Another son, who had been subject to severe headaches all his life, is overcoming them through his understanding of this truth. I have also overcome toothache, weariness, and other ailments.

I live a long distance from a Christian Science church, and as I have four small children and do my own work, it is difficult for me to get to the services. All my work in Science has been done through the reading of "Science and Health with Key to the Scriptures," and by its teachings I have been able to overcome error in many forms. I am trying to be a true Christian Scientist and hope some day to be a member of the church, as I am thoroughly convinced that Christian Science is indeed the truth as Jesus taught it.



I subscribe for the *Sentinel*, and when I have read it I send it to others, hoping that it may help them as it has helped me. I only wish I could have had sooner the understanding of the truth which I have now, as I would have been spared much sorrow and worry; but I thank God that it did come to me, and nothing can ever take away the joy and peace that I now enjoy.

I am benefited in every way, spiritually as well as physically. Every day I rejoice and thank God for leading me into this glorious truth, and I am also sincerely grateful to Mrs. Eddy for showing us how to apply it.—*Mrs. C. S. Johnson, New Haven, Conn.*

WITH a heart full of gratitude to God, and also to our Leader, I wish to add my testimony to the practical efficacy of the healing power of Christian Science. For thirteen years Truth has been our physician. Christian Science came into our home when not a ray of light was visible; sorrow from the loss of a mother and a little daughter, attacks of sickness, and ill-health, were as clouds of darkness, when the "still small voice" was heard, "Let there be light: and there was light." This daystar was dimly seen through the playmate of my little girl, and the seed then planted, germinated and grew, until it has rooted out of the soil much selfishness, self-pity, and self-justification, that the true idea might bear fruit.

During these thirteen years many physical difficulties have been overcome, among which were a fever in its severest form, throat and bronchial trouble, extreme nervousness, the

worst form of indigestion of long standing,—all healed through the help of a practitioner and the study and application of Christian Science. Besides these ills there was also the healing to a great extent of a disfigurement due to a serious accident. I was one of the many at the Chicago Iroquois theater fire in December, 1903, and my face and hands were terribly burned. The right hand, which was for a time in a half-open position, is now perfectly normal and natural; the mouth is no longer drawn and misshapen, and there is little indication of a disfigured face. The physical suffering, however, was slight as compared with that due to sensitiveness, human pity, and personal opinion; but all this was healed by the effort to hold to God's promises and by the ever-present help of these words from *Science and Health* (p. 527): "Man is God's reflection, needing no cultivation, but ever beautiful and complete;" so I raise my voice in that song of songs, "Praise God, from whom all blessings flow."—*Mrs. Lula Parker, Rockford, Ill.*

[Translated from the German]

WE can testify with the psalmist, that "God is our refuge and strength." We had faith in God's help in times of tribulation, but this was as far as we got. Only through Christian Science did we learn how He must be sought and how we may rely upon Him implicitly. Our eldest daughter suffered for over three years with occasional severe attacks of rheumatism, and while medical means had not been spared in order to relieve the trouble, yet they proved of no avail. Accidentally, as it seemed, we heard of



Christian Science, and with full faith that she would experience healing, our daughter went to Hannover in order to have treatment from a Christian Science practitioner, which proved to be successful within a few days.

Soon after she had left home, I was taken with acute lung trouble. It had been my desire to yield entirely to the will of God, and therefore medical aid was not sought. When my daughter was informed of my sickness she returned, and on the same evening asked for treatment to be taken up for me also. In two weeks' time I had improved sufficiently to be able to take the trip to Hannover, with the thought of becoming better acquainted with the teachings of Christian Science, and a week later I returned home well. I am profoundly grateful to God for having been freed not only of lung trouble, but also of a stomach affection of long standing. We might further mention the case of our fifteen-year-old daughter, who was healed, after three treatments, of severe inflammation of the throat. Our eighteen-year-old son came home one day feeling ill, and I immediately asked the faithful practitioner for help. After three days measles was manifested, with a very severe cough and alarming conditions, but a fortnight later he was able to take up his work again. For all these benefits we are grateful to God, and also to our beloved Leader, Mrs. Eddy.—*Frau Louise Barthold, Ostbüren, Westphalia, Germany.*

EVERY well breath I have drawn for nearly fifteen years I owe to the healing power of the Christ-truth, as found in Christian Science. A stomach trouble, paralysis of one eye

and defective vision of the other, pleurisy, susceptibility to colds, and many other ills, have been overcome by this truth. Each problem has been solved by the understanding of divine Principle. What a sense of gratitude to God I have gained for the life of Christ Jesus, our Way-shower, and for the privilege of living in the same age as our inspired Leader, Mrs. Eddy!—*Louis W. Klunk, Baltimore, Md.*

I DESIRE publicly to express my sincere gratitude for the many blessings which God has sent me through Christian Science. Two years ago I was spending the summer in the mountains, and one Saturday morning I became violently ill, vomiting, and with great distress in the bowels. This condition became more and more serious during the afternoon. In the confusion caused by my sudden illness I lost my glasses, and could not have the help from reading the Bible or Science and Health. I had then been a student of Christian Science only a short time, but I repeated the "scientific statement of being" (Science and Health, p. 468) and all the passages of Scripture that I could remember, though I could not rule out all fear.

During the afternoon I telegraphed to a Christian Science practitioner, but the source through which the message was sent to the telegraph office was so unreliable that I doubted if it would ever reach her. That night hemorrhage of the bowels, accompanied by severe pain, began, and continued for forty-eight hours. Monday morning found me greatly reduced in strength. I had refused



all material remedies, accepting only the services of a maid, as the people of the house were very antagonistic to Christian Science. That morning my glasses were found, and after reading a short time in the Bible and Science and Health, I realized that I had been controlled more by fear than by faith, and that I had only to place unwavering faith in God's promises, as taught in Christian Science, and I should be healed. I began to improve; and that afternoon a reassuring message came from my practitioner. In less than an hour the hemorrhage stopped, and I began to gain strength very rapidly. The following day I was able to take my meals in the hotel dining-room as usual, with no bad results following, and within a week I took a five-mile walk on a mountain trail. I have never experienced any return of this ailment.

This is only one of my many wonderful healings in Christian Science. Previous to the foregoing experience I received the blessing of instantaneous healing of a serious form of illness. This was the first time I had called a practitioner, and I was raised up from a painful and debilitated condition in one hour. All pain, weakness, and other distressing conditions disappeared, and I passed from a sense of loathing of food to one of acute hunger. This great change came over me a little before noon. I dressed alone, and walked down-town, ate a hearty meal, and went for a long walk, feeling perfectly well. The next day I went to San Francisco on an early train, returning at six in the afternoon, after a strenuous day, feeling happy and exhilarated by

that wonderful uplift which follows divine healing.

More recently I had another proof of the allness of God and the infallibility of Truth in the time of need. One morning I poured a chemical into a glass, intending to use it for cleansing purposes. Just then I was called to the telephone and entirely forgot that I had left poison in a glass on my wash-stand. I was absent most of the day, and in the evening, when very thirsty, I drank greedily from the glass. I at once began to be conscious of a burning sensation in my throat and stomach, and although I was nearly overcome with fear, I had no thought of taking an antidote or of calling for material aid. The people of the house were not in sympathy with Christian Science, and I felt sure they would call a doctor if they knew what had happened. My greatest fear was that I might become unconscious before I could get downstairs to the telephone to call a practitioner, but I constantly declared God's allness, repeating His promises of care and protection. I reached the telephone, and the practitioner said she would come immediately.

During this time I had apparently been getting worse rapidly, but I sat down and read the ninety-first psalm and felt much relieved before the practitioner arrived. In less than an hour my condition had become normal. I had a good night's rest and did not feel the slightest effect of the poison the next day.

I thank God that through the teachings of Christian Science there has been demonstrated to us, now and here, the truth of the one hundred and third psalm; that God, infinite



Mind, is ever ready to forgive all our iniquities, heal all our diseases, and to crown our lives with loving-kindness and tender mercies.—*Frances B. Williams, Berkeley, Cal.*

IN the early part of 1907 I was taken very ill, the physician calling the disease rheumatism. The pain was intense in my right leg, and I suffered agony for about four months, when the hip showed signs of inflammation, which resulted in an operation after a consultation of doctors. Each day after the operation I had to undergo what they called irrigation of the hip with extreme suffering, for the first operation meant an incision deep into the hip. In three months I went through four operations, and after suffering intensely for nine months, I even prayed for death as a release. I had been taken from one hospital to another and had the opinion of four different doctors. The one we had from the first took my husband aside and told him that there was no possible help for me, as I had tuberculosis of the hip, in fact of the whole system, and could not live longer than two days at the most.

For six weeks I had not moved off my back without help, and had been kept under an opiate all that time. My husband was beside himself with grief, as we have three children; and he had started to make the final arrangements, when a friend asked him why we did not try Christian Science. We knew nothing about it, having both been brought up in another faith, but when he mentioned it to me I consented, making the statement

that while I did not think there was any help for me, I would try it to please him.

A practitioner was found and I was taken home from the hospital the following day under her care. That was the last day of October, 1907, and the doctor said I would die on the way home. I then weighed about forty pounds and my husband would hold me on his hands like a baby when the nurse dressed my wounds, of which I had a number. Gangrene had set in, and as the back of my head was covered with a bed sore, my head had to be shaved. I came home in this condition. I could not raise either my head or my hands, and could not speak above a whisper.

In spite of all this, I was restored and sat at the table for Christmas dinner with my husband and children, every wound and sore entirely healed! I will also state that a cord had been cut in the leg, at the last operation, which caused me to be somewhat lame, but the lameness can scarcely be noticed now, and I can walk as much as I ever did. I do all my own housework and sewing, and I am so happy!

I cannot put into words my thankfulness to God for Christian Science, the revelation of Truth, Life, and Love brought to us by our beloved Leader, Mrs. Eddy.—*Mrs. Nellie M. Mosso, Spokane, Wash.*

It is over three years since I sought healing in Christian Science. I had coughed more or less steadily ever since I can remember, but I did not give way to fear until one day when, without warning, I had a hemorrhage. After that I had these



attacks very often, in fact daily. Then I grew too weak to be up, and finally could not speak without a great effort. I had the best of care, and every material remedy that could be thought of, but at last was unable to eat, or even to take any medicine. The doctor told me if he could do anything more for me he would, but that nothing more could be done. I knew I could get no aid from the doctors, for we had as good a doctor as could be found, and he told me I had incurable lung trouble; so in my extreme sorrow I prayed that God would save me for my little children, and my prayer was answered. I was asked to try Christian Science, and although I did not know anything about it, I heard that it was at least harmless, so I sought its help. I was so well repaid that since then I have been trying to learn more of this Christ-cure, and have had some good demonstrations of the power of Truth. One was the healing of a badly injured arm. The child did not suffer at all after a few minutes, but went to sleep, and when she woke up she said she was well. In a few days she was using her arm freely.

I am very thankful that I turned away from the material to the spiritual, and I am more grateful for the spiritual healing which I have received than for the physical. There is nothing to compare with this,—to know that God is Love, and that He does not know evil; that He never tempts man, nor can He be tempted, but is “a very present help in trouble.”

Perhaps I should explain more about my healing. I was at work in

a few days, after I had about three treatments. I carried my baby, and in a little over a week went on a journey for which we had planned. A week before going, I asked for help in Christian Science, because I had always suffered from traveling; but that was also overcome, so that now I can travel without fear. At the end of my journey I felt tired, but as I realized that God was my strength I grew strong. We went to Arizona, which was a week's journey, but I got along splendidly. I am now strong and well, and I will be glad to answer any inquiries as to my healing.—*Mrs. R. E. Montgomery, Kalispell, Mont.*

I NEVER thought seriously of Christian Science until about two years ago, when I heard a sermon preached against it. I could not accept the views of the speaker, because I knew from the lives of some who were Christian Scientists that his statements were not true; so I decided to investigate the subject, as I was not satisfied with my religious beliefs and was in great need of physical help. I asked a friend if she would take me to see a practitioner. After telling the practitioner my mission she advised me to get the textbook, “Science and Health with Key to the Scriptures” by Mrs. Eddy, and said that I would find in it all the help I needed.

At this time I was having medical treatment for a severe case of granulated eyelids, sleeplessness, and a chronic bowel trouble. When the practitioner told me to discontinue the use of all medicine, declined to



treat me herself, and insisted that the book would become my physician, I was greatly surprised. As advised, however, I went to the public library that day and obtained the book. I became so interested that I read most of the night and all the next day. I found very many questions answered which had never been satisfactorily explained before, and as I had been taught that we were not expected to understand many things in the Bible, I was so glad to find something to help me, not only for my own enlightenment, but because I had the responsibility of teaching a Bible class at that time. I was soon convinced that Christian Science was the truth and I wanted to understand it, as I desired to become a better Christian. In this study I lost sight of my physical condition, and before I had finished the reading of the book I found that my eyes had been healed, and further study of the book brought freedom from all the other conditions with which I was suffering.

I can never express the extent of my joy, when I realized that the truth as explained to me in *Science and Health* had made me free. Since that time I have found that the study of Christian Science, with the occasional help of a practitioner, has supplied every need. I am so happy to be able to help others through this understanding of God and His relation to man. This thought of giving is beautifully expressed by the poet who wrote (*Christian Science Hymnal*, p. 89),—

For we must share, if we would keep  
That blessing from above:  
Ceasing to give, we cease to have,  
Such is the law of love.

My greatest desire is, that I may be used as the channel through which love and truth may flow, and that my life may show the gratitude I can never express in words.—*Mrs. Ethel D. Tompkins, Dallas, Tex.*

I WANT to express a deep sense of gratitude for the understanding of Truth which has come to me through the study of Christian Science. I am deeply grateful for the physical healing, the proof of God's ever-presence, but there is always a keener sense of gratitude for the spiritual uplift which comes as a result of this understanding of God.

I am especially grateful just at this time for the escape from many errors of disposition, and for a particular demonstration in overcoming a sense of bitter resentment against one who I thought had tried to injure me. By trying to know daily the Love which forgives us our debts "as we forgive our debtors" and Mrs. Eddy's spiritual interpretation, "Love is reflected in love" (*Science and Health*, p. 17), this error in my consciousness was eventually destroyed, and with the understanding of its nothingness a sense of peace and love came into my life such as only those who have had a similar experience can appreciate.

Words cannot express the gratitude I feel for the understanding which comes to me every day in renewed proofs of divine Love as able to meet every need, not alone in lifting my own thought above seeming discord, but in enabling me through the understanding of the allness of God to know the truth for all those



with whom I come in touch in the daily affairs of life. Only those who are applying this truth daily can know what wonderful opportunities come to us for its demonstration, and the blessings which enrich our own lives as we improve these opportunities. I am deeply grateful for every blessing that has come to me.—*Mrs. Pearl Ryan Whiffen, Memphis, Tenn.*

I AM not a Christian Scientist for the reason that at present I do not understand the Science well enough to be one, but when a demonstration is made such as I have had, I feel that it would be wrong to keep silent. I have a very dear little granddaughter, and when she was thirteen months old she was suddenly stricken with paralysis from her waist down. In a short time a severe attack of rheumatism set in, and I took the child to our family physician, also to a specialist, both of whom told me the same thing,—

that there was absolutely no help for her, that it was a case of infantile paralysis, and that medicine would do her no good, also that she would probably never have the use of her limbs again.

Well, I went home, and all night I fretted and worried over what to do; but when morning came, I went to a dear friend who is a Christian Scientist, and told her I had decided to put my baby granddaughter under Christian Science care. My friend named a practitioner, and I took the baby to her at once, to be treated. After two weeks' treatment the child was back in her baby-walker, and in two months she was running and walking alone.

The little one is now three years old, and is a perfectly healthy child, and we depend absolutely upon the power of Truth, God, as revealed through Christian Science.—*Mrs. Jeannette Smith, Fresno, Cal.*



## CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.



## CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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# THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY  
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK  
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN  
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT  
*Associate Editors*

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## EDITOR'S TABLE

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PROBABLY one of the most comprehensive and effective answers that can be made to the question so often asked, What is Christian Science and how does it operate? is to quote the crystallized definition which Mrs. Eddy gives on page 1 of "Rudimental Divine Science": "The law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony." God, divine Mind or intelligence, created "all that was made," and in the realm thus instituted nothing unlike good has either place or power, consequently universal harmony must prevail. What Christian Science does is to endeavor to bring this rule of harmony to bear on the chaotic mortal thought which alone is responsible for the problems and perplexities which sometimes seem to render human existence a veritable "vale of sin and sorrow."

Modern scientific thought dwells on the dangers to the physical body through the entrance and entrenchment of certain microbes and germs supposed to be productive of disease, even while it ignores the tangible proof which Christian Science offers that discord and disease are the product of the mortal belief which, far more insidious and dangerous in its effects, and masquerading as fear, ignorance, or hatred, sows broadcast the germs of sin, disease, and death. The Christian Scientist learns that this mortal belief must be combated and cast out, through the power of Truth and Love, if the harmony which is man's birthright is to be demonstrated not only in his own experience but in that of his fellows.

Mrs. Eddy laid down a very simple and logical rule for this accomplishment when she gave to her followers this sage



counsel: "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter . . . Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort" (Pamphlet, What Our Leader Says). In *Science and Health* (p. 571), she writes: "Clad in the panoply of Love, human hatred cannot reach you." All this is in direct line with Paul's urgent appeal to the brethren to "put on the whole armor of God, that ye may be able to stand against the wiles of the devil;" "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

This, then, is the Christian Scientist's protection against error in its every phase. His trust in the allness of God, good, the omnipotence of Truth and Love to overcome whatever discordant condition may present itself, must be supreme, and thus armed he can bid defiance to error's approach, be it subtle or overt, for as darkness vanishes with the coming of light, so must the dark shadows of sin and disease flee before that "true Light, which lighteth every man that cometh into the world." Fear may clamor loudly, ignorance of what Christian Science really is and the consequent prejudice may ply their arguments, but to him whose house is builded on the rock, the winds of error bring no dismay, for they waste themselves in fruitless effort on him who can say as did Paul, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."

Many times those who have turned to Christian Science as a last resort, because they have heard or read of the multitudes who have found health and happiness through this healing truth, become impatient or discouraged when the relief from suffering so greatly desired is perchance delayed, forgetting that doubt and discouragement are the tools on which the one evil most depends to bind its victims yet more surely. And they accomplish this even more effectually when their subtle ally, self-pity, is allowed to enter its plea. Instead of being grateful for the good already received,—for the truth which is declared in a Christian Science treatment



cannot fail of its beneficence, though the sufferer may be slow to recognize it,—the victim of self-pity hugs the closer his delusion that there is no other affliction like unto his, and in fact looks upon it as a sort of distinction, the one instance where Christian Science is of no avail. When, however, the sufferer recognizes this claim for the falsity that it is, and instead begins to declare the truth of being, that good alone is real and supreme, and that health, strength, and every other good thing are his because God-bestowed, he is in the way to a realization of the workings of the law of universal harmony, the unchanging Love known as our Father.

How foolish, then, through indulgence in wrong thinking of whatever sort, to leave a crevice in our armor whereby the poisonous arrows of the enemy may find entrance, there to rankle and corrode until dislodged by the incoming of the Love which knows no evil and in whose presence fear and hatred shrink away. Did we stop to think that every time we indulge a feeling of doubt, or discouragement, or self-pity, of hatred, or resentment, or envy, we are giving entrance to an intruder who may rob us of our dear-bought treasures of hope and faith, how zealously would we guard our consciousness from all that is unlike good!

Our revered Leader has given us a rule for guidance in this daily warfare against "the power of the enemy." She writes (*Science and Health*, p. 261): "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts." Why then, should we ever be so unwise as to admit a belief of sickness or sin, when we know that we must pay the penalty therefor in suffering or sorrow? The only power these beliefs have, we give them in our open or silent acknowledgment of their claim upon us. Why not oust the intruder, once and for all, with the affirmation of the all-power of Truth, Life, and Love, and man's inalienable heritage of health and harmony? Is it because the rule is so simple that we doubt its efficacy? "'Tis only heaven may be had for the asking," sang the poet, and he whose word stands forever true said, "Ask, and ye shall receive."

ARCHIBALD McLELLAN.



AS one comes to think of it, there is no familiar physical fact so central, so all-surrounding as light. Three million suns stud the firmament as silent witnesses to its universality, hence the fitness and frequency of its symbolic use by the Scripture writers. "Let there be light,"—the true light, "which lighteth every man that cometh into the world,"—is the initial, the continuous, and the eternal mandate of God, a mandate addressed to every unideality, every ignorance, sin, disease, and death, from all of which it gives prophecy and assurance of full redemption. It affirms that darkness has no place, power, or right to be, and this is the metaphysical epitome of that gospel which St. Paul has splendidly defined as "the light of the knowledge of the glory of God in the face of Jesus Christ."

This teaching is an abiding offense to material beliefs, and the fact that Christian Science has been so resisted in the past by mortal sense is thereby explained. God's infinite wisdom and love, radiated in the life of man as humanity's savior and guide,—this is the declaration of the reality of being expressed in that spiritual message of which Mrs. Eddy has said, "When you look it fairly in the face, you can heal by its means, and it has for you a light above the sun, for God 'is the light thereof'" (Science and Health, p. 558).

To open our thought to this light of Truth is to realize in individual experience the event described by Isaiah when he wrote, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." The prophet portrays, however, only the beginning of the day, and shadows will not wholly disappear until the sun has reached its zenith in human understanding. Our present apprehension and utilization of the healing truth is fairly represented by the relatively trifling amount of the sun's rays intercepted by the earth; and while the recognition of this fact should conduce to great humility upon our part, it should not and does not interdict a constant and ever-increasing joy as in the gentle glow of dawn our uplifted faces are turned expectantly toward the coming day.

One is here led to recall that wonderful statement of the



Master, "I am the light of the world," a statement which speaks not only for his discernment of the divine, but for his recognition of the redemptive relation of his inspired thought to that pall of spiritual ignorance which was resting, and still rests, upon mankind. As the luminous filament of tungsten expresses the energy of the central dynamo, so radiant man manifests the glories of that infinite source of being in whose omnipresence all darkness must disappear.

Perhaps the most distinctive thing about Christian Science is its insistence that St. John's declaration, "God is light, and in him is no darkness at all," is not merely a bit of poetic symbolism, but a statement of metaphysical fact which supplies the basis of Christian philosophy, and an understanding of which makes possible the true spiritual healing. It teaches that the relation of good to evil, of God to the devil, is the relation of light to darkness, of reality to unreality, of truth to error, and that every faithful believer may demonstrate this fact for himself by doing the Master's works. This touches every field of thought, and every aspect of human life, because it is so fundamental. Christian Science begins with an ideal concept of God, that He is perfect, and that He is All-in-all, and in unswerving adherence to the logic of these statements it demands that every increment of our faith shall conform thereto. Absolutely nothing is to be believed or consented to about God's man and God's universe, our true selfhood and situation, which is not consistent therewith. This requirement reaches and transforms every religious conviction, and it begins its reconstructive rule by rebuking much of the generally accepted thought about God.

John Bright was one of the greatest men of modern times. He was instinctively reverential, a clear deep thinker, and remarkably free from the mental domination of inherited opinions. He had great breadth of view and was regarded as persistently logical in his unnumbered appeals to the moral sense of the English people during a long life of parliamentary prominence; and yet, writing of the burial of a dearly loved little son, he said, "We turned away from his grave with a wish to bow to the disposition of God, who had taken away the child we loved so dearly"! This astonishing point of



view from which infinite Life and Love is held responsible for the desolating triumphs of death, in mortal experience, is but representative of the incongruity of the thought about God which has been entertained by practically the entire Christian world for centuries, and it is because Christian Science has smitten this incubus of false fundamental belief, that "ignorance of God is no longer the stepping-stone to faith" (*Science and Health*, Pref., p. vii).

Christian Science, rightly understood in its interpretation of the teaching of the Master about God, the Father of all, supplies the only sound and satisfying basis for a Christian theology and ethics, and it is because it thus "brings to light the only living and true God and man as made in His likeness" (*Science and Health*, p. 338), that it is indeed enlightening the world. The consequent call to every one of us as Christian Scientists today, was pungently phrased by the prophet when he cried, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

JOHN B. WILLIS.



THE book of Job has been called by a profound thinker, "a masterpiece of Semitic genius," and scholars have found much pleasure in its dramatic and majestic presentation of the problem of human suffering and the attempts of philosophy and scholastic theology to account for it. Apart from the views of critics and scholars, the wayfaring man, when himself oppressed by the heavy burden of suffering, whether mental or physical, is greatly drawn to the book of Job, and oftentimes is tempted to echo the sad plaint of this just man who, according to the story, had to endure untold misery because Satan desired to afflict him. Strangely enough, many who read the book fall into the very mistake for which Job's three friends were so severely rebuked by divine wisdom, as we are told in its last chapter, and ask, as did Eliphaz, "Who ever perished, being innocent? or where were the righteous cut off?" What is most needed, in the study of Job's experience, is the intuition and spiritual understanding which can pierce the veil of material sense and follow the patriarch



through his darkest hours up to his complete emancipation, and learn therefrom that a righteous concept of God demands a true concept of man, for without both we shall continue to wrestle in the darkness of material belief and speculation.

According to the story, which is doubtless, in part at least, allegorical, Job was a good man, but he believed, as so many do today, that God "permits" evil for some mysterious and inscrutable purpose, and, as we are told, the patriarch experienced the result of his mistaken concept of God. He believed that both good and evil come from God, and that it is our duty to accept evil as well as good, a belief which can never lead to aught but discord. Mrs. Eddy says: "Christian Science . . . brings to light the only living and true God and man as made in His likeness; whereas the opposite belief—that man originates in matter and has beginning and end, that he is both soul and body, both good and evil, both spiritual and material—terminates in discord and mortality, in the error which must be destroyed by Truth" (Science and Health, p. 338).

Job's sufferings all came from the false concept which he had most likely inherited from his fathers, and which would deepen with each generation until its claim to validity was subjected to the test of divine Truth. Job's struggle to accept as a divine decree the loss of his possessions and the sudden death of all his children, was more than the human sense could endure, and so he became desperately ill. This too was held to be due to the divine consent to the "wiles of the devil,"—the lying mortal mind which, as Jesus declared, "was a murderer from the beginning," and which makes sufferers believe that their afflictions come from God. The severest test came to Job in his bodily suffering, and then his wife's faith failed utterly when it was most needed, for she bade him "curse God, and die." He refused to do this, but he did curse the day he was born, a protest against the belief in mortal existence which may have been the beginning of his emancipation. Commenting on this outbreak, our revered Leader says, "I have learned that a curse on sin is always a blessing to the human race" (Miscellaneous Writings, p. 278).



Now Job's three friends who came to commiserate him meant well. They too believed that man is mortal and material, that he dwells in a house of clay, that his "foundation is in the dust," and Bildad said: "We are but of yesterday, and know nothing, because our days upon earth are a shadow." They urged Job to accept his dreadful experience as from God, and this he vainly strove to do. Their statements are a strange blending of truth and error, and at length they began to accuse Job of moral wickedness as well as rebellion against God, till he cried out in anguish, "Have pity upon me, O ye my friends."

But the long struggle was not in vain. Job's protests against a concept of God as unjust and unmerciful brought him face to face with the God who is of purer eyes than to behold evil, much less to sanction it, either as sin or suffering; and at length a gleam of light enabled him to see and say, "I know that my redeemer liveth"! At length a new sense of God began to dawn, and crude though it seemed at first, it presented symbolically the idea of infinite power and wisdom. God answered Job out of the whirlwind of argument and contention,—the vain theories of mortal belief which can never heal the suffering human mind or body,—and demanded of this sinning, suffering mortal concept: "Where wast thou when I laid the foundations of the earth? . . . when the morning stars sang together, and all the sons of God shouted for joy?"

Then, as the majesty and might of the divine ideas passed in stately array before the patriarch, he said, "I know that thou canst do every thing." When Job realized this he was healed! Then the three friends, who probably represented the theology, medicine, and philosophy of that time (and possibly of this as well), were told that they had not spoken of God "the thing that is right." We further read that after his healing and spiritual illumination, unnumbered blessings poured in upon Job and he lived to a great age to enjoy these blessings, his latter end being better than his beginning, as must be the case with all who acknowledge no power but omnipotent good, divine Truth and Love.

ANNIE M. KNOTT.



# Instructions Regarding Cards

PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND  
DER HEROLD DER CHRISTIAN SCIENCE

Applications for cards in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for cards in the *Journal*, payable in advance, are \$5.00 for each line or each fraction thereof; practitioners' cards in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in a card may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have it reinserted.

## PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their cards. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

## NURSES

Applications for cards in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

## CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

## SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal*, provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose card has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

## CHURCHES OF CHRIST, SCIENTIST

When a society having a card in the *Journal*, or any other group of Christian Scientists, proposes to become a duly organized Church of Christ, Scientist, as a preliminary step the Church Manual should be carefully studied, particularly Article VIII, Sect. 1, and Article XXIII, Sects. 6, 7, and 12. Article XXIII, Sect. 7, of the Church Manual requires that a branch church shall not be organized with less than sixteen loyal Christian



# THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but  
mighty through God to the pulling down of strong holds"*

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VOLUME XXXI

DECEMBER, 1913

NUMBER 9

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## "AFFLICTIONS OF THE RIGHTEOUS"

SAMUEL GREENWOOD

"**M**ANY are the afflictions of the righteous," says the Scripture, "but the Lord delivereth him out of them all." Yet so prone are mankind to look on the wrong side of things that, instead of rejoicing over the promise of God's deliverance, we too frequently spend the time bemoaning our troubles. We keep our attention on the seeming error instead of the redeeming Truth. If we look only at the material evidence, at "the things which are seen," there are times when we might well feel dismayed; but we are encouraged to look at "the things which are not seen," at the spiritual evidence of man's unity with God, and in this light one's passing troubles lose their seeming magnitude, and are seen as but the shadows that they are. Christian Science does not ignore human ills, or it would be of no service to mankind; but it does emphasize the fact that a way out of them is provided in a knowledge of the truth.

The teachings of the Master and of his apostles offer no encouragement

to the hope of a rose-strewn path by which mortals may reach the kingdom of heaven, or by which they may rise from the material to the spiritual sense of being. It is true that the Christian is promised peace and joy and heaven, and he is assured that they are all his here and now, but they must be consciously attained through the overcoming of all that lies between the human sense of being and the divine, that is, of all thoughts and beliefs which are not of God; and this process of overcoming is not always what material sense would call pleasant. The apostle's injunction to use "the sword of the Spirit," implies that there is fighting to be done, and fighting sometimes involves hardship before the victory is gained.

The student of Christian Science at times feels needlessly humbled at the appearance of some physical disability, or when he comes under a belief of sickness. On the one side he fears the criticism of his friends, who usually demand immediate perfection of the Christian Scientist, and he is



troubled lest he bring discredit upon the cause. On the other side he meets his own condemnation and discouragement. He may feel that because he calls himself a Christian Scientist he should not express any further discord, and he may even entertain a sense of rebellion or resentment at having to experience such conditions. Thus with shame and pride added to his enemy, he has a much harder battle to fight than if he recognized his modest position as merely a student of Christian Science, and that such experiences are but problems through the working out of which he may gain a higher understanding of divine Truth.

As Mrs. Eddy points out on page 77 of *Science and Health*, mortals do not "accomplish the change from error to truth at a single bound." If the student of Christian Science has reached the place where he will never encounter any more of error in himself, he has already worked out his salvation, and is therefore in the full realization of spiritual consciousness; but this state is reached only through the perfection of growth in the knowledge and demonstration of the allness of God. In the interval between the beginning and the consummation of the student's work lies the arena of his conflict with the belief of power and intelligence besides God, or what is termed the belief of life in matter. In this process of transformation from the material to the spiritual, one need not be disturbed over the weaning from false conditions, even if it should be characterized by a dis-eased state of consciousness, since suffering sometimes seems necessary to beget a willingness to forsake error.

It always simplifies matters to remember that all that is taking place, so far as we are concerned, is within our own consciousness. Our struggle with adversity and affliction is but the "mental conflict" which is taking place "between the evidence of the spiritual senses and the testimony of the material senses" (*Science and Health*, p. 288). The appearance of physical discord does not necessarily imply the presence of more error than was there before, but rather that some error of thought, coming to the surface, has made itself ripe for destruction. If we would take this view of the discords that arise in consciousness, or in what human thought calls its body, instead of being harassed by self-condemnation, fear, or chagrin, we would set to work to silence them on the basis of Christian Science, and would thereby grow toward the perfect ideal. We know that a scholar would make small progress if he were never given problems to work out beyond his present accomplishment; then wherefore should Christian Scientists be troubled over the higher demands of divine Principle?

Before his enlightenment in Christian Science, the student had doubtless gone with the current of mortal thought and belief, giving to error all the power it claimed; and in retracing his mental way, he naturally comes into conflict with this accumulation of false belief. An educated growth of error may not all disappear at once, and may appear even to return the fight. It is the nature of a belief in evil to antagonize one's progress Godward, but Christian Science teaches mortals not to believe a false sense, or what it claims to pre-



sent. There is no inherent power in evil to overcome us or to hold us in its grasp, since there is no law at work but the law of good; and as we come into touch with this omnipotent law and its eternal operation, we begin to realize that nothing can appear in us that is not subject to its control. Error invariably comes up to be destroyed, but if instead we only complain about it or become discouraged, we are not destroying it, but giving it life and power.

The attempt of error to make Christian Scientists ashamed at the appearance of illness in themselves is but another weapon of the adversary. "The Christian Scientist," Mrs. Eddy writes, "has enlisted to lessen evil" (*Science and Health*, p. 450); but what kind of a soldier is that one who would be ashamed of his calling whenever an enemy appeared? Discord is never pleasant to experience, but if we look

upon it as indicating the presence of our enemy, and therefore as an opportunity for victory, we shall already have begun to overcome it. Christian Scientists largely have their work yet to do. They are on the pilgrimage "from sense to Soul," and if they would run well the long race that is before them, they cannot afford to be distracted by or disturbed over the criticisms of onlookers at their apparent failures and imperfections, or give way to discouragement and self-reproach. If we are not doing the best we know, if we are not so righteous and loving and faithful as we might be, we may indeed be ashamed; but if we are doing well all that comes to us to do, the blessing of God rests upon us. It is our privilege to welcome every opportunity to prove our understanding of God's allness, to fight a good fight, to keep the faith, and, like St. Paul, to finish our course with joy.

[Written for the *Journal*]

## AWAKEN !

CHARLES C. SANDELIN

AWAKEN! Softly waken! 'Tis a dream,  
 For thou art home and not on distant shore  
 Where error's waves thy cherished hopes dash o'er:  
 Illusions they that now so potent seem—  
 Illusions fading when Truth's morning beam  
 Into thy heart doth resurrecting pour,  
 As, when the earth a cloak of darkness wore,  
 Did fade the darkness at the dawn's first gleam.

Awaken, for sweet comfort waiteth thee,  
 And Love the gloom of sense shall sweep away,  
 Till in the light of Truth thy thought be free!  
 Awaken to the beams of an eternal day:  
 The dawning day of Spirit wake to see,  
 And but the gentle voice of Love obey!



## THE MAN WHO OUTLINED

LOUISE KNIGHT WHEATLEY

HE had been waiting a long time for his healing—this man who outlined. In fact, we are told that for thirty and eight years he had practically lain in one spot with his eyes fixed on the one place from which he believed his healing was to come; but it had never come. Then one day a strange thing happened. His attention was turned another way; and he who had looked so persistently in the wrong direction, suddenly discovered that as soon as he looked in the right direction he was healed, and healed within a very few minutes. He is known to Bible students as “the impotent man,” and his story is briefly told in the fifth chapter of John’s gospel.

Most of us are familiar with this man’s experience, how he lay with “a great multitude of impotent folk” at the pool of Bethesda, waiting for the water to be “troubled” that he might step in and be healed. We remember how Jesus found him there, patient and uncomplaining, as honestly mistaken persons often are, and how the great heart of the Master was so moved with compassion that it is one of the few cases on record wherein he offered assistance without being asked. “Wilt thou be made whole?” he said. One can easily imagine the tenderness and sweetness of that voice, and how the sick man must have turned with sudden interest to see who the questioner might be.

Evidently he did not recognize

the man whose wonderful miracles of healing must by that time have been known throughout Jerusalem, for even with the dear Christ standing so near, so ready to bless, he continued his outlining. “Sir,” he replied, “I have no man, when the water is troubled, to put me into the pool.” His eyes were fixed on the Master, but his thought was still fixed on the pool—that little muddy pond which was to bring him his healing! And he who had said to the woman of Samaria, “If . . . thou wouldest have asked of him, . . . he would have given thee living water,” stood beside him, but he knew him not! There must have been a moment when the two men silently looked into each other’s faces, just one momentous moment, never to be forgotten by at least one of them. Then the Master said to that seemingly helpless one, “Rise, take up thy bed, and walk,” and the man who outlined found that he was healed, but not in any particular as he had expected.

Perhaps some of us think that if we had lived in Jerusalem in Jesus’ time, we would certainly have found our healing more quickly than did the impotent man; yet today “the still small voice” of Truth is speaking with the same sweet insistence, and many do not seem to hear it. Perchance, like him, they have been for some time helplessly gazing at the troubled waters of *materia medica*, muddy with human opinions, speculative theories, and diagnoses



based on symptoms which may change with every setting sun. Have these not lain there long enough, patiently waiting their turn to be healed by that which ignorance and superstition have falsely educated us all to look upon as the only way by which we can be made well? Jesus is not with us today, but the Christ, the Truth which makes men free, has never left, and is as ready to bless us now as in that memorable morning by the pool of Bethesda.

Some of us have already taken that first step toward our healing, which is to listen to the voice that says, "Wilt thou be made whole?" Perchance we have already, to put it plainly, turned away from *materia medica* with its myriad ramifications, have secured a copy of Science and Health, are studying the Lesson-Sermons, attending the church services, and really trying to find relief in an entirely different direction. We may even have sought the services of a Christian Science practitioner, and received what is called treatment. What then? Does that necessarily mean that we have stopped outlining?

Mortal, or carnal, mind seems a strange and perverse sort of thing, and it has its own tricky methods of trying to get us to believe that we have let go of something, when the fact may be that deep down in our hearts we are really holding to it as closely as ever. The man who outlined had looked away from the pool,—we will give him credit for that,—but he had not wholly and unreservedly trusted to this new way in which his healing was to come. So, too, we may think that the Christ can

do a good deal, but the desired result cannot be entirely accomplished without a little help from the outside. "Sir," said our prototype, "I have no man, when the water is troubled, to put me into the pool." Something else, it seems, was required, in his thought, besides Truth's omnipotence, some person who must do some specified thing, before he was able to get well!

The Christian Science practitioner today has ample proof that this man of long ago is not the only mortal who has ever seemed to believe that if somebody, somewhere, would only do something different from what is being done, he would get well at once! He thinks he must wait to be "put" in, when in fact he has only to walk in, holding fast to the hand, not of any human personality however near and dear, but of Him who gently leads every right idea in its journey onward and upward. Our dear Leader says for our encouragement, "The purpose and motive to live aright can be gained now. This point won, you have started as you should. You have begun at the numeration-table of Christian Science, and nothing but wrong intention can hinder your advancement" (Science and Health, p. 326).

"O foolish Galatians," writes Paul, "who hath bewitched you, that ye should not obey the truth?" We do not need to wait till all our relatives and friends are Christian Scientists before we can be healed. Is the word of God, as declared in every Christian Science treatment, so poor and weak a thing that it needs to be bolstered up by the sanction of a mortal to prove effective? Or, on



the other hand, can the opposition of a mortal render it null and void? The word of God is as far beyond the reach of human approval or disapproval as some clear star is beyond the reach of the rippling of the purposeless waves. No one is needed to "put" a man into the living waters of Truth, and his friends should not be held responsible for his failure to get there. The great point to be considered is this: Does he himself really wish to go? If he does, there is no power on earth that can hold him back. It is pleasant, of course, to have our loved ones in sympathy with us on this subject, as on all others, but if we ever imagine that their apparent lack of interest can keep us from the sweet and steady progress which rightfully belongs to God's obedient idea, perhaps we would do well to turn our thoughts, for a moment, to the woman who was once the only Christian Scientist on earth. Did Mrs. Eddy wait for the world's approval? She knew she had the approval of God, and with her hand in His, she walked serenely on, finding health for herself and healing many others in the very face of the most bitter and relentless opposition that has been seen in modern times.

This impotent man of the long ago made another mistake. He not only laid the blame of his failure on others, but he limited the source toward which he looked for help. Circumscribed and outlined indeed was the capacity for good supposed to be resident in the pool of Bethesda! There was not room enough, it seems, for everybody; it was only those fortunate ones who stepped in first, after the troubling of the waters, who

could receive any benefit. He explained that "while I am coming, another steppeth down before me." It is interesting to note that to this plaint of the sufferer Jesus did not accord even a reply. The muddy pool with its "five porches" might easily be limited, even as *materia medica* with its human opinions based on sense testimony alone, is limited, professing to cure certain types of disease, but pronouncing others "incurable," "chronic," "of too long standing" to hope for any relief. To Jesus, however, this aspect of the situation made not the slightest difference. Indeed, we are told that before he ever addressed the impotent man he "knew that he had been now a long time in that case;" but he also knew—which was of far greater importance—that in the Father's abundance there is a supply for all, and to this fact he now called the man's attention.

"Rise," he said. It was the thought which must be lifted, if he would be made well. He was to "rise" above his present mesmeric state of helpless apathy into the consciousness of his true identity as a son of God. He was to cease his useless explanations, complaints, apologies, and excuses, which had never brought him anything or taken him anywhere, and rise into the glorious realization of his rightful God-given dominion "over all the earth," over every form and phase of error. This being done, the body responded as naturally as a flower blooms when the sun shines upon it. "Take up thy bed, and walk," was the next command; and the man, who at last had stopped outlining, was "imme-



diately . . . made whole, and took up his bed, and walked."

"In my Father's house are many mansions," said Jesus to his disciples. "I go to prepare a place for you. And if I go . . . I will come again, . . . that where I am, there ye may be also." In the Father's boundless love there is room for all, and He who carries the lambs "in his bosom," and gently leads "those that are with young," will surely not forget any of His children, or deny them a place because they are the last, and not the first, to seek the healing waters.

Although the man who went to work at the eleventh hour must necessarily have missed the wonderful experiences which came to those who had given their full day to the master of the vineyard, yet he re-

ceived his penny in common with the others. The thirty and eight years of waiting are nothing in the sight of God, for to Him evil has no history. He has never beheld anything less than His own finished spiritual creation, perfect, even as the Mind which formed it is perfect; and this spiritual creation is now, and forever has been, enfolded in the protecting care of the all-Father.

God's sun shines for all, His rain falls on the just and the unjust; and sooner or later to each one of us alike will come the same tender message which in that earlier day penetrated even the darkness of that long waiting beside the pool of Bethesda. "Let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

[Written for the *Journal*]

## ONLY A THIEF

BEN. HAWORTH-BOOTH

BORN in the dust of poverty and shame,  
And nurtured in neglect, with tarnished name,  
A hunger-goaded waif to Zion came.

His was a sordid tale, and hundreds more,  
Helpless as he, had wandered there before,  
To pray for work and wage from door to door.

I know not if with him was child or wife  
For whom he bore the burden, strove the strife,  
Who shared with him the bitterness of life:

Enough that he was friendless and forlorn,  
A thing of rags and wretchedness and scorn,  
A homeless wanderer by night and morn.

At last a moon uprose when hope had fled;  
His hunger made him mad, his bolt was sped,  
A starving midnight thief he stole his bread.



But darkness hath a hundred eyes and ears;  
Betrayed he was, and—vain his vows and tears—  
Condemned to die with rogues and murderers.

It was a heartless age: in mercy's sight  
His crime were trivial and his sentence light;  
But pitiless their spleen and vengeful spite.

In shameful agony prolonged, impaled  
Upon the accursed cross he must be nailed:  
For him there was no hope, no prayers availed.

And him they crucified; but with him came  
One who was called a king, to bear the same  
Foul torment, though he knew nor crime nor blame.

A king in sooth he seemed, and o'er his head,  
Thorn-crowned, a threefold superscription read:  
Jesus the King—King of the Jews, it said.

And he was passing gentle, calm, and sweet;  
He prayed for those who pierced his hands and feet,  
And mercy for his murderers did entreat.

"Father, forgive them," was his wondrous prayer;  
"They know not what they do." The burdened air  
Was black with thunder-clouds and blind despair.

Ere he departed, he of whom I sing  
Made meek petition to the martyred King,  
"Master, remember me at thy coming."

And he, the thief that all men did despise,  
Received a boundless boon, a priceless prize,—  
"This day be thou with me in paradise."

And thus it fell that through the fleeting ages  
The nameless thief is known to babes and sages  
Where'er the gospel gives its glowing pages.

And he who runs may read the lesson taught:  
None is too base but may to heaven be brought  
By grace unspeakable, that passeth thought.



## “FOUR FIRST RULES”

WILLIAM D. MC CRACKAN, M.A.

ON page 9 of “Christian Science *versus* Pantheism” Mrs. Eddy writes: “Is there a religion under the sun that hath demonstrated one God and the four first rules pertaining thereto, namely, ‘Thou shalt have no other gods before me;’ ‘Love thy neighbor as thyself;’ ‘Be ye therefore perfect, even as your Father which is in heaven is perfect;’ ‘Whosoever liveth and believeth in me shall never die.’ (John xi. 26.)”

Christian Science is helping multitudes the world over to demonstrate, set forth, or prove one God as the only power. Its teachings explain the four rules quoted by Mrs. Eddy from the Scriptures as natural and logical. Christian Science proves that these rules are capable of present application, and it has shown mankind the reason why statements which seem to human sense transcendental and visionary are in reality normal, practical, and available expressions of ever-active Truth.

Christian Science bases itself upon God. All the misery of the world is due to ignorance of God. All its sorrow, sickness, resentment, crime, oppression, deception, and glamour can be cured and wiped away through the spiritual understanding of God. What delusions and disappointments await the worshiper of gods many, the follower of other gods, who does not know in the intimacy of his own consciousness the meaning of that resounding declaration of the prophet, “Hear, O Israel: the Lord our God is one Lord.”

Suppose the seeker after the good, the true, and the beautiful were certain that these qualities are all comprised in God, and that to know God is to possess them truly and to have the capacity to express them: where would be the inducement to envy or jealousy? How many vain attempts to find virtue in matter, satisfaction in mere system, or inspiration in physique would be abandoned if God, the only source and origin of all that man can desire, were recognized for what He is! How the endeavor to sustain mortal life and eke out a temporary existence would vanish before the realization of God as eternal Life! How the fear of death yields to the spiritual understanding! Can any one imagine that theft would continue to tempt mankind if all men knew that God is the source of infinite supply and that this supply is equally accessible to every one? Would there be so marked an endeavor to win transient and mortal love if it were known that the Love which never fadeth, never turns to hate, is absolutely reliable and inexhaustible, is also ever present and powerful?

Everything worth while from an intellectual standpoint is wrapped up in God, the divine intelligence. Students could not be induced to spend a lifetime in analyzing the vagaries of the human mind if they were certain that God is the infinite, all-embracing Mind, and the universe including man this Mind’s manifestation. They would turn their atten-



tion away from the narrow confines in which mortal mind operates, to the infinite sphere which represents God's activity as immortal Mind. The practise of scientific Christianity, therefore, involves first and foremost an understanding of God as one. From this understanding comes obedience to the first commandment, the rule mentioned by Mrs. Eddy in the statement quoted at the beginning of this article, "Thou shalt have no other gods before me." No other life, truth, and love can attract, no fear can oppress, no supposition of salvation in material religion, medicine, or science can divert attention from the only savior, God, Spirit. No expectation of profit in dishonesty can lure, no condemnation from those uninstructed in Truth can deter, nor can the sting of unmerited rebuke frighten the sincere believer in one God into submission to the shadowy gods of superstition.

It is not always realized that to believe in false gods really means to worship them. Therefore he who believes that God is the author of evil, worships his misconception of God, bows down to a false, impossible, and unthinkable god. To believe in the reality of evil is to endow it with being and attributes, to clothe it with authority, in a word to fall down and worship it. Many a patient has been surprised to be told that he is making a god of his disease. The sinner has always been accused of worshiping sin, but it remained for Christian Science to expose sickness as one of the prohibited "gods many."

To have no other gods beside the one and only God is the ideal state of

consciousness which poets and philosophers, seers and prophets, have desired and foretold. This state means heaven, the abode of unbroken harmony. To demonstrate one God breaks down every form of evil. This method is available to bring order out of chaos in human affairs, to untangle the snarls of mortal existence, so that the thread of life may run straight and smooth. To him who is beset by uncertainty, who is halting before a grave decision, the understanding that there is only one God, who is infinite Mind, brings clearness of thought wherewith to solve the problem in hand.

With true prophetic inspiration Mrs. Eddy has declared concerning the first commandment: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself'" (Science and Health, p. 340). Concerning this second rule mentioned by Mrs. Eddy, "Love thy neighbor as thyself," some one perhaps may ask, How is it possible to reach the point where I can truly love my neighbor as myself? Indeed, but for the teaching of Christian Science concerning the essential nature of man, it is difficult to understand how any one could effectively fulfil the Master's injunction. The question is, Who is my neighbor and what is he like? Is he the compound of flesh and blood, good and evil which the material eye beholds, the mixture of material elements which chemistry describes, or the mechanical organization which physiology and anatomy discuss?

In its teaching, based upon the



Scriptures, Christian Science defines and describes man as made in the image and likeness of God, who is Spirit and Love. Man, as he is essentially, expresses divine attributes. As God is Mind, so man is really a mental being, in the likeness of the Father-Mother. As God is wholly good, so His man is good through and through. Man as defined by Science is wholesome, noble, just, and pure; he is eternal and indestructible; all power is given him to do his Father's will and to speak to evil as one having authority; he rises above the waves of error, the master of fear, sorrow, sin, and sickness, radiating joy and bliss from the infinite source of boundless Love.

To love this man as one's self is not difficult. It is natural to do so. The spontaneous action of right thinking urges one to praise and magnify this ideal man and to welcome him as the normal man of God's creation. Jesus said of this man, "He that honoreth not the Son honoreth not the Father which hath sent him;" and as we thus begin to see man in God's image and likeness, the true sense of compassion is awakened. Humanity now expresses the bondage of false belief. To believe man to be material is to dishonor the Son, to think of him as consigned from his very birth to decay and dissolution; and while this conception of man may induce pity, it can never beget true love or bring about the Christ-healing. It will be readily seen, therefore, that compassion, obedience to this command, must be based upon a Christianly scientific understanding of man, which understanding in turn is based upon knowing God as He really is. No

mere sentiment or sense of duty can produce this beneficent love of one's neighbor, but spiritual perception of him can and does make possible our obedience to Jesus' command. It enables us to see the true man instead of a sick and sinning mortal; and, inspired by the ever-present fact of the divine idea, we can minister with Christlike tenderness to the suffering human sense with the compassion of the good Samaritan, as inculcated by our Master.

But what shall we say of the third rule mentioned by Mrs. Eddy, "Be ye therefore perfect, even as your Father which is in heaven is perfect"? Does it not seem presumptuous and arrogant on our part even to try to follow this injunction? Yes, certainly, if the common misconception of man is to be accepted as true. Once admit the prevailing theories and doctrines concerning the nature of man, as they are taught by scholastic theology and *materia medica*, by physics and chemistry, and Jesus' injunction must remain a dead letter. There is no possibility of a mortal becoming perfect or "as the Father," for the Father is immortal and no imperfection can lurk or hide in the divine nature. Mortality implies decay and dissolution; it predicates birth, maturity, decline, and death. If man, as he is essentially, manifests these qualities and passes through these experiences, then he can never be perfect; and to call upon him to make the attempt is to require of him an impossibility—it would be a wholly unjustifiable demand. But if the real man is made after the pattern of Deity, is spiritual because the Father is Spirit, and has eternal



life because God is his life, then man is already perfect and is justified in knowing himself to be such, in spite of the testimony of the physical senses as to man's being material. Mrs. Eddy closes her magnificent summary of truth which she entitles "the scientific statement of being," with the declaration, "Therefore man is not material; he is spiritual" (Science and Health, p. 468).

The Scriptures, as is now generally recognized by Biblical scholars, contain two versions of the creation of man and the universe, one narrated in the first chapter of Genesis and the first three verses of the second chapter, and another beginning with the fourth verse of the second chapter. Contrasting these two versions, we find the first setting forth a spiritual and eternal view of creation, and the second a material or mortal view. The first depicts man as made in the image and likeness of God and declares that "God saw every thing that he had made, and, behold, it was very good." The second version depicts man as formed out of the dust of the ground, and this represents the generally accepted view about man as material. It should be understood that the latter view would degrade man, if it could, to a perishable counterfeit, while the first version truly sets him forth as the primitive, primeval product of Principle, the idea of the divine Mind, the expression of Spirit and Soul, not of matter.

Of man as he really is, Jesus might well then make the requirement that he should be perfect, even as the Father is perfect, for it is of the very nature of God-created man to be perfect, harmonious, abiding in heaven,

in the unclouded consciousness of good as all-powerful.

The fourth rule of Mrs. Eddy's list, like the preceding three, cannot possibly be understood by personal sense. Jesus' promise, "Whosoever liveth and believeth in me shall never die," so far transcends mere sense testimony and points so completely to the all-absorbing reality of Soul, that it were waste of words to attempt to explain it on the basis of belief in a material man created by a God who can know both good and evil. Let there first of all be a clear realization of the creator of all as absolute Principle, as eternal Life. Then it is obvious that there can be no other real cause, no other real life. God and the universe, including man, therefore, can be summed up as Life expressed in an infinite number of ideas. The whole of real creation reflects but one Life and has no other, and this Life is eternal. Therefore eternal life is possessed by all of God's ideas, and such life is the normal state of being for them all.

This understanding prompted Paul to declare that Christ Jesus "hath abolished death," even as it had, many centuries before, inspired the prophet Isaiah to declare, "He will swallow up death in victory." Death or oblivion, or a supposed opposite of God as Life, is therefore unthinkable in the realm of God's creation. It has no place there, no reality, entity, or existence, and God's creation is the only creation there is. Therefore in reality the false concept of an opposition to eternal life can only have a seeming existence, and this seeming can be brushed aside by an understanding of the truth of being,



of the eternal facts of existence. Hence, whosoever liveth (has the realization of God as his only life) and believeth on the Christ (understands man as the son of God) shall never die (can never believe in death as real). This supreme joy which destroys the last enemy, comes to us not at the close of life, but daily and hourly as we drop the false sense of existence and acquire the real and therefore eternal understanding of God as Life.

In reply, then, to Mrs. Eddy's question, quoted at the beginning of this article, we may well declare that Christian Science is that religion which makes clear the meaning of the four rules which she enumerates; that it so illumines the injunctions and promises of Jesus that they become more than mere formal statements to be believed. They reveal themselves as powerful activities, capable today of demonstration, and actually engaged in healing the world.

## "MORE BLESSED TO GIVE"

WILLIS F. GROSS

THE declaration of Scripture that man is created in God's image and likeness, is the fundamental idea of Christian Science. Mortal man, so called, is simply a mortal and material belief about God's man. Mrs. Eddy tells us that "mortal man is the antipode of immortal man in origin, in existence, and in his relation to God" (Science and Health, p. 215). The real man is spiritual; he lives, moves, and has his being in God, and he cannot be separated from his creator.

Spiritual man recognizes no Mind but God, while mortal man believes in the reality and intelligence of the carnal mind. Paul tells us that "to be carnally minded is death," and so we have divine authority for concluding that the carnal mind has no true sense of life and reality. It thus becomes evident that to follow the leadings of the carnal mind is not the way to gain lasting harmony. Spiritual facts contradict material beliefs and correct the errors of mortal existence. In proportion as this is done, human-

ity escapes the discord and suffering incident to a false sense of existence and experiences in some degree the beauty and harmony of real being.

The Master declared that he was "not come to destroy, but to fulfil" the law; and when his teachings are understood and put into practise, nothing but good can result. "To be carnally minded is death," and so it follows that if one would gain life he must go contrary to the suggestions of the carnal mind. In no instance do the Master's teachings coincide with material beliefs; they turn thought from the unreal to the real and establish harmony upon a spiritual basis.

When mortal man suffers because of the wrong-doing of another, the first thought is frequently one of retaliation; and when the wrong-doer is made to suffer in still greater degree, if possible, the injured one believes his sense of harmony is restored because he seems to find satisfaction in the thought that the one who caused him to suffer is reaping the



harvest of his own sowing. The Master pointed out the only way in which true harmony can be established when he said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." From this we learn that the only way in which it is possible for one to gain the consciousness of true being is by following the leadings of divine Mind. We also learn another most important thing, namely, that no one and no thing can prevent the attainment of good by us. The Master knew that in pointing out the way to life he was not requiring that which is impossible.

Paul is authority for the statement that Jesus once declared, "It is more blessed to give than to receive." This is contrary to mortal man's belief and practise. Material sense declares that one finds satisfaction in gaining material things, and his joy is permanent only as he is able to hold fast to that which he has acquired. He is led to believe that a man's life consisteth "in the abundance of the things which he possesseth," and so he is inclined to be envious of others and jealous of what he considers belongs to himself. To get and to keep is the height of his ambition, and when it comes to actual practise, he does not always keep inviolate the spirit of the golden rule. Because he believes that material things will satisfy and that their possession is the basis of harmony, he fails to see how, in the present sense of existence, it is possible for one to seek "first the kingdom of God, and his right-

eousness," and at the same time gain the things which are necessary to make life what it should be.

So long as the mortal sense of manhood is one's ideal, he will work from a material basis and judge his work according to a material standard; but as soon as he begins to see that real being is spiritual and that man can have no existence apart from God, he changes his methods, for he realizes that lasting good can be gained only by loving obedience to divine law.

From the material point of view good is limited, and this sense of limitation is the basis of envy and jealousy. Take away the sense of limitation and one could not envy another, neither could he be jealous of his own. The sense of limitation makes it hard for one to understand how it could be "more blessed to give than to receive." Only as he gains the sense of good as infinite can one begin to see that man is enriched by what he gives and not by what he receives from others. Even from the human point of view the truly great men and women of earth are those who have given much of themselves to the world. If they have received much, it was because they gave much, expecting little in return. It was what they gave, not what they received, that enriched them and made their lives a blessing to others.

Christian Science teaches that the real man is the reflection of God, good. All that he has or is, is the reflection of infinite good. Of himself man is nothing, for he has no existence apart from his creator. Having nothing of himself, yet he has all things, because he reflects good. The



antipode of man is the mortal sense which believes that man lives because he absorbs that with which he comes in contact. The teachings of Christ Jesus can, however, be understood and put into practise only as they are regarded from the right point of view, namely, that man exists because he reflects God. The Master's teachings, and also his works, were opposed because they were not in accord with the material belief as to the origin and existence of man.

Because the material sense of things seems more real than the spiritual fact of being, humanity has been slow to understand the truth as it was taught by the Master, and his method of healing was in the main lost sight of. However, the purely spiritual method of healing is restored in Christian Science, and there is a clearer sense of the Master's teachings and a greater desire on the part of many to make a practical, every-day use of those teachings. Better health as well as better morals is the result.

The evils of mortal belief have had an injurious effect upon the morals, the health, and the prosperity of mankind. The immediate result of correcting these errors of belief is greater physical harmony, increased mental freedom, and an enlarged sense of substance. The one who has gained understanding as the result of practical experience is convinced that the most satisfactory results are accomplished when one makes infinite good, rather than the limitations of mortal belief, his starting-point. This gives him a breadth of view and freedom of action which is altogether incomprehensible when his beginnings

are hedged about by the limitations of mortal belief.

Who is not encouraged and helped by the assurance that his efforts are recognized and appreciated? It is good to merit and receive the appreciation of others. This is not the end to be attained, but even the unselfish worker is strengthened when he learns that others are enriched by his endeavors. While it is good to receive, yet even in this respect the greater blessing comes as the result of giving. One is helped more by recognizing and fully appreciating the good works of his fellow men than he is by receiving the recognition of others. The opportunity to help himself in this way is within the reach of every man, and he has no one to blame but himself if he is deprived of this great good.

Most people have such an appreciation of the things that are unseen to the material senses that they consider the friendship and love of those with whom they come in contact as "more precious than rubies." One can hardly realize how much his life has been enriched by the love others have bestowed upon him, but it is more blessed to love than to be loved. One can be loved and still retain a selfish sense of existence, but to love in the true sense of the word means that one must rise above the material and limited sense of things. God is Love, and to love means to reflect God. The human sense of love seems to require in another that which is deserving of love, but true love is spiritual, and is forever expressed because it is the reflection of God. "Love is reflected in love" (Science and Health, p. 17), when it is under-



stood that man is spiritual and that he reflects or expresses God.

The command to love an enemy is one of the hard sayings of the Master, and it is humanly impossible so long as one has a sense of love which is limited to that which is believed to be deserving of love. It must be understood that love is within and not from without, or one will never be able to return good for evil, love for hatred. The proof of love is that it survives even though it meets no response. The Master said, "If ye love them which love you, what reward have ye? do not even the publicans the same?" The understanding that man is the reflection of God enables one to dwell in the consciousness of love as infinite and ever present, and so he is able to love even though others do not love in return. This is the love which lifts one above all discord and enables him to realize that the kingdom of heaven is within.

John writes, "Beloved, now are we the sons of God," but wherein is a man profited in the present if he does not in some degree comprehend the truth of being? If man is the reflection of God, then he must reflect God, else he is not gaining that which endures. Man cannot reflect God and at the same time absorb those qualities of mortal mind which result in sin, sickness, discord, and suffering. It follows, then, that the remedy for evil is to express or reflect good.

Reflection of good is the reality of being, and reality escapes the limitations of mortal belief. When one reflects good in thought, word, and deed, it becomes evident that the more one gives the more he has to give. A natural and limited sense withholds, and the more it withholds the less it has. It is "more blessed to give" because giving involves reflection, and reflection is the eternal reality of being.

## "BAGS WHICH WAX NOT OLD"

LUCY HAYS EASTMAN

WITH the anticipation of getting anything, there is generally a provision made for its reception as well as for its care. If it is a new piece of furniture, the housewife decides where it shall be put, and prepares a proper place for it by rearranging, perchance, all the furniture of the room. Upon first thought it may seem strange to the individual who is seeking health through Christian Science, to be told that he likewise must provide for health by preparing a proper place in which to receive and take care of it. He soon learns, however, that such a place is

not supplied by a material body, nor is the taking care of it in obedience to material law. Life, as the Bible teaches, is dependent upon an understanding of God, good, whereas "the flesh profiteth nothing."

From this point of view, the provision for and care of health becomes a question of mind, and depends upon the conscious activity of love and truth. These activities emanate from the divine Mind, which never mingles with evil; and thus whatever is to express health must be spiritually intelligent and lovely, pure and good. Right consciousness embraces these



qualities, and therefore true health is gained and permanently retained only by those who have acquired a scientific sense of being. On the other hand, erroneous or untrue consciousness is filled with beliefs of fear and evil, which are externalized in disease and wrong-doing; and since it is no more possible to think wrong and right at the same time than it is to be sick and well at the same time, we may learn to provide for health by thinking good and unthinking evil. As this is done, nothing can enter human experience but that which is good and healthful, even as in the garden out of which all weeds have been removed nothing blossoms but that which has been planted therein.

This mental process of making ready for health is simple and easy, when one is willing to place the desire for good before the longing for physical freedom, and then to put this desire into use by seeking right motives and methods for manifesting good. The seeker after health thus becomes a seeker after righteousness, and as one discovers the omnipotence of good, he becomes meek, teachable, joyous, and trustful in God, even as a little child. He finds that, no matter how dormant it may be, there is more good in the human heart than is generally conceded, and that it only waits to be used. As one is awakened by the sincere desire to know God, he makes a noble effort to escape from a material sense of self, and through divine aid gathers its hitherto scattered energies into one supreme purpose to express the ideal. Then, even as water is drawn upward by the sun, this human good is caught up unto God, where the sinning, dying

concept of man dissolves into its native nothingness, and consciousness is filled with the ideas of Truth until human thought gratefully rejoices in the strength of dominion, and in the freedom of health gained through spiritual understanding.

With the coming of God's thoughts, disease disappears and health is established as naturally as the coming of spring dissolves the winter's snow, and birds and flowers express the gladsome change. More confident than mortals, nature provides in the fulness of expectation for the beauty of her different seasons, changing her colors for the unseen coming of winter while yet the harvest's glow is bright, and greeting spring with the opening of the willow buds ere the snowbird's song has ceased. Were we equally expectant of the unseen things of God, we would joyfully prepare for good and not evil; for life and not death. We would no longer make ready for the rainy day that never really comes, nor would we provide material things whereof to seek happiness and health in vain. Rather would we expectantly prepare to receive the divine Principle of life in understanding.

To make this preparation we must look within and provide within. The Master clearly pointed this out when he said: "Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." If we would enjoy permanent health, there is much to be done on our part, so long as we are entertaining anything in thought that is evil, since only that which is good can receive good. In "Miscellaneous Writings" Mrs. Eddy says that "the Christian Scientist cannot



heal the sick, and take error along with Truth, either in the recognition or approbation of it" (p. 214). In proportion, then, as we desire health, we must willingly unclasp from thought whatever is ungodlike. Moreover, it is not for us anxiously to ask, "How soon will I be made whole?" or "Why have I not yet been healed?" but rather, "What am I doing to provide for health?" "Am I making room for it by casting out everything unlike good?" Verily, it is the Father's good pleasure to give; it is ours to provide for His gifts.

"But," cries one who is moved by self-pity and fear, "I am not able now to do anything for myself. As soon as I am restored to health, then whatever is required of me I will do, but at present nothing should be expected of me." Ah! these are the thoughts that wrongly allow disease to claim its illegal foothold, without even so much as a denial of its assumed authority, and that weakly resign to error the place in human consciousness which Love and Truth should occupy. But does a mortal ever really believe himself to be too ill to become as a little child and reach out to the Father of all good, too ill to let this prayer of the psalmist become his heart's desire: "Search me, O God, . . . try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting"? Yet such a desire is all that is required to bring us into accord with the spiritual laws of life, which make for a health so far excelling our material sense of health that we can scarcely grasp an understanding of it. If we are openly hating our neighbor, or concealing

wrong thoughts behind soft words, it matters not at all what the physical condition may be, this condition never excuses us for entertaining such dangerous thoughts, nor can it hinder us from casting them out and opening our consciousness to that incoming of Truth which, in proportion to our responsiveness, cleanses with floods of love and heals instantaneously.

To be physically healed, however, is not always to be made whole, and if sometimes we must be made whole ere we are healed, is it for us to lose faith in God and turn back to serve material gods? No; rather must we pray for grace with which patiently and persistently to fulfil every demand of Christian character, while actively expressing our gratitude in Christlike deeds for the good we already know, whether that good seem little or much. Such deeds should never be done out of a grudging sense of personal duty, nor yet for the mere gain of health, but instead, they should be the spontaneous expression of love for God and man, without ever a thought that because of them God is in some way indebted to us. With right motives back of gratitude and good works, we may find one day that, all unconscious of ourselves, moral as well as physical healing has taken place, even as the leper who returned to give thanks found that of the ten healed he alone was made whole.

Through such means human consciousness becomes the bag which waxes not old, the consciousness that is fitted to be filled with the treasures of heaven, among which are health, holiness, and spiritual understanding. The desire for good is that which



provides this bag, and human surrender to divine law is that which opens it to all good. To make this provision is the patient's work, and none other can do it for him; no, not even the practitioner. Did not the Master ask of the sick, "What wilt thou?" and, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" Surely not even Christ Jesus could have forgiven (destroyed) sin, unless he had first detected a willingness on the part of the sick to be healed of the sin as well as of the disease. Indeed, whether it be bitter hate or mere wounded feelings, it is as necessary to be willing to relinquish such errors as to be healed of the disharmony they produce, for neither is truly overcome without the other.

The mistake of providing for health through material means was clearly pointed out by the greatest physician the world has ever known when he said, "A man's life consisteth not in the abundance of the things which he possesseth. . . . The life is more than meat, and the body is more than raiment." Why, then, should we think that eating and drinking according to a prescribed dictum, or taking thought of what we should wear, will either prevent disease or jeopardize health? and why, indeed, should we study and investigate a material sense of body, with all its supposed powers and unreal laws, when we have this question to face, "Which of you with taking thought can add to his stature one cubit?"

No; to provide for health we need not take matter into consideration at all, but rather should we give earnest heed to these health-laws so strongly

set forth by the same physician: "Take no thought for your life;" "Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind;" "Beware of covetousness," and lastly, "Be not afraid of them that kill the body, and after that have no more that they can do." Verily, germs, material laws, and false beliefs can do nothing to Mind, and we have only to shut the doors of thought upon material sense and turn desire heavenward, if we would be filled with blessings that fail not.

Through Christian Science humanity of today is becoming inspired with an active desire for spiritual things, and is given a scientific method whereby to gain them, so that in proportion as this method is correctly applied, the seeker after righteousness no longer searches in vain for the enduring substance of good, nor fills his cup with the bitterness of unsatisfied skepticism. By teaching and proving that the only activity evil has is to destroy itself, and that the final outcome of well-doing is always triumphant, Christian Science produces a willingness on the part of mortals to give up sin, and supplies them with the needed patience with which to wait undiscouraged for the externalization of the good they seek. It also shows us how to place complete reliance upon Principle, and through such reliance to keep our lights burning with hope, never weakly asking, "What is the use?" if our Lord delay his coming. Yea, Christian Science fills us with courage to wait for the second and third watch, when into the mind that is garnished and opened for the coming of good, Love pours in its rich treasures.



Christian Science arouses human thought to provide for the fulfilment of the life-giving prayer which Mrs. Eddy has so beautifully expressed in her "Poems" (p. 29):—

Thou gentle beam of living Love,  
And deathless Life!

Truth infinite,—so far above  
All mortal strife,

Or cruel creed, or earth-born taint:  
Fill us today  
With all thou art.

Let us, then, as seekers after health and righteousness, be therefore ready.

Let us provide for ourselves "bags which wax not old," and keep them opened and waiting to be filled with the life that knows no death, with the truth that is eternal, and with the love that is immaculate; the love that seeketh not her own but another's good. So shall we receive those things which are prepared for them who love God, and our hearts shall be filled with the peace of God, that unspeakable peace which is beyond all human understanding.

## A GOOD COURAGE

IRVING C. TOMLINSON, M.A.

**P**ERHAPS there is no verse in the Pentateuch more often quoted or more helpful to many, than the ninth verse of the first chapter of Joshua: "Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Reading this verse in connection with the New Testament use of the word Immanuel, "God with us," and the Christian Science revelation that God—"the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal" (Science and Health, p. 587)—is ever present, we see why Christian Scientists may reasonably and continually "be strong and of a good courage." Joshua was about to lead the children of Israel into the promised land. There were enemies to vanquish, obstacles to overcome, and fears to destroy, but he knew that a steadfast remembrance that divine Love was ever about him, would indeed enable him to "fear not, nor be dismayed."

What was true of Joshua and the

children of Israel, is strikingly true of the Christian Scientist. The promised land he is to win for himself and others is the kingdom of heaven within individual consciousness and its permanent realization by all. He knows that in Truth he has no enemies, for he is taught that good is the only reality. Manifesting the activity of divine Mind and knowing that there is no other Mind, he understands why he need not fear. Affirming that "with God all things are possible," he crosses the Jordan of false doubts and fears. The promised land lies spread before him, for he realizes that "one on God's side is a majority" and that heaven is here and now for each child of God who claims with confidence and true faith to be that "one." Having much for which to be grateful, and perpetually giving thanks therefore, obstacles fade away. To him every problem spells victory, because he has constant proofs of the availability of divine Love.

Every one who has begun to study "Science and Health with Key to



the Scriptures" is a pioneer. It is as true of him as it was of Joshua, that he is to help others into the promised land of peace and health. However humble his place, there are others looking to him. His moral courage, his strength in Truth, heartens others, and fills them with confidence that God has blessings awaiting them also. God is ever speaking to such a one, even as He did to Joshua, and to go forward is the one thing needful. It is well, too, for those to whom sometimes the battle seems prolonged, to remember that it is under the strain of some long-continued trial that the real test comes, for in a sudden crisis, courage rises with the occasion. Mrs. Eddy lovingly encourages all such when she says (*Science and Health*, p. 22): "If your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race. When the smoke of battle clears away, you will discern the good you have done, and receive according to your deserving."

Perhaps no finer piece of sculpture has been produced by an American artist than the equestrian statue of General Sherman at the Fifth avenue entrance to Central park. The mounted warrior is preceded by a female figure typical of victory, carrying in her hand the symbols of triumph and peace, and this masterpiece of America's great sculptor might well symbolize the soldier who fights "the good fight of faith." Victory is with him before he starts out, for God is with him. He wages his warfare not for selfish ends, but to bless all mankind, and so he has already won his peace before he enters upon his warfare. With Truth alone in his thought he marches fearlessly onward, for he knows the truth of the assurance given to Joshua, "The Lord, he it is that doth go before thee; . . . he will not fail thee, neither forsake thee." God's promises are sure. "There is guidance for each of us," writes Emerson, "and by lowly listening we shall hear the right word."

## SOUND-WAVES AND CONSCIOUSNESS

KATHARINE J. SMITH

FROM under the curling shingles of a garret the writer once drew forth a plaything, forgotten by children whom the voice of decades had called from their fun into fields of purpose; it was an old dust-encrusted shell, a Triton's horn, within whose chambers generations of alert spiders had draped the gossamer tapestries of their looms. From its obscurity it was carried into the sunlight and cleansed of its gray wrappings of dust and web, till each delicate whorl

and shimmering cell was opalescent with original beauty.

There is a legend of parental tyranny which the green-and-silver sea holds over each and every shell that has been borne inland, however distant, and he whose heart famishes for the music of sea-chords, need only raise to his ear a Triton's horn to hear the far-away voice of strident flood-tide, the toppling turnabout of distant waters, crashing billow, and crooning ebb. As this suggestion



sweeps the strings of memory, human sense, gently awakened and expectant, may receive from the sighing shell the ceaseless canticle of the sea in the sea's own voice; such is the seeming power with which imagery and legend have idealized the rough husk of a perished mollusk.

From the time-stained exterior of the shell's turreted cone one failed to reckon the number of full-spun years since the little mollusk had quitted these pink-and-pearl cloisters and passed forever down the spiral staircase. What men would call the life of the shell had long since obscurely perished, yet the conspiracy of time and distance had failed to sunder the song of the sea from one of the least of its playthings.

The experience of the writer had brought forth more than a familiar and forgotten trifle; the hearing ear had received more than a legendary echo of muted memory, and gratitude found her voice in the lines of our beloved Holmes:—

Thanks for the heavenly message brought  
by thee,  
Child of the wandering sea,  
Cast from her lap, forlorn!  
From thy dead lips a clearer note is born  
Than ever Triton blew from wreathèd horn!

From the shell there had indeed come a lesson more profound than conchology ever revealed in all its lore. This Triton's trumpet had wound one full symbolic strain of scientific thought; a low form of organic life, a humble mollusk, had become more elementary than the sands, yet its place within a shell is filled with a voice which tells that so long as the shell endures there is that which was before both mollusk

and shell, even the parent of both, the sea.

To hear this distant voice one must give heed to what is but a mental echo, and in attending, remember that there was never an echo without first a belief in audible sound. A giant tree may be felled, or a beetling cliff be smitten by a so-called force of nature, or a pin may drop upon a carpet, yet the least informed student of cause and effect knows that if there be wanting what the anatomists call a human ear, the mortal sense of hearing, there is no sound. Sustaining this simple fact in physics, and declaring for the province of creative Mind, Mrs. Eddy writes, "Human thought never projected the least portion of true being. Human belief has sought and interpreted in its own way the echo of Spirit, and so seems to have reversed it and repeated it materially; but the human mind never produced a real tone nor sent forth a positive sound" (Science and Health, p. 126).

To hear the voice of Truth through the misapprehended but potent operations of natural law, the symbolic ministry of a host of seemingly insignificant things about us, or through the spoken word of wisdom in Christian Science, there must be a willingness to interpret the sound-waves of thought as wonderful contributors to our true sense of hearing. Preceding and following this, we must be grateful for what we can as yet only mentally perceive. Gratitude, in this case, is neither emotion nor ecstasy, nor both; rather does it associate itself inseparably with beatified thought, the Christ-coming. Gratitude is, in truth, hu-



mility, the mother of praise; her perfect complement is inspiration, forever near; and from an immemorial age, the perfect union of inspiration and humility has conceived in human consciousness a deathless offspring appealing to all true listeners, the ever-sounding majesty of spiritual truth.

The sea was before both mollusk and shell, yet "the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." As the mollusk quits its shell, leaves it free, seemingly to

echo with the voice of the parent ocean, so mortal sense, material belief with its delusions of culture and worldly wisdom, must at length give place to true consciousness, which echoes eternally the voice of our parent, God. As the shell far from shore chimes and sings to the hearing ear, loyal in its love for the sea, so does spiritual consciousness, "our dwelling place in all generations," know the voice of its builder, from the temple's outermost walls of salvation, to its entrance gates of praise.

## CHARITY

M. G. KAINS, M.S.

THE word "charity" and its derivatives, "charitable," etc., seem nowadays to be almost wholly restricted to that character of benevolence which consists in almsgiving. To be sure, it deserves far wider application, but the great mass of mankind, whenever they hear the word, are wont to think of gifts to the so-called poor. There is no doubt that in the past, and even in the present condition of society, many deserving people have been aided by individual and by organized charity; but it is exceedingly doubtful if the number is much larger than that of the undeserving people who obtain help under the guise of poverty, and this, too, not invariably by ordinary street-beggar methods, but through telling tales of woe to soft-hearted people, and even through the organized charitable institutions themselves. So convinced is one writer of the truth of this statement that he declares, "We are beginning to hear of the science of charity, and it is sorely needed, for old-fashioned almsgiving is a curse."

Now, why is "old-fashioned almsgiving" a curse? Because it is only a palliative, because it does not reach the cause of poverty at all. Worse, it actually makes the last state of the man who solicits and accepts it worse than the first, for it encourages more and more importunate, servile begging, and at the same time undermines the recipient's self-respect and desire to give value for value received. It is a species of parasitism in which the victim does not know that he is being victimized. Reciprocation is a law not only of business but of spiritual affairs as well; so the longer men ask and receive alms, the worse off they become, ethically, morally, and spiritually; and conversely, the less one is given, the more he is forced to develop that species of self-respect which will help him to supply his wants in honorable ways.

Perhaps no better illustration of the application of true charity can be found than that recorded in the third chapter of The Acts of the Apostles. This may be condensed as



follows: As Peter and John went up to the temple to pray, they saw, seated near the gate, a lame man, who was carried and placed there daily to beg. When they were accosted by this man, who asked for a gift of money, Peter said: "Look on us. . . . Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Then Peter grasped his hand, "and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God."

It seems safe to assume that the man never begged any more after this experience, but that after having been healed of an affliction which had lasted from the day of his birth, he would seek to understand the means or the power by which he had been made free from his ailment, and that now, being possessed of a "perfect soundness," he would be able to earn his own support and never again be in need of alms. His case should be considered as typifying every beggar's case, for every beggar is in need of healing, the genuine healing which, as in the case mentioned, goes to the root of the matter and destroys the false cause of the affliction.

In every case, whether there be bodily manifestation or not, the cause is found in a false belief which must be reached and eradicated in order to make a perfect healing. This cause is invariably mental; for as a man "thinketh in his heart, so is he," or, to use a correlative of this aphorism from *Science and Health*, "A sick body is evolved from sick

thoughts" (p. 260). It is not essential that the erring thoughts should manifest themselves in physical deformity or disease in order to portray their character; if they are anything but true, they need correction in order to free the victim from mental deformity, which is only too frequently invisible to the human eye. Of what use, then, to fling a coin to a beggar? Is it not giving a stone when the real cry is for bread? Had Peter and John given the cripple some money and passed into the temple, how long might the man have remained a cripple and a beggar at the temple gate? Peter looked deeper than the mere surface of things; he saw and destroyed the false mental cause, and the man was instantly freed from his physical infirmity as a necessary consequence.

This episode has special significance in the light of Christian Science, for it is a record of what was done in the early Christian era; it is typical of what is being done today; and it indicates what can be done again by those who understand the true nature of charity and put that knowledge to practical use. But what is the true nature of charity? Is it not giving? Yes; most emphatically it is giving! Genuine charity is the liberal giving of spiritual wealth, not of material money. It is the giving which will meet a need, rather than the counterfeit of giving, which merely satisfies a temporal want, a want which increases rather than diminishes with every such experience.

In the preface to her "Miscellaneous Writings" (p. ix), Mrs. Eddy quotes with special emphasis and approbation the terse maxim of a



Talmudistic philosopher as illustrating her “sense of doing good,” of being charitable, namely, “The noblest charity is to prevent a man from accepting charity; and the best alms are to show and to enable a man to dispense with alms.”

Here is a seeming paradox, but it is slowly being deciphered and acted upon by people who see the folly of promiscuous almsgiving. Not that the person with means must necessarily steel his heart against any worthy appeal, but that he may both protect himself from the robbery practised by the unworthy, and at the same time open the understanding of those who are willing to be helped to better conditions of life through their own efforts. Christian Science is clear cut in its insistence that every one, each one, shall prove for himself that God has given His children “richly all things to enjoy.” It lays special emphasis upon Christ Jesus’ command, “Seek ye first the kingdom of God, and his righteousness,” the foundation of real wealth, health, peace, and joy. When this basis has been established, no real need can be left

unsupplied, because it is man’s God-given right to enjoy every good thing, which Jesus declared “shall be added” as the result of obedience to this law.

Only those who do not understand this command can be guilty of counterfeiting charity, on the plane of ordinary almsgiving, either as giver or recipient. No one is helped by keeping a beggar a beggar still by the pitiful dole of mere money. The donor in this case is as poor spiritually as the recipient. What is needed by each and every one, so-called rich and so-called poor, so-called afflicted and so-called free, is to learn the true meaning of that Talmudistic maxim and to apply in daily life the thought so beautifully expressed in the following stanzas:—

I gave a beggar from my little store  
Of well-earned gold. He spent the shining  
ore  
And came again, and yet again,  
Still cold and hungry as before.

I gave a thought, and though that thought  
was mine,  
He found himself a man, supreme, divine,  
Bold, clothed, and crowned with blessings  
manifold,  
And now he begs no more.

## “NOT YOURS, BUT GOD’S”

ELMER A. WOLFE

THE Christian Scientist takes “the inspired Word of the Bible” as his “sufficient guide to eternal Life” (Science and Health, p. 497), and his study of the Scriptures in the light thrown upon them by the text-book of Christian Science, reveals many lessons for his help and guidance among the narratives of the Old Testament, which are not usually so easily understood as those in the New. He gains from these lessons wisdom,

courage, and understanding, since they often set forth not only the results obtained by the ancients through an unswerving, uncompromising faith in God, omnipotent good, but frequently illustrate the application of that faith.

The student of Christian Science finds that many times in the past men have availed themselves of the presence and operation of the divine power, although it is noticeable that



the people of old, despite the many proofs they had had in their national history that divine help was always at hand, did not instantly turn to God when any difficulty arose, but frequently waited until all other means had been exhausted, or until they were confronted with situations where it seemed utterly useless to attempt to use ordinary means to combat them. In like manner today, many people do not turn to God for aid until they have reached similar conclusions; but those who do thus seek help in meekness and humility, will find an answer as surely as did the Israelites of old.

A narrative contained in the twentieth chapter of the second book of Chronicles contains many lessons for the guidance of the seeker today, and among them we find a clear illustration of the method of realizing the truth of the promise of Jesus recorded in Mark's gospel, where we read, "Therefore I say unto you, What things soever ye desire, believe that ye receive them, and ye shall have them." To the student of Science and Health the dominant thought in this incident will no doubt recall that paragraph on page 495 where our Leader has written: "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought."

The above narrative sets forth that word had been brought to the Hebrew people that several hostile tribes had combined and were then marching toward them in overwhelming force, and the king, because of the great multitude, feared them, and

in his helplessness turned to God for aid. When in response to his proclamation the people had gathered together, he prayed earnestly to God for help, and in answer the prophet gave to them this message of assurance, which will come to all who reach that point where in their eager seeking and the realization of their own helplessness they throw aside dependence on all else but God: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's."

The people were fasting. All the men, women, and children from all the cities of Judah had gathered together, and in his prayer Jehoshaphat had said, "Our eyes are upon thee," thus emphasizing the fact that they were wholly absorbed in their appeal to God and were not giving any attention to the danger which threatened them. The true significance of fasting is brought out in this narrative, and the seeker today needs to fast in the same manner as did these people,—not necessarily in abstention from food, but in the metaphysical sense.

It happens too often that in their effort to apply the teachings of Christian Science, people believe they are so doing when they turn their backs upon or try to ignore that which threatens them, thinking or perhaps saying, "That is nothing," or, "That is error." But the difficulty is not thus to be overcome; it is overcome only through the destruction in one's own thought of the material law supposed to produce the condition; and this is done by obtaining a conscious sense of the pres-



ence and operation of the divine law, and by knowing that no matter what phase of error presents itself, it is proved powerless by that law.

Even though the answer came to the children of Judah, they had no knowledge as to how their delivery was to be accomplished, nor had they one shred of material evidence on which to base their reliance upon the assurance of help. They did accept it as true, however, and went to their homes rejoicing and singing praises to God for His mercy, confident they were safe in trusting Him. Their faith was required to undergo a severe test, as they had to wait all that night and until the next day before seeing the answer, for they had been told to go out on the next day and face the very danger fear of which had driven them to seek the divine aid, and during this period of waiting they could not but know that the enemy was coming nearer and nearer, the danger thus becoming apparently greater.

As they marched out on the morrow, what absolute reliance they were called upon to display,—to approach the enemy with the full knowledge that the enemy was also marching toward them! And yet they occupied the time on the march, not in trying to find out what the enemy was doing, not in trying to find the avenue through which their deliverance was to come, but in singing praises to God for His goodness, thanking Him for the deliverance not yet accomplished, their faith being to them the evidence of that which they had been promised: "Ye shall not need to fight in this battle: set

yourselves, stand ye still, and see the salvation of the Lord with you."

Our Leader has written that "error, when found out, is two-thirds destroyed, and the remaining third kills itself" (Miscellaneous Writings, p. 210). This truth was fully exemplified in this experience, for it is related that after they had "set themselves," and were still occupied in singing praises to God (evidently giving no attention to the enemy), their foes fell to fighting among themselves and totally destroyed one another. When the fighting had ceased, the Israelites descended and were several days gathering up the spoils left them; thus they were not only delivered from the danger which threatened, but that very danger proved a source of great temporal profit to them.

There is contained in the eleventh chapter of Hebrews a wonderful story of faith; we read there of many who, in order that the reign of righteousness on earth might be brought to the knowledge of mankind, cast aside every personal consideration and strove to establish the fact that the God-principle is ever present. In writing of the triumphs of these people, the apostle says that they "stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." According to Paul, "the kingdom of God is not in word, but in power," and the signs and wonders he wrought through the power of God enabled him to bring many into the kingdom.



Christian Science is a religion of works, and bases its hope of deliverance from all evil on the fulfilment of the promise of the Master that they who believe on him shall have power to do the works which he did. In the incident above referred to the Israelites were "more than conquerors," because they had grasped the

true; they had put their full reliance upon God, and had assumed and maintained that position so necessary to a successful demonstration of the presence of the All-power—they had set themselves and stood still; had anticipated, as it were, the injunction we find in Isaiah, "Be still, and know that I am God."

## THE ADVENT OF THE KINGDOM OF HEAVEN

MAJOR W. CYPRIAN BRIDGE

FOR unnumbered people Christian Science has awakened an entirely new interest in the *Parousia*, the so-called second coming of Christ and the establishment of his kingdom and rule among men.

In discussing this question in the light of the Master's teaching, eschatologists and Bible critics in general have, roughly speaking, ranged themselves into two schools of thought, holding in most essentials opposite views on the subject. One of these schools, which numbers many authorities among its adherents, maintains that Christ Jesus not only regarded the promised kingdom as an institution to be fashioned after earthly models, but as one whose advent was to be expected in the near future; while the other school, which can claim a number of prominent scholars among its protagonists, asserts either that the Master conceived of the kingdom as being of a spiritual nature, or that at any rate he had no expectation of its speedy coming.

The first school bases its arguments in great part upon the thirteenth chapter of Mark, more es-

pecially upon the thirtieth verse, and much scholarly ingenuity has been expended for the purpose of reconciling the categorical statement contained in that verse with the apparently less definite prediction formulated in the thirty-second verse. On the other hand, those who hold the belief that our Lord did not intend to convey to his hearers an expectation of the early coming of the kingdom of heaven, adduce in support of their contention various utterances of his, such as certain of the parables and his declaration as to the necessity for preaching the gospel among the Gentiles, a work which must entail the lapse of a considerable period of time, as a preliminary to the awaited great change in the existing order of things.

To the ordinary layman it must seem hopeless even to attempt to coordinate these various conflicting opinions or to decide for himself which of them more closely approximates the truth. The Christian Scientist, however, is troubled by no such doubts or perplexities, and while recognizing the learning and the depth of research of the many stu-



dents who have so diligently sought after the truth, he cannot fail to discern how they have all more or less failed in their quest because of their inability or unwillingness to grasp the fact that the problem is a spiritual one and therefore not to be investigated or explained upon a material basis. For him who has attained to this degree of understanding, all the seeming contradictions and inconsistencies of the Master's eschatology at once disappear, and the statements attributed to him as set forth in the thirteenth chapter of Mark, especially in those verses which to the materialist appear particularly obscure or conflicting, receive their sufficient illumination from the answer made by Christ Jesus to the Pharisees on another occasion, as recorded by Luke, "Behold, the kingdom of God is within you."

It must also be remembered, even by the Christian Scientist, when seeking to put the proper interpretation on the thirteenth chapter of the gospel according to Mark, and indeed upon other passages in the Scriptures relating to the subject of the advent of the kingdom, in so far as it professes to reproduce the words of Christ Jesus, that here, as indeed throughout the gospels, we are dealing with a *précis* of his actual statements which must have been supplied by one or another of the four disciples who were privileged to hear them. In all probability this was not reduced to writing until a time subsequent to the period at which the words were actually spoken.

Moreover, since it is established almost beyond doubt that the gospel

according to Mark was not written until the year 69 A.D., it is more than probable that it does not reproduce the exact words even of the original documents. But admitting that it does, a statement of this description is bound to be influenced by the mentality and beliefs of its author and the mentality of the disciples, with one of whom it must have originated, unless indeed we regard it as a compilation by Mark or another, founded upon distinct versions of the conversation with Jesus, supplied by each of them; in which case the argument employed here becomes strengthened rather than weakened. This is manifest in the fourth verse of the chapter under review, which makes it plain that these men looked for outward and visible signs of the coming of the Messiah. Also we learn from the ninth chapter of Mark that three out of these four disciples were the privileged witnesses of the transfiguration, yet failed to grasp its significance or the meaning of the Master's prediction concerning the rising from the dead. Again, they were present on the occasion recorded in the first chapter of Acts and were of those who asked our Saviour whether it was his intention to restore again the kingdom to Israel. All this goes to prove how incapable they were at that time to grasp the concept of a spiritual kingdom in distinction from a material one.

At that time the Jews thought and expressed themselves in terms of the apocalyptic writings, which, coming into usage in the time of the early Maccabees, reached their greatest development during the first century



before Christ under the tyranny, first of the Seleucids and then of the later Hasmonæans, at whom indeed most of these writings were aimed. The prophecies and the veiled promises contained in these apocalypses led the mass of the people to look for a solution of their woes and the recovery of their freedom, both religious and political, through the coming of the Messiah in glory and in power, with all the pomp and circumstance of a terrestrial monarch and the establishment of his temporal kingdom on earth for a period of one thousand years, with Jerusalem, reinstated and reimplanted, as the central rallying point for all the faithful, both of Judæa and of the dispersion. Sedulously taught by the scribes, the recognized instructors of the orthodox, at a time when acquaintance with the six hundred and thirteen commandments embodied in the book of the law, and with the indefinite number of unwritten traditional precepts known as the Halacha, was held to constitute a complete education,—these expectations, clothed in peculiar language, became part and parcel of the hopes of Judaism.

This was the state of affairs at the period of our Lord's ministry, and it was from this standpoint that his immediate followers, in common with the majority of their compatriots, sought to apprehend and explain his words and acts. It is therefore not surprising that Peter and James, John and Andrew, should, when repeating them, have imparted an apocalyptic complexion to his vaguely comprehended utterances on the occasion with which the thirteenth chapter of Mark has

to do. Moreover, as we know, Jesus never deliberately ran counter to local sentiment, but always identified himself with it wherever possible, and was wont to find his similes in the language of the people. Thus it happened that he himself frequently employed apocalyptic figures of speech, and Harnack, who is generally recognized as one of the greatest living exponents of New Testament exegesis, has well pointed out that the true eschatology of Christ Jesus is hidden under a cloak of Jewish apocalyptic phraseology. Wisely perceiving that the majority were not ready for a more open revelation, he felt it expedient to employ only such terms as they were able to "bear," but which nevertheless could be comprehended in their full significance by the more spiritually-minded alone.

Thus it came about that during the subsequent centuries men interpreted these seemingly enigmatical utterances in accordance with the measure of their spiritual understanding, and warring sects arose whose perceptions were dulled by their theories and prejudices. Nevertheless, obedient to the impulse imparted to it by the Wayshower, the world was moving slowly but steadily onward toward the light, and when, some half a century ago, the psychological moment for a clear revelation was dawning, God's instrument was at hand in the person of our beloved Leader, Mrs. Eddy, who became endowed with the exceptional spiritual insight which enabled her to lay bare in convincing manner the spiritual significance of the Master's message to mankind, so that all those who



are privileged to study the Scriptures today in the light of her writings, are enabled to stand aloof from the speculations and disputations of the theologian, the critic, and the historian, with all their doubts finally allayed and their belief in the grand truth which underlies the mere phraseology of the gospels purified and strengthened. Thus it is that Mrs. Eddy teaches us to look for the spiritual awakening which she char-

acterizes as "the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick" (Science and Health, p. 230). The Christ is never absent, but is, like God, ever present; yet the appearing to human consciousness of this divine idea in any age means salvation; it means "light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

## EXPRESSION

PHILIP R. KELLAR

CHRISTIAN SCIENCE teaches that man is the infinite idea which expresses the nature and activity of infinite Mind. Words, human language, are spoken or written symbols used to express ideas. Their meaning is dependent upon the thought of the one using them, and upon the thought of the one to whom they are spoken or by whom they are read. If both the speaker and the hearer have the same understanding of the thought which the words are intended to express, they are in agreement; if each knows the truth of which the words are the expression, there is no difference of opinion between them. Thus a person accustomed to think of home as a large house, completely equipped with every modern convenience, and the abiding-place of a happy family, has a different thought when using or hearing the word than does one who knows home only as a shack, with no conveniences, and housing a poverty-stricken and unhappy family.

The word God has had a different meaning to people at various periods in the history of the human race.

That meaning has been dependent upon the mental state of the individual or of the period. To some the word has stood for an idea of a semimystical nature; to others it has expressed the idea of an undefined, fear-inspiring being, located in some distant place, who exerts a mysterious influence over the affairs of the earth and mankind; to others it means a loving father of greatly magnified human capacities. Throughout the history of the human race the almost universal concept of God has been that of a super-man, a godlike man. Such was the idea of God held by the ancient Hebrews at the time when Moses gained a clearer spiritual concept of Deity and sought to establish it in the thought of his people.

In the lapse of the centuries between the time of Moses and the time of Jesus, the prevailing Hebraic idea of God was that of a magnified human ruler, a mighty tribal chief or king, jealous of the success of any but his few chosen people, vengeful, destructive, a war god; and, imbued



with the Christ-spirit, the Master spent his life in the endeavor to lift the thought of the people out of this limited, corporeal concept of the Deity. The clearer spiritual sense of God gained by the disciples, gradually became clouded after the crucifixion, and Christendom drifted back to the old thought of God as a man-like deity, a great king who is given to wrath, jealousy, repentance, and vengeance, who afflicts His creature, man, in order to force him to be better. There have been some who maintained that God is determined utterly to destroy man, on the supposition that he is not worth saving.

About forty-five years ago the true idea of God was revealed in all its purity and spiritual clarity to Mrs. Eddy. This true idea, this revelation from God, so enlightened her consciousness and purified her concept of the divine nature, that she was led to apprehend the Science of Christian healing which had been established by Christ Jesus, maintained by the early Christian church for about three centuries, and then lost. Upon this basis, the true spiritual concept of God, and man in His likeness, Mrs. Eddy founded the system of spiritual healing and moral regeneration which is called Christian Science.

Through all these centuries, from the time of Abraham on, the truth of which the word God was the attempted expression to the human sense, had not changed. There had, however, been a steady though at times interrupted progress in the understanding of what the truth is. In "Science and Health with Key to the Scriptures," the text-book of Christian Science, Mrs. Eddy speaks of

the successive upward steps in gaining a clearer conception of God, as the coming of the Christ, or the Messiah, to the individual consciousness. She says that "Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ" (p. 333), the true idea of God, and that these glimpses enabled them to perform what seemed to the human mind to be miracles. Christian Science is bringing this true idea of God to the human race, and as rapidly as it is apprehended by the individual, it operates as a law of healing by destroying the false belief formerly held, the misconceptions about God and the inharmony resulting from them, and it is in this way that the Christ-idea becomes the savior of mankind.

That others might gain the same perception of the true idea of God which had been revealed to her, Mrs. Eddy was forced to make use of words which were commonly used to express far different ideas. At the time she began her effort, the word God stood for a very narrow, limited concept of the creator; it stood for a circumscribed, personal, imperfect concept of the infinite being. She made very frequent use of the word, but in addition to it she used other words interchangeably with it, among them Mind and Principle. Each of these has a broader and less limited meaning, as ordinarily used, than the words commonly employed to express God. Broad, however, as they are, they too have certain limitations in ordinary human speech. Mind is generally associated with the material substance called brain; while principle, or law, is generally associated either with



man-made laws or with so-called material forces.

It is easier to conceive of Mind as independent of space, and of Principle as independent of time, than it is to conceive of God as used in the ordinary theological sense, as unlimited by either time or space; but to broaden still further the concept of God for the person to whom she was writing or speaking, Mrs. Eddy used the word "infinite" in conjunction with Mind, as well as independently as another synonym for God. In this way she conveys, as clearly as words can convey an idea, the spiritual truth that God is the only Mind. There cannot be more than one if that one is infinite; there can be nothing else than the infinite One. So throughout the pages of *Science and Health* and her other writings she has persistently led the thought of the student away from the limited material concepts of God, up to the unlimited, world-broad, space-filling, time-annihilating, spiritual concept of the great I AM.

It must surely be admitted that God has always known Himself absolutely, completely. The Christ, the true idea, has always been the same, and has always presented God as He is. In the measure that we gain the Christ-idea, the Christ perception of God, we begin to come into agreement with God, to be at-one with Him; we begin to express more and more of the divine nature, and less and less of the mortal. We are told in *Science and Health* (p. 332) that "Christ illustrates the coincidence, or spiritual agreement, between God and man in His image." The same thought is expressed in "Miscellaneous Writings" (p. 100), "The spiritual monitor un-

derstood is coincidence of the divine with the human, the acme of Christian Science." It is only when the human agrees with the divine or Christ concept that healing results. The spiritual never agrees or coincides with the material; but the human must be brought into more and more perfect agreement with the divine concept.

Mind, to be Mind, must be active, must express itself in ideas. If there were a place where it was not in operation, then it would not be infinite. Infinity necessitates all-presence, all-power, all-being, all-substance, all-law, all-activity, and includes all time and space, and the infinite Mind is forever expressed. In Christian Science we are taught that man is the image and likeness, the expression of infinite Mind; that he is the proof, the immortal evidence, of the existence, continuity, activity, and operation of Mind; that he is eternally like Mind, since he eternally expresses God, who is Mind. The oneness and infinitude of Mind precludes the possibility of there being any other, and it is impossible for the real man to express anything else than the perfect nature and activity of the one Mind. There is in fact nothing else to express.

This true idea of God reveals the truth about man, and this truth about man destroys the untruths, false concepts, and misconceptions about God which seem to come between us and God, and to prevent us from knowing ourselves as we are known by God. The misconceptions of man's nature, that he is mortal, material, sensuous, a sick and dying imperfect creature, all come from a misapprehension of what God is; hence the



only way to correct and destroy these misconceptions and deprive them of their asserted power, in belief, is to gain the true idea of God,—what infinite Mind is, how it operates, what it creates, maintains, and sustains.

As the true idea of God is gained, together with the resultant truth about man, it becomes possible for us to realize the utter falsity, powerlessness, and nothingness of the limiting beliefs that we lack the ability to express ourselves, that we cannot state what we know to be the truth in a way that others may also perceive the truth. The basis of this fear is the false concept of man as a material creature, with a selfhood independent of God, and that he can be the author of that which does not proceed from God; that he has a mind separate from God, and that this mind does not understand.

The glory of Christian Science is,

that in it God is His own interpreter. Every true idea about anything is born in the divine Mind that is God, and forever abides in that Mind. Every such idea, being the expression of the activity of infinite Mind, possesses the ability and power to interpret itself, to make itself understood, to maintain itself, and to manifest the irresistible law of omniactive Mind. It is right that man should be able to express himself fully and clearly, for he derives this power from God. Man must be able to express himself, else he were not like God. We are admonished by the Bible to be ready to give a reason for the faith that is in us. Giving this reason is expressing ourselves. Man cannot express Mind without at the same time realizing the presence and activity of Mind, and this realization brings about demonstration. Thus expression and demonstration are one.

[Written for the *Journal*]

## HERE AND NOW

FANNY DE GROOT HASTINGS

I ALWAYS felt the blackest cloud would lift,  
Break, reveal the blue and snow-white drift  
Above, and all the glories of God's skies,  
And gropingly I felt my sense would rise,  
Sometime.

I hoped that good would grow from everything,  
That every bud that blossomed in the spring  
Was but a symbol of some larger, purer love  
That lived and bloomed, eternal, far above,  
Somewhere.

And, dreaming of a distance dim and far,  
At length I woke to find a present star  
Had hovered o'er me all the while unknown;  
I woke to find my future, glorious grown,  
Is here and now.



# PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, NEW LONDON, CONN.

AS early as the year 1888, authorized Christian Science literature was in circulation in New London and vicinity, but public Christian Science services were not held until August, 1896. That same year a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, was presented to the public library, and at a later date copies of current editions of all of Mrs. Eddy's works, together with *The Christian Science Journal*, were donated to the library and have since been kept on file.

From the year 1896 a small band of earnest workers continued to hold Christian Science services, moving for convenience from one place to another, until in June, 1898, First Church of Christ, Scientist, was organized with thirteen members. At that time the church, and the reading-room which was then opened, were located at 7 Masonic street. In February, 1899, the first authorized lecture on Christian Science was given, and beginning with the year 1903 a lecture has been given annually in the Lyceum theater.

In October, 1899, Second Church of Christ, Scientist, was organized. Having for its motive the desire to preserve the spiritual idea of Christian Science as presented to the world in its text-book, it naturally followed that, when the time came for demonstration of unity in Principle, Second Church was desirous of fulfilling this object. Consequently, in March, 1902, Second Church proposed uniting with First Church, and

this proposition meeting with approval, Second Church dissolved its organization, the united members holding their first service on Sunday, April 20, 1902, in the chapel which Second Church had occupied and which had been recently redecorated and furnished, the lease of which was transferred to the executive board of First Church. This property changing hands in October, 1904, the church was obliged to move to the Mohican building.

Soon after the dedication of First Church of Christ, Scientist, of Concord, N. H., this church presented a cabinet to be placed in Mrs. Eddy's room to hold a special edition of her books. In accepting the gift Mrs. Eddy sent to the church the following letter, which has since stood as an admonition and inspiration from her who opened the way in Christian Science in this age for mankind's redemption from sickness and sin:—

I am for the first time informed of your gift to me of a beautiful cabinet, costing one hundred and seventy-five dollars, for my books, placed in my room at First Church of Christ, Scientist, Concord, N. H. Accept my deep thanks therefor, and especially for the self-sacrifice it may have cost the dear donors.

The mysticism of good is unknown to the flesh, for it is the fruit of the Spirit; the suppositional world within us separates us from the spiritual world that is apart from matter; and unites us to one another. Spirit teaches us to resign what we are not, and to understand what we are, in the unity of Spirit—in that love which is faithful—an ever-present help in trouble, that never deserts us.

I pray that heaven's messages of "on earth peace, good will toward men," may fill your hearts and leave their loving benedictions upon your lives.



It was also the privilege of this church to donate a considerable sum to the building fund of The Mother Church.

In September, 1906, the New London church purchased at a cost of eleven thousand dollars a property located in the most desirable section of the city. The building upon this site was remodeled for about eight thousand dollars and converted into an attractive auditorium for holding church services and meetings, also a reading-room. The first service was held in the new quarters Feb. 24, 1907. This building stands very nearly upon the historic spot where the first meeting-house in New London, known as "The First Church of Christ in New London," was erected in 1652. The house which First Church of Christ, Scientist, now occupies was built in 1851 by the Rev. Tryon Edwards, D.D., then pastor of the Second Congregational Church. Dr. Edwards was a great-grandson of Jonathan Edwards and a cousin of Aaron Burr. It is interesting to note that at a service held in this edifice on Feb. 12, 1908, the centenary of the birth of Abraham Lincoln, the pastor of the historic First Church of Christ, which had its birth on this spot so many years before, should have been the first minister of another denomination to address this church.

In December, 1908, the board of trustees voted to devote thereafter ten minutes at each of its business meetings to listening to the clerk read from the Manual of The Mother Church consecutively, without comment. By adopting this rule, a clearer sense of law and order and a more harmonious consciousness has prevailed at these

meetings. A Sunday school has been maintained by the church since its organization. For a number of years it has been a rule of the church to send to The Mother Church a voluntary contribution toward its support, in which contribution the Sunday school has always had a share.

In 1908, through the work of a committee on by-laws, it was discovered that the church had been organized under a state statute not intended for the organization of churches, and legal opinion claimed that the church had not proper legal status. In healing this condition, the church was practically reorganized under a new statute providing for incorporation of churches, and became a proper legal corporation according to the laws of the state. This experience marked a renewal of activities along spiritual lines, and with the strengthening of the organization came also renewal of faith and consecration of purpose.

In June, 1910, a letter expressing this church's desire to comply with our Leader's request for a more democratic form of government was sent to Mrs. Eddy, to which she replied, through one of her secretaries, as herewith cited:—

Such affirmations of loyalty and gratitude, attested by works of the Spirit, are refreshing to our Leader, who desires to here express her loving interest in all the faithful ones of New London.

While the growth of the work in this field does not seem marked by numbers, there is a consciousness that the church has grown in strength and permanence in its endeavor to hold aloft the spiritual idea in Christian Science, as manifested in works of healing and redemption.



## FIRST CHURCH OF CHRIST, SCIENTIST, CITY OF MEXICO, MEXICO

"SEEK, and ye shall find," said the Master; and in 1895 one who had undergone all that *materia medica* could offer, sought Christian Science healing. The seed was sown, but it was not until December, 1898, that a few seekers after the truth began to hold meetings in their homes. July 13, 1901, these pioneer workers organized as a society. Though the membership was but small, a hall and reading-room were rented at 13 San Juan de Letran. The chairs were donated by a visiting Scientist, and the generosity and kindness of other tourists gave much encouragement, so that the reading-room was kept open daily for the purpose of receiving visitors.

The society steadily increased in membership, and as greater interest in this truth was constantly being manifested, it was decided by the members to organize First Church of Christ, Scientist. This was done on Dec. 14, 1902, on which date the original by-laws of the church were adopted. A telegram was sent to Mrs. Eddy, advising her of the action taken, and under date of Dec. 15, the following answer was received from Concord, N. H.:—

I rejoice with you. May this branch of the true vine bear much fruit. God bless you evermore with a mother's love.

In 1904 the church moved to a suite of two rooms in the Hardin hotel on San Juan de Letran and Independencia. The little band of seekers for the truth had held their first services in these rooms some six years previously. The smaller room was fitted up as a library and reading-room, the large room being utilized

for the Sunday services and Wednesday evening meetings. Regular services, including Sunday school, were held at this place until August, 1906, when these quarters proved to be too small to accommodate the attendance. A large hall on the ground floor of the Stilwell building, 6 Calle Cinco de Mayo, was secured, and was fitted with new furniture complete. Truth continued to manifest itself, and the church grew.

It was found that in order to give the church legal entity it would be necessary to incorporate, and after careful study a decision was reached to incorporate as a private civil society under the provisions of Chapter III, Article 11, Book 3 of the Civil Code of the Federal District of the Republic of Mexico, promulgated in March, 1884. First Church of Christ, Scientist, of Mexico, was therein given legal standing on Sept. 13, 1906, under the corporate name of "Christian Scientists of the City of Mexico, Mexico." Legal entity was thereby given to the board of directors of First Church of Christ, Scientist, as representatives of that association and thereby authorized to become the holders of the property, chattels, and moneys of that organization for the account of the same. The church continued to hold services in the hall at 6 Calle Cinco de Mayo until July 12, 1908, at which time it moved to still larger quarters up-stairs. A nicely equipped reading-room is maintained at the same address, where all of the Christian Science literature may be read or purchased.



## FIRST CHURCH OF CHRIST, SCIENTIST, MILL VALLEY, CAL.

A READINESS to take each forward step, with confidence that "growth is the eternal mandate of Mind" (Science and Health, p. 520), and a rejoicing in the privilege of work, have characterized the development of First Church of Christ, Scientist, of Mill Valley, Cal., from its small beginnings to its present stage of usefulness and unfoldment.

As early as 1898 two families met together regularly for a time for the reading of the Lesson-Sermon on Sundays. When one of them moved away, services were held only at intervals until October, 1902. At this time ten people who were sufficiently interested in Christian Science to desire a regular reading of the Lesson-Sermon for themselves, and some instruction for their children, came together to consider the necessary steps and decide upon a suitable place for meeting. The hospitality of a private home was accepted, and for three years and a half its warm welcome was extended alike to the summer visitor sojourning in their midst and to those among the permanent residents who in their desire for the truth gradually added themselves to the little group.

In April, 1906, it seemed wise to provide a more public location, so a small hall in Keystone block was secured. Here the attendance increased so rapidly and such need was felt for a reading-room, that a permanent organization was clearly the next step, and in January, 1907, the Christian Science Society of Mill Valley was formed. The small hall

was enlarged to give adequate space for the congregation, and an additional room secured for the reading-room. In January, 1908, just one year after organizing, the first Christian Science lecture was given. So great was the interest shown, that the largest hall in town was more than filled, in spite of very inclement weather.

"By their fruits ye shall know them," is the Christly standard, and the work of healing the sick, as well as the spreading of the good news that "the kingdom of heaven is at hand," was carried forward with such efficiency and consecration that it ever took a deeper hold on the people of the community. The next step in advance was taken in March, 1909, when the united effort of friends and members made it possible to secure a lot and build a commodious structure, which has been made still more comfortable and attractive by various gifts. The opening services in the new church were held July 11 of the same year. By the close of 1912, all debts being canceled, the society disbanded to incorporate as First Church of Christ, Scientist, and dedicatory services were accordingly held in February, 1913.

It is gratifying to be able to record that through these passing years the various branches of church activity have kept pace with the general progress. The Sunday school, the reading-room, the giving of lectures, the distribution of literature, —all these have contributed to the unfolding of a higher purpose.



## FIRST CHURCH OF CHRIST, SCIENTIST, LITTLE ROCK, ARK.

CHRISTIAN SCIENCE services began in Little Rock on the second Sunday of October, 1896, when three persons met in a residence at 721 West 16th street. The following week four others who were seeking the truth were added, two of these being members of The Mother Church. Services were continued at the above residence fourteen months, with the exception of a few Sundays when they were held at 1615 Rock street. The congregation was then ready for larger quarters, which were found at 1009 Cross street.

"Surely," sang the psalmist in prophetic strain, "the wrath of man shall praise thee," and a talk which was given against Christian Science awakened much favorable interest. The sick applied for healing, and found that this truth as given by Mrs. Eddy brought comfort and relief. "Progress is the law of God," Mrs. Eddy declares (Science and Health, p. 233), and the next progressive step was to secure a hall down-town. A suitable one was found in the Whipple building, May 6, 1899. On Sept. 20 an organization was formed with nineteen members, and chartered as First Church of Christ, Scientist, Little Rock, Arkansas. The first Christian Science lecture was given in 1899 in Concordia hall to an appreciative audience. In all, fifteen lectures have been delivered in Little Rock, and all were well and respectfully attended.

In 1901 Mrs. Eddy saw the need that each church should open a reading-room to supply the demand for Christian Science literature, and in

Little Rock as elsewhere her wish was gladly obeyed, a convenient room being available in the same building where services were held. It was about this time, too, that this church appointed the first publication committee. In January, 1903, the first class in Christian Science in Arkansas was taught in Little Rock. Later a more desirable location for services was secured in the Hollenberg hall.

In July, 1907, Second Church of Christ, Scientist, was organized with nineteen members, holding services and establishing a reading-room in the Masonic Temple. Subsequently the reading-room was moved to a pleasant room in the New State Bank building. A lot was purchased in 1908, and a tract on "Church Building," published by The Christian Science Publishing Society, brought great encouragement and inspiration with its message, "Love for God is the Capital for Church Building." Later, during the construction of the chapel on 20th and Louisiana streets, this organization had the pleasure of receiving loving greetings from Mrs. Eddy. The chapel was completed in season for the Thanksgiving service, 1910. Under the guidance of divine Love these two churches mutually dissolved to unite as one body, First Church of Christ, Scientist, Jan. 30, 1911, and it has continued to hold services in the chapel. The enlarging and beautifying of the reading-rooms in the State Bank building was one of the results of this unity, and the duties of the local publication committee have been pursued with gratifying reward.



## TESTIMONIES FROM THE FIELD

**A**BOUT a year and a half ago I became interested in Christian Science, and was healed through it of what is known as exophthalmic goiter. It was toward the end of the year 1908 that I consulted a doctor, but for months before deciding to do this I had felt ill and very weary. He ordered me to have electrical treatment, but my condition became worse, and I was in bed for five or six weeks. As soon as I was able to be up I was sent to Switzerland, to a sanitarium, where I remained for three months. At the end of this time I had made some slight improvement and went to a hotel, where I was advised to spend the winter. I may mention that this illness was attended by many distressing symptoms and the whole nervous system was affected, so that I lost control of the muscles. I could walk about only with the assistance of a stick or some one's arm. The heart also was said to be much enlarged, and as time went on caused almost constant distress. Gradually the little strength I had regained left me, and I finally consulted a well-known specialist in Lausanne, who ordered me complete rest, adding that if I did not follow his advice he would not answer for the consequences.

This was the ninth doctor to examine me, and up to that time I had tried all manner of so-called cures, including the X-ray and innumerable medicines; and now cold-water treatment was suggested, which meant wearing an appliance of tubes round my neck all day, through which the

water was conducted, as well as eight or nine months of lying in bed, seeing nobody save my sister who attended me, and a very occasional visitor, all of which wrought no apparent change. The last remaining hope held out to me was an operation, which might or might not prove successful.

This was my condition in June, 1910, when a cousin from Scotland came out to visit us. Before leaving Edinburgh she made inquiries about Christian Science in the hope that it might help me, and brought with her a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. She told me all she had heard about it, and read some pages of the book aloud to me every day. Eventually a practitioner was found and absent treatment was begun. At first I did not seem to make much progress, but after a few weeks the Scientist came to see me, and a talk with her explained many things and filled me with hope and courage. Little by little health and strength returned, as I grew to depend less on self and more on God, whom I was learning to know as Life. I was greatly helped each step of the way, and while formerly I had been unable to put a foot to the ground, I now found I could move about from room to room, and no longer had to be carried up and down stairs. At length I was able to take my old place in the home, and now my freedom is complete.

One of my greatest deprivations was in being unable to sing. Since my



cure, however, my voice has quite returned, and is even improved in quality. Walking has also become a great pleasure, and I frequently join parties and tramp from sixteen to twenty miles a day. Only recently I did a walking tour with my sister which took us five days, and comprised a good deal of uphill work, but I never felt any undue fatigue.

The healing was slow and often attended with discouragement, but now as I look back I am thankful for each step, which had to be won by experience, for it is only as we prove things for ourselves that we advance. Almost every trace of the illness has now disappeared. I know that as I am faithful to the spiritual conception of being and endeavor to realize only my true selfhood, in that proportion will all error be overcome. I wish to mention that the healing work was done by absent treatment, except for two or three visits of the practitioner.

Words cannot express the gratitude I feel for my healing; but as has been said by so many before, it is the spiritual regeneration, the new birth, that is so wonderful and beautiful. It changes one's entire outlook on life. It is in the hope that some sufferer may be led to seek and find the great Physician that I send this testimony.—*Lena Yovitchitch, Munich, Bavaria.*

It was in August, 1908, that I first noticed my cousin was not in her usual state of health. Later in the same year, doctors were consulted and her case was pronounced to be a very serious one of exophthalmic goiter. A change of climate was advised, and

she was sent to Switzerland in 1909, where specialists ordered her to go to a sanitarium in the mountains. In August of that year I again saw her and found her condition to be very much worse. There was then talk of an operation, and she remained in Switzerland all that winter. In June, 1910, having made inquiries about Christian Science from a member of the Edinburgh Church of Christ, Scientist, by her advice I took a copy of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," with me to Switzerland and read it to the patient.

After about a month's reading a practitioner took up the case, and I heard that the abnormal action of the heart had quite ceased and that the doctor had been told he might discontinue his visits. As previous to this nine doctors had been at various times consulted with regard to the case, and none had succeeded in effecting a cure, I can only believe that it was the power of Truth as revealed in the Bible and Science and Health which did the healing work.—*R. Raeburn, Edinburgh, Scotland.*

I FEEL it a duty to express my gratitude for the many blessings I have received through the study of Christian Science. I have been a practising physician for over thirty years, and feel exceedingly grateful for the overcoming through Truth of the belief that medicine has power to heal disease. About five years ago I began to study the Christian Science text-book, "Science and Health with Key to the Scriptures," and became interested at once. At this time I was almost at the height of my pro-



fessional success, but after having studied a short time, I noticed a very perceptible falling off in the number of my patients, until finally no one called. I did not become alarmed, for I felt that God was guiding me in some way. The money I had saved was finally all used, but an old stomach trouble from which I had suffered as long as I can remember had disappeared, while a desire for alcoholic beverages was also overcome. I recognized that Truth was working out the destruction of my diseased beliefs, and as a natural result I became more and more encouraged, pressing on with an eager desire to learn more of this truth that was doing me so much good. I am now enjoying good health and becoming happier each day.

I am thankful to God for the many blessings I have received, and also grateful to our dear Leader, Mrs. Eddy, for our Christian Science textbook and for showing us the way to Truth.—*George B. Wallace, M.D., Chicago, Ill.*

IN reading recently of a doctor of medicine who had expressed through the columns of the press his disbelief that Christian Science could cure physical exhaustion, since medicine was powerless to relieve that condition, the conviction came to me that only ingratitude had so long prevented the acknowledgment through our publications of my own healing from this distressing ailment.

Though it was not through physical healing that I became interested in Christian Science, at the time this teaching was first brought to my notice I was subject to such extreme

exhaustion that when I reached home from business in the afternoon I was obliged to lie down, and was unable to participate in any activity during the evening. Every day brought a recurrence of the condition, and though I then had no knowledge of Christian Science, and knew that medicine would not avail, I still believed I should get over it in time. I surely was to get over it, but I had no idea then that the blessing would come through the book which a kind Scientist had loaned me to read.

I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy regularly, though I seemed to understand very little of it, and I attended the services only occasionally; but within a month's time I found that the exhaustion had entirely disappeared and I was completely healed. It was no longer an effort to reach home, and in the evening I was free from bondage and could go anywhere or do anything I liked. Strength for my daily work was always sufficient, and my general health was greatly improved; in fact, I became strong, and therefore able to perform every duty.

This healing took place in the summer of 1907, simply through the reading of Science and Health, and the exhaustion has never returned. My days at that time were, and during the period intervening have been, filled with practical occupations, but divine Mind has proven to be the source of unlimited strength and energy. I continue to feel as fresh and strong at night as in the morning, and wholly able to fulfil every service which claims my attention.

Through the study of the Bible,



and the text-book of Christian Science, I have received great benefit in the healing of many discordant conditions and erroneous beliefs, for which I am very grateful; but more than for these healings in themselves, I am grateful for the understanding of divine Principle given us in the teachings of Christian Science, the understanding of Life and Truth and Love by which we may work out life's problems. I wish also to express my gratitude for the remarkable example found in the life of our revered Leader, who stood bravely through all the years of trial, never absent from her post (see *Miscellaneous Writings*, p. 116), never failing to reflect love and courage and helpfulness in every dark hour, that her followers and the world might be benefited by the truth as revealed in Christian Science.—*Jane Stannard Johnson, New York, N. Y.*

IN reading over a testimony in the *Journal* for October, 1912, from one of the survivors of the Titanic disaster, I was forcibly reminded of a somewhat similar experience which came to me a few years ago. I was staying with a family who were Christian Scientists, and one morning we all went down to the river to bathe. I had just learned to swim, and made a boast of the achievement, but that morning I had an indescribable feeling of fear before going for the bath, though I strove to realize the ever-presence of divine Love. In a few minutes I found myself slipping quickly into the deep part of the river and I forgot everything that I thought I knew about swimming. What was worse, I forgot what I

knew about God and Christian Science, and then I found myself struggling frantically for life. I recall coming up for a short breath twice, and then I suddenly remembered what I knew of Truth. I gave up struggling, and simply lay there under the water. It came to me, "Well, I suppose this is what they call drowning." I made no conscious effort mentally to save myself from what seemed the inevitable, but the clear conviction was uppermost that whatever might happen to me in a material way, God was my life, and therefore I could not die.

On my journey, a few days previously, in the train, we had passed through a tunnel. I had been reading some Christian Science literature, and of course put it down while going through the tunnel, as it was dark; but I had a beautiful sense of the nearness of God, right there, as it seemed, under the hill. Now, in my apparently utter helplessness, I knew that just as God was right there with me in the tunnel, so He was with me under the water, and that I could never get away from Him. I had been teaching a class of little children in the Christian Science Sunday school, and the thought of what would become of them, as I certainly supposed I would be drowned, was met by the sure knowledge that Love would supply the need. Then I wondered what the world would say, and we all Scientists too; but I knew that nothing could affect the truth. The suggestion came that I was losing consciousness, and just here was where Christian Science was my savior. I knew that my very consciousness was in God, that I could never "dis-



appear in unconsciousness" (Science and Health, p. 427). Presently I felt quite clear mentally, and seemed to rest easily on the bosom of divine Love.

During all this time my friend on the bank was going through a similar experience mentally. At first, knowing that I could swim, she thought I was enjoying a bath; but when she caught sight of my face as I came to the surface, the nature of the situation came to her. Her little daughter at the same time realized what was happening, and she came to my assistance by trying to hold me up. I am truly thankful that it did not occur to me to try to catch hold of this dear little child. The mother, by this time, after having to meet all sorts of fears as to lack of means to save me, realized the presence of the one Mind, and it came to her to get the oar lying in a boat near us, and the little daughter found that she could just put my hand on it. As soon as I felt the oar, I grasped it firmly, and in a few minutes I was on shore. I had no after effects whatever, except at night I was awakened by the sense of an overwhelming dread; but how grand to be able to know that the whole thing was a dream! The children, being Christian Scientists, were soon playing about, and the circumstance seemed to be completely wiped out of their thought.

In thinking over this experience, I have often wished since, that in meeting any phase of error which should arise, I could as easily dwell simply in what I know to be true, and not try to change conditions to my way of thinking, as I seemed com-

pelled to do during that experience; for we know, could we but realize it, that God's work is done, that nothing can be either added to or taken from it, and that there is no ill, no matter how seemingly insurmountable, that will not quickly yield to the knowledge of what is true, as revealed in Christian Science.—*Alice M. Caporn, Kalgoorlie, Western Australia.*

It is with a heart full of gratitude that I give this testimony, hoping it may be of benefit to some one seeking the truth. Six years ago, while living in Memphis, Tenn., I was suffering from a severe cold and cough, so I placed myself under the care of an eminent physician. After treating me for two or three months with no apparent success, he decided upon examination that tubercular disease existed. A further test was then made by the city chemist, whose diagnosis agreed with that of the other physician, and was so reported to my husband. Our physician immediately ordered me to Denver, so we went there at once.

On arrival we went to a lung specialist, who stated that the right lung was affected and that it would take a year to cure me, if I should live up to a strict diet and never be out in the rain or catch cold in any way. For the first two or three months I seemed to fail, but after that I gained in weight and felt much better, until one afternoon while out walking I was caught in a severe snowstorm, and before reaching home was thoroughly drenched. Having been told so often what to expect if



this should happen, I immediately began to fear the consequences. My throat commenced to trouble me a great deal, and I did not get relief from the material means employed.

At this time my sister, who was visiting me, persuaded me to go to the lung specialist to see whether or not my condition was serious. When I walked into the office my first act was always to get weighed, but that afternoon the doctor insisted that I keep off the scales, as I was in no condition to know my weight. Disregarding his advice, however, I got on the scales, and the information thus gained was very discouraging. After examination he told me I was in a serious condition, that both lungs were badly affected, and that as I had lost my voice completely at times, my throat must be affected, so I must go to a throat specialist at once. Upon visiting the throat specialist he pronounced my difficulty a most serious tubercular one, and told my husband that he was throwing away money in trying to have me cured,—that it was his duty to send me home to die among relatives and friends.

At this time Christian Science was mentioned to me, and after buying a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, we attended several Wednesday evening meetings and one lecture. As I was apparently growing worse, however, and had not decided to try Christian Science, I continued treatment by lung and throat specialists in Denver for two years.

In June, 1908, we went to Salt Lake City, and I sent my little boy

to his grandparents in Indiana, as I was not able to look after him. After being in Salt Lake City a month, I placed myself under the care of two physicians, who told me that I could spend only the summer months there and must go back to Denver for the winter. I became completely discouraged and gave up, telling my husband I never intended to get out of bed again. He then said, "Well, here's where I start for a Christian Science practitioner, if that is the way you feel." The next morning he called a practitioner over the telephone, and it was arranged that I should go to her that afternoon. My husband accompanied me to her home, as I could not go alone. We had to walk only two blocks to the car, but I was compelled to rest several times.

After having a talk with the practitioner I arranged for treatment. I improved very slowly for about a week; then I began to gain in weight, to eat heartily, and to sleep well. After four weeks I had only an occasional treatment, not more than five in all, and was completely healed and have continued in excellent health. We went to Indiana for our little boy, then to Memphis, where we spent several months, and from there to Dallas, Texas, for several months. I gained steadily in weight and enjoyed excellent health, although the specialists and physicians under whose care I had been would not consent to my visiting these places for even a week. It has now been three years since my healing was complete, and I am quite well all the time.

For all these blessings, and many others that have come to our home, I



am grateful to God; also thankful that Mrs. Eddy was pure enough, and walked closely enough in the dear Master's footsteps, to be able to give this wonderful truth to the world.—*Mrs. Willie J. Collier York, Anderson, Ind.*

I wish to corroborate in every detail the foregoing testimony, and to add that it was my opinion at the time Christian Science treatment was taken up for my wife that she would not live a week. Her condition was indeed pitiful, and only those who have closely watched cases of this sort can appreciate just what the conditions were.

While accompanying my wife to the practitioner's house, for she was unable to go alone, I received one treatment for the tobacco habit. The healing was instantaneous. I had gone to the house smoking, and when I left there to go home I found the desire for tobacco had left me. I had been a user of the weed since a very young boy (twenty years) and had tried several times to give it up. The desire to use it has never returned in the slightest degree, and this was over three years ago.

We are indeed grateful for the many blessings we have received through Christian Science.—*Roy H. York, Anderson, Ind.*

[Translated from the German]

AN overflowing sense of gratitude prompts me to testify to the wonderful healing which has come to me through Christian Science. For over eight years I was afflicted with neuralgic pain, which would often increase until it seemed unbearable. The best physicians were consulted, and

no remedy was left untried, but it all proved of no avail. The constant fear of a change of temperature made life a misery, and the physician gave me no hope of recovery. Man's extremity, however, is God's opportunity. My attention was then called to Christian Science through a lady with whom I was acquainted, and a brief perusal of the literature bearing on the subject inspired me with confidence. I shall never forget the deep impression which the reading of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, made upon my mind. Shortly after I began reading this inspired book I was entirely healed, and I have also been completely freed of a throat trouble, attacks of which recurred every autumn as soon as mists set in. This was nearly six years ago, and I have never had any such trouble since, although I go out in any kind of weather.

About two years ago I had a serious relapse accompanied with high fever, while the pain was almost unbearable. I declared the truth to the best of my understanding, but wrote to a Christian Science practitioner the next day, asking her to take up treatment. Through her faithful assistance I was able to get up on the following day and soon was completely restored. My husband had called in the physician against my wish, and the latter had declared the case to be a very serious one. His prescription was that I should stay in bed for at least three weeks and then have an after-cure of four weeks' duration.

This latter experience was a re-



minder to me, as I had become negligent with my work. Since then I have repeatedly had victories over seemingly insurmountable difficulties, and I feel it impossible to express in words my gratitude for this understanding of the truth which has been made clear to me by the teachings of our beloved Leader, Mrs. Eddy. My endeavor shall be to follow our Master's precepts.—*Marie Reiter, Dresden, Germany.*

IN grateful acknowledgment of many benefits received in Christian Science, I gladly offer my testimony to the healing power of Truth. Three years ago my son, then five years of age, was afflicted with a complication of diseases. He was reduced to a mere skeleton, and at last was unable to eat, drink, or take any nourishment whatever. I enlisted the services of both schools of medicine, but without any good result. They examined him and pronounced the case tubercular disease of the intestines, kidney trouble, and dropsy. At last I called in a specialist on children's diseases, who advised an operation, but gave me no hope of his recovery. The attending physician made the remark that if it was his child he would not permit it.

Realizing the utter powerlessness of human agencies, I turned to Christian Science and called in a practitioner, and the result was like the entering of a beam of light into a darkened room, dissipating the gloom therein. In a short time improvement was apparent, and it continued until the cure was completed. There has been no return of the difficulties, and the boy is today as robust and

healthy as could be desired. It is evident that it was the light which entered and destroyed the darkness, and not the window through which it shone. Thus in Christian Science practise it is the divine Spirit which heals, and not the human mentality. I wish to say further, hoping it may be of benefit to some anxious mother, that I have seen croup, chicken-pox, measles, whooping-cough, and a malignant disease cured through this wonderful truth.

I do most deeply and with my whole heart thank God for His love and mercy in leading me to Christian Science, and I am more than grateful to our beloved Leader for this great revelation of divine Truth.—*Carrie V. Boeckner, Baltimore, Md.*

[Translated from the German]

IT is almost five years since the occasion presented itself for me to look into Christian Science. I gladly availed myself of the privilege, and so numerous have been the blessings received during this period, that I gratefully give expression through this testimony to my unbounded gratitude. For two years prior to the date mentioned our home was constantly visited by sickness. Our children were ill continually, and I became very much discouraged. I was living in constant fear concerning their health and life, when I made the acquaintance of a Christian Science practitioner. It became clear to me at once, after the first conversation, that there was no necessity for my entertaining any fear. The thought that God has created only that which is good and that evil therefore has no power, was instantly



grasped, and this realization has never left me. The result has been a marked change in my circumstances. Now whenever error presents itself under one form or another, it is in every instance successfully opposed with truth. The physician who formerly came so frequently to our house, has not crossed the threshold for the past four years, and our children enjoy the best of health.

Our youngest son had caused us much worry during the first year of his life. He was ill almost constantly, and contracted a cough every now and then which invariably developed into bronchitis, to which were added other difficulties. This condition prevailed until the child was first treated in Christian Science, when his constitution underwent a complete change. The boy is almost six years old now, and the thought of a physician or of medicine is wholly foreign to him; he is a healthy, vigorous child, and I cannot be too grateful for this proof of divine Love. In the course of the past winter error asserted itself in his case in the form of pain in the throat, the evidences to sense being rather alarming. I immediately applied for Christian Science treatment, and the little fellow was entirely well on the following day.

It would be impossible for me to tell here of all the blessings which I have experienced and am still experiencing. I would like to mention one more instance, however, which furnished me with a convincing proof of the power of divine Love. Two years ago, in the summer, our oldest boy was taken with so-called relaxation of the bowels, and to sense, very

serious indications presented themselves. I wired to the Christian Science practitioner, asking for treatment, which was taken up for the child absently, with the result that on the same evening the boy regained his brightness, and a couple of days later all outward symptoms of disease had disappeared. In former attacks which did not appear so serious, the inharmonious conditions lasted for weeks, though medical treatment was given.

Christian Science has not only been a help to me in the overcoming of disease, but also in the removal of material difficulties. I have come to see clearly that he who places his whole trust in God's protecting care, can never suffer from lack in any form. However, the most precious part of this glorious teaching lies not in the improvement of external and material conditions, but in the realization that God is not far removed and unattainable; on the contrary, that He is ever present and accessible. For this realization we all owe profound gratitude to divine Love, and we are greatly indebted to our revered Leader for showing us the way. I for my part am trying to prove my gratitude by constantly striving to follow the behests of Truth as well as by the daily study of our text-book, in order to get more deeply in touch with this Science. I will close my testimony by saying I have sought God, and I have found Him. — *Ella Stolterfoht, Moscow, Russia.*

IN April, fifteen years ago, I received my first treatment in Christian Science. I was suffering with stom-



ach and bowel trouble, and quite frequently was attacked with biliousness; and in seeking relief from these ills, I constantly took medicine. Besides my physical distress, I was in a bad state mentally. I had become very fond of drink; in fact, I was such a slave to it that not a day passed when I did not take a dozen or more drinks. I also had the tobacco habit, and smoked heavily. I swore at everything that went wrong, which was often, for nothing seemed to go right; and feeling that I had but a few more years to live, I was much concerned and worried concerning the welfare of my wife and little ones, for it seemed that I should be able to leave little or nothing for their support.

At the end of the first week after beginning Christian Science treatment, I was healed of the physical ills, and with this healing there came into my consciousness a strong desire to become a better man. That prayer was answered, for soon my bad habits began to disappear. One by one they left me, not instantaneously, but gradually and finally, for in a few months I was freed from all desire for liquor and tobacco; and together with these errors many others were destroyed. My experience has since been so filled with good things that I have been able to "put off the old man with his deeds; and . . . put on the new," and as a result we began to be prosperous, and have continued so.

When I look back and compare the past conditions with the present, my heart goes out in deep gratitude to a loving God, and to that pure, good woman, Mrs. Eddy, who has made the way so plain and easy that even one

so sinful as I could see the way and walk therein. There is not a bit of hate, malice, envy, or bitterness left in my consciousness. I love mankind, and find in the grass, the flowers, and the songs of the birds, evidences of ever-present Love.—*W. J. Cord, D.D.S., St. Louis, Mo.*

I DID not come to Christian Science for physical healing, but for a heart-ache which seemed unbearable. I had access to the Christian Science literature for a year or two, but I did not take it up in earnest study until I had become very miserable and wretched. I was sad and lonely, and I could find no peace until I turned to God with my whole heart and He opened to me the way in Christian Science. By the kind and loving help of a practitioner, I was lifted out of a darkened sense of misery and despair into a life of joy and peace. I have learned that in proportion to the surrender of self and to my understanding of Truth, my surroundings have become brighter and more harmonious. I now have a kind and loving husband and a peaceful, happy home. Although at times our little bark has been sore beset by the waves of error that surged about us, yet Christ, Truth, has ever been with us, and he has commanded the waves. As it may encourage some one who is passing through a dark hour, I will mention a few instances in which an understanding of the teachings of Christian Science has enabled us to overcome error.

At the time my first child was born, I was seemingly surrounded by very bitter hate and persecution. Al-



though earnestly studying and living the truth as nearly as I could, my understanding was not sufficient to meet the opposing error. A practitioner was called, however, in time to save me from untold suffering and probably from death, as the conditions were said to be extremely abnormal, and what would have been a very great loss was changed into spiritual gain. I learned through this experience that real being can never be lost, because it is in and of God, and in learning to love my enemies I found I had none. On a later occasion, the birth was perfectly normal and with but very little pain. A mortal law that was laid down for me with my second child was met in less than three days by spiritually understanding and holding in thought Paul's declaration that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Our baby is a bright, lovable child, and all her needs are being met in Truth.

My husband has been healed of fever and colds simply by reading the Bible and our text-book, "Science and Health with Key to the Scriptures." We have passed through great financial difficulties, but instead of yielding to fear and discouragement, we have been enabled through Christian Science to trust in God in the darkest hours; and although there is yet much to overcome, things are gradually taking on a more harmonious aspect.

For all these blessings and for this wonderful truth, I am humbly thankful to God and grateful to our dear Leader. May my life be a song of

praise to Him "whom to know aright is Life eternal" (Science and Health, Pref., p. vii).—*Mrs. J. C. Hostetter, Oklahoma City, Okla.*

I WISH to express my deep gratitude for a recent healing in Christian Science. I had been asked to introduce a speaker to a society of children, and while talking to one of the older girls, a piano to be used on this occasion had to be moved. Three or four of the smaller children began to push it, when it swung around, knocking me down with such force that the girl who was talking to me fell under me, and the piano fell across my right foot, remaining there until the janitor could be found. Those about me were crying out to send for a physician; but I realized that God was my only physician, that He was right there with me, so I refused to allow them to send for material help. Many predictions were made, but I clung steadfastly to the truth that makes free. In about eight minutes, which seemed hours, the janitor came, and with the help of a young man the piano was raised sufficiently to allow me to draw my foot out. I was lifted to a chair and the foot placed on another chair, while the young man offered to take me home in his automobile. I accepted the offer, but all the way I was urged to go to a physician. I then told him I was a Christian Scientist, and he understood the situation.

On arriving home I was taken to my room, and a Christian Science practitioner, who had been sent for, was with me. This was about half past four in the afternoon, and she



worked patiently and lovingly for me until after six o'clock. I became quieter and warmer, and by seven o'clock I told her I was entirely free from pain. With a grateful heart I let her go, and when at ten in the evening she called up, she was told that I was absolutely free from pain and was going to sleep. I am confident that if the practitioner had been present at the time the accident occurred, my healing would have been much quicker, and without any manifestation of swelling or discoloration.

This happened on a Thursday; on the following Sunday week I was able to go to church. Wednesday night I went to church by means of the street-cars, and I have never missed a service since. I was soon able to wear my own shoe, and was absolutely healed. Three weeks after this experience I gave this testimony at our Wednesday night meeting. To those who were present this healing seemed wonderful, and as I was well known, many non-Scientists have asked me if I did not use something to ease the pain. This enabled me to offer them "a cup of cold water" in Christ's name, knowing that they too needed this healing truth which makes free from "the law of sin and death."

For all the blessings received in Christian Science I am indeed thankful to God, and grateful to our dear Leader for bringing this great and grand truth to all humanity. We cannot be too grateful for all the literature we receive through the Publishing Society, and for all their loving, gentle replies to the numerous letters asking for information, for they are always ready to smooth out

any tangle or explain any misunderstanding. We thus receive a lesson of humility and love, a lesson which it is good for all to learn.—*Mrs. Jessie Marmelstein, Savannah, Ga.*

OUT of gratitude for my quick healing, I submit the following testimony. On running to catch a train one evening, I fell and turned my ankle in such a way that it seemed impossible for me to proceed any farther. But through scientific thinking I was enabled to reach the depot, and I thought very little of the incident until, later in the evening, having reached my destination, I noticed my ankle was quite swollen. Even then I was not alarmed, for I had acquired the habit of knowing the truth about erroneous conditions. In the morning, however, I was unable to step on the foot. For a moment, fear seemed to take possession of me, but only for an instant, as I still realized that God is the great Physician and is ever with His children, and will not leave them comfortless.

After making full preparations for the day's work, as is my custom, I began the study of the Lesson-Sermon. As I opened my thought to the truth, something in my foot seemed to snap, and I experienced instant relief. Although the swelling did not subside at once, I was enabled to meet all my appointments with music pupils that day with little or no inconvenience, and walked several miles the day following.

This to me is very convincing proof of "practical, operative Christian Science" (Miscellaneous Writings, p. 207).—*Susie L. Bradshaw, Thedford, Neb.*



I WAS first attracted to Christian Science about three years ago, when a dear friend found me and told me of the healing power of divine Truth. To me it seemed too good to be true, but since then I have learned that only the good is true. My friend gave me a copy of *Science and Health*, which I began to read, and which enabled me to see things more clearly. I soon found that I was healed of a disease which had long troubled me. I am indeed thankful to God, and grateful to our Leader for all this, and am daily striving for a better understanding of the truth.—*Mrs. A. B. Willoughby, Holderness, N. H.*

LIKE countless others, I too have occasion to thank God for numberless physical healings through Christian Science, together with a spiritual quickening that I never before thought possible. I was healed in what was to me a most wonderful manner, although I did not at that time realize it.

About two years ago, while trying to keep a keg of horseshoes from falling off a pile on to my feet, I was ruptured, and for several days suffered intense pain. While on my way to a physician I was met by a friend, who advised me to consult a Christian Science practitioner, and cited to me the well-known fact that *materia medica* usually met with poor success in the treatment of similar cases. Although I was at that time very antagonistic toward Christian Science and its followers, I put off consulting a physician until I had discussed with my wife the advisability of taking Science treatment.

She, being a firm believer in the efficacy of Christian Science as taught by Mrs. Eddy in "*Science and Health with Key to the Scriptures*," counseled strongly in favor of it.

The next evening, after the first treatment of half an hour's duration, I left the home of the practitioner absolutely free of pain, and was able the next morning to enter upon my duties at the store, doing the heaviest kind of manual labor all day long. In the course of a week's treatment all evidence of the ailment had disappeared, and I have never known a moment's discomfort from that source to this day.

Although this is but one of the many benefits I have received since knowing the source of all good, I tell it with the hope that it may help to lead some other sufferer to look fully into the truth which heals both physical and mental troubles.—*Hal T. Bevans, Bellingham, Wash.*

To tell all that has been done for me and my family would take too long; but when I first heard of Christian Science I had been in a very bad condition for a year, in fact life seemed a burden, and I was patiently waiting to die and get through with it all, as I then supposed. When I was taken to see a practitioner, I was wearing dark glasses, as the least light seemed to give me pain. I had never heard of Christian Science before, but the name appealed to me, and when the practitioner, after treating me, told me that I did not need to wear glasses, I removed them at once, and walked home in the bright sunlight, and I have never had to wear them since.



This was many years ago, and while I have never for a moment doubted that Christian Science is true, it is only about two years since I learned to make its truth practical, not only in the healing of sickness, but in overcoming worry in financial affairs, in managing help, doing housework, in everything that comes up in daily experience. Christian Science has saved me from much worry and fear in bringing up my children, and has helped them in attacks of fever, colds, accidents, and many other things.

I had been troubled with a stomach disorder since childhood, and could never get much relief until after three or four days of suffering. Even when I was treated by a practitioner, this ailment did not yield entirely for some time, possibly because I thought the attacks had to last that long, and so I unconsciously clung to the pain. One day, however, I was taken with a very severe attack, and having company at the time, I left the room and

threw myself on the bed, thoroughly discouraged as I thought of the suffering I would have to endure for the next three days or more, when suddenly these words from the Bible came to me: "And immediately the man was made whole." "Why, of course," I said to myself, "Jesus never waited days to heal, he healed immediately;" and I got right up and went into the other room, for the pain had all disappeared.

I am very grateful to Mrs. Eddy, and also to all who have helped me gain an understanding of the all-power of God. No money could buy my copy of Science and Health if I could not obtain another, and I would feel as if I had lost much if I could not have the *Sentinel*, the *Journal*, and the *Quarterly*. There was a time when I was unwilling to study the Lesson-Sermon even once a week, but now I never miss doing so daily, as it makes the day brighter for me and my work easier.—*Capitola A. Colby, Fort Dodge, Iowa.*



## CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.



## CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

The per capita tax, of not less than one dollar, is due June 1 of each year. Unless otherwise directed by the sender, the full amount of the remittance will be credited for the current year.

Please remit by postal money order payable at Boston post-office, bank draft or express order. Send currency only by registered letter. Advise the Treasurer promptly of change of name or address.



# THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY  
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK  
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN  
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT  
*Associate Editors*

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## EDITOR'S TABLE

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CHRISTIAN SCIENTISTS everywhere will welcome the announcement, from the publisher of Mrs. Eddy's books, in the *Sentinel* of Nov. 1, to the effect that there is now in process of printing a book by Mrs. Eddy, entitled "The First Church of Christ, Scientist, and Miscellany;" in other words, a second volume of the contributions of our revered Leader to the periodicals which she founded, together with such contemporaneous explanatory and historical matter as was selected by her, also the articles specially contributed by her to various outside publications. The work of compiling this volume was begun while Mrs. Eddy was still residing in Concord, N. H., but the pressure of other matters delayed completion, and it is only recently that it has been possible to get the book ready for the press.

"The First Church of Christ, Scientist, and Miscellany" is uniform in style with the other books by Mrs. Eddy, and numbers 364 pages. The first part is given over to the history of the building of the extension to the original edifice of The Mother Church, and the second part contains the history of First Church of Christ, Scientist, Concord, N. H., our Leader's gift to her home city; also Mrs. Eddy's messages and letters to the branch churches, together with her many vital contributions to the literature of Christian Science which afforded such timely help and counsel when they were first given to the field through the *Journal* and *Sentinel*, and which will continue to heal and to bless throughout the ages. We are sure our readers will welcome the opportunity to obtain these treasures from our Leader's pen in a permanent form, as it makes possible the possession of articles hitherto unavailable because long since out of print.



PRACTITIONERS of Christian Science are oftentimes criticized for accepting fees for the treatment of the sick, on the basis that as the Master and his disciples healed the sick without money and without price, Christian Scientists, who profess to be his followers in word and in deed, should do likewise. In the early years of Christian Science Mrs. Eddy gave her services freely, that this life-giving gospel might be made known to the people. But as time went on she came to see the inconsistency of such a course, and in the *Journal* for April, 1898, appeared an article from which we quote as follows:—

“I was confronted with the fact of no monetary means . . . even to meet my own current expenses, and halted from necessity. I had cast my all into the treasury of Truth, but where were the means with which to carry on a cause? To desert the cause never occurred to me, but nobody then wanted Christian Science, nor gave it a half penny. Though sorely oppressed, I was above begging, and knew well the priceless worth of what had been bestowed without money or price. Just then God stretched forth His hand. He it was that bade me do what I did, and it prospered at every step. . . . Till Christian Scientists give all their time to spiritual things, live without eating, and obtain their money from a fish's mouth, they must earn it, in order to help mankind with it. All systems of religion stand on this basis.”

With the growth of Christian Science practise, the custom of charging one dollar for a single treatment and five dollars weekly when a longer period seemed to be necessary, gradually became established. The modesty of this fee, however, in time provoked the unexpected criticism that Christian Science practitioners were “underbidding.” Again Mrs. Eddy came to the rescue, with the recommendation that “Christian Science practitioners should make their charges for treatment equal to those of reputable physicians in their respective localities” (*Sentinel*, Jan. 1, 1910). This custom, while not obligatory, is now in general use, and works for justice to all concerned.

So far we have dealt only with the right of the practitioner to a just compensation for his services; but there is another side to the question, namely, what is due to the patient. No



practitioner should take on more patients than he can conscientiously care for individually. It is as inconsistent for the Christian Science practitioner to attempt to treat his patients in the aggregate as it would be for a physician to prescribe the same remedy for all his patients regardless of their varying needs. It would be equally inconsistent for a practitioner either to demand his fee in advance, or to attempt to limit the power of divine Love by declaring that it will require a given number of weeks' treatment to effect a cure, for neither of these courses is in keeping with the teachings of Christian Science.

In Article VIII, Sections 9, 21, 22, 23, 30, of the Church Manual are rules for the government of Christian Science practise which if followed in the spirit as well as the letter would remove many of the reasons for complaint that Christian Science treatment is ineffective. The practitioner who enters upon this beneficent work with the sole thought of healing the sick as the Master commanded his followers to do, and with the spirit of that Master, will be governed by the golden rule, and for such no other rules are needed; but this degree of understanding is to be attained only by persistent and prayerful study and demonstration, the constant practise of that charity which "suffereth long, and is kind," which leans ever to the side of mercy, and is always compassionate to the poor and needy. The world has need of such as these, and they exemplify as naught else can the underlying spirit of this new-old religion.

Of course the ideal practise is that outlined by Mrs. Eddy on page 365 of Science and Health, where she writes: "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine;" and this is the ideal which all who enter upon this divinely commissioned work should hold constantly before them. Once this degree of understanding is attained, the question of compensation will take care of itself, for so long as sick and sinning humanity have need to be healed of their ills, so long will they seek relief where it is most likely to be found.

ARCHIBALD McLELLAN.



A PART from the teachings of Christian Science, the relation supposed to exist between soul and body was at one time discussed with a good deal of freedom, when we consider the impossibility of reaching any definite conclusions on the subject by material means. The writer once heard two good deacons disputing warmly over the location of the soul, one insisting that it was in the brain, and the other being quite certain that it was in the heart, and each quoted Scripture in support of his argument. It is needless to say that no one was enlightened by the discussion. Some time after this, the subject was publicly canvassed by several well-known medical men at a convention held in Chicago, and a distinguished specialist gave it as his opinion that man had no soul, because neither scalpel nor microscope could find any trace of it.

The tendency of the human mind has ever been to cling to the body, to study its structure and constantly minister to it, and yet the Bible counsels us to be "absent from the body, and to be present with the Lord," the only mental state which can give us assured freedom. This state is not, however, reached in a day; indeed it can only be reached through entire spiritualization of thought, motive, and action, and this calls for an ever-advancing comprehension of the great truths taught in Christian Science. A student of Christian Science once remarked rather airily, during class instruction, that she had always believed God to be incorporeal. She was then asked if she understood man to be the image and likeness of God, and when she replied affirmatively, she was obliged to admit that the real, spiritual man must be like his creator, incorporeal.

Mrs. Eddy says: "Man's true consciousness is in the mental, not in any bodily or personal likeness to Spirit. Indeed, the body presents no proper likeness to divinity, though mortal sense would fain have us so believe" (Science and Health, p. 302). It is therefore a mistake to attempt to trace our likeness to God by taking the physical body, or its members, even as symbols of divine ideas, and this is done only because mortal mind is so unwilling to let go of the belief of life, substance, and intelligence in matter. It is



true that the Bible speaks of "the hand of the Lord," also "the eyes of the Lord," but it will surely be conceded by all Christian Scientists that it would be grossly materialistic, and even irreverent, to take these passages as in any wise relating to corporeality.

On page 38 of *Science and Health* Mrs. Eddy explains that the hand of the Lord "expresses spiritual power," a concept of vital significance to us in every hour of need, but which loses its true meaning for the one who attempts to argue that his own hand cannot be painful or diseased because God's hand is not, an utterly false and unspiritual logic as will be readily seen when we attempt to apply it to the digestive system, brain, nerves, etc. Its tendency would be to lead thought away from the divine teachings of Christ Jesus, who said that God must be worshiped "in spirit and in truth," and away from obedience to the stern prohibition of the second commandment, which says, "Thou shalt not make unto thee . . . any likeness of any thing that is in heaven above," for it is no less idolatry to materialize our thought of God than it is to make a graven image and bow down to it. The gods of the heathen were all corporeal, but not so the one infinite Mind known of old as the true deliverer, and known today in Christian Science as ever-present Life and Love.

It is true that it seems almost impossible for mortals to rise to the heights indicated and reached by Christ Jesus, indeed they can never do this until they cease clinging to the physical body in a vain attempt to make it symbolize Deity; but we are helped by knowing that the "human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea,—as one Father with His universal family, held in the gospel of Love" (*Science and Health*, p. 576). If we could but realize always that the true sense of God and man alone can liberate us, and help us to free others from the oppressive bondage of belief in a material body with all its false pleasures and pains, we would never consent to the error of trying to link it to the spiritual idea. The "old man" must be "put off," not retained as a type of God's man, who is perfect because of his divine origin.



Our Leader's inspired teaching on pages 260 and 261 of Science and Health cannot be too often studied and pondered, especially as it meets the human need of health and happiness by directing thought away from the body to the divine Principle of all being. We are there told to "forget our bodies in remembering good and the human race;" and we have this strong assurance: "Breaking away from the mutations of time and sense, you will neither lose the solid objects and ends of life nor your own identity."

Christ Jesus said we should take no thought for the body, and he not only declared the freedom which the understanding of Soul gives, but he demonstrated it in healing the sick, raising the dead, in walking upon the stormiest waters and stilling them. His last commands to Peter we may well take to ourselves, "Feed my lambs," and also, "Feed my sheep,"—not with mortal opinions, but with the truth which now and ever "giveth life unto the world."

♦ ANNIE M. KNOTT.

IN so far as the return of the Christmas season centers thought upon the Christ, it can but prompt the query, "Watchman, what of the night?" What promise is there of that perennial Christmas, the establishment of the rule of right upon earth, for which the Master longed when he prayed, "Thy kingdom come"? As the days gather themselves into years, and the years into centuries, injustice and wrong change their form of expression somewhat, but their hold upon human conditions seemingly remains very much the same, hence with many large place is found for pessimism. Indeed, reserve as to whether God's kingdom will ever come, is sure to visit every thoughtful man who has not apprehended for himself, through Christian Science, that evil's every claim of power is a demonstrable falsity.

The world at large is attaching peculiar value to practical Christianity today, because it is beginning to see that there can be no future coming of a Christ who is not ever present. It is looking to daily life, in the home and in business, for the proof that his spirit is ruling in the heart and shaping the conduct of professed Christians. In the



tremendous recoil from bigotry, caste, superstition, and pretentious professionalism which has attended the marvelous increase in the amount and world-wide dissemination of general intelligence, men are demanding genuineness, first and last, of all who name the name of Christ. In this they are entirely right; and as the recognized exponents of a return to the faith and practise of the early church, Christian Scientists are especially called upon to be a "royal priesthood," a "peculiar people," not only in their ministry to the sick and sinning, but in their purity, their truthfulness, their unselfishness, their genuineness and compassion.

As Christian Scientists our integrity must mean much, yes, very much more than discreet care to preserve our credit, conventional regard for our neighbor's rights, and freedom from overt acts of wrong-doing. It must mean not only all-round, but all-the-year-round honesty in thought, word, and deed, and we can but recognize the legitimacy and the stimulative and restraining value of this demand, hence the privilege which is ours in having to meet it. The ideal life is no longer simply a vision of aspiration, for us it is the mandate of consistency. The righteousness of the God we preach must be imaged in our righteousness. We must heal as the Master healed, and live as he lived, in the world, yet not of it. This is the opportune and inspiring possibility to the realization of which we are both commissioned and committed. This is "the righteousness which is by faith," and its forerunners are alertness, humility, and a sincere longing to be good.

The generally accepted sense and practise of honesty will not do, because in large part it is relative, if not negative. Pride and "good policy" may prompt to the payment of our acknowledged debts and the keeping of our word; indeed it is said that professional thieves are honest with one another. We, however, must be honest with Truth, with ourselves, and with our every fellow man, and though the many may not have so thought of it, this order is fixed and imperative; we cannot be honest with others without first being honest with Truth and with our highest ideal. True living in Christian Science always embraces this trinity; in



every choice and decision it expresses this sequence. Verily, "an honest man's the noblest work of God," and we are to be that man. This is what Carlyle surely means when he says, "A splendor of God in one form or another will have to unfold itself from the heart of these our industrial ages, or they will never get themselves organized; but remain chaotic and distorted evermore."

No issue of our time is fraught with greater possibilities for good or ill than this question as to whether or not Christianity as seen in and among men is going to measure up to the rigorous yet reasonable demands of awakened thought. To command respect today, asserted "faith in Christ" must be expressed in an unequivocal stand for the loftiest idealism and the most inclusive spirit of brotherhood. It must make us discontented so long as injustice exists in any form or degree, and impel us to the continuous championship of human freedom until our compassion, our beneficence, and our judicial poise shall make men think of the greatness and goodness of God. It is just here that Christian people have so sadly failed. While they have done no purposeful wrong, they have for the most part been indifferent to the growth of wrongs which have not immediately affected their own welfare. They have made no united or effective protest against conditions and tendencies which, thus unrebuked, have in the course of time resulted in the entrenchment of those colossal economic iniquities which know no law but the lust for gain.

The thing that counts today in the Christian man is not only his separation from all speculation and pettiness, but his demonstrable apprehension of the truth of being and his rigorous intolerance of every manifest wrong, and no worthy Christian Scientist can fail to feel the impulsion to hasten the coming of a world-Christmas by consecrating himself to down-right honest living before men. In "Miscellaneous Writings" (p. 37) Mrs. Eddy speaks of the influence and effects of such a course. She says: "Immortal Mind . . . is made manifest in all thoughts and desires that draw mankind toward purity, health, holiness, and the spiritual facts of being."

JOHN B. WILLIS.



# Instructions Regarding Cards

PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND  
DER HEROLD DER CHRISTIAN SCIENCE

Applications for cards in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for cards in the *Journal*, payable in advance, are \$5.00 for each line or each fraction thereof; practitioners' cards in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in a card may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have it reinserted.

## PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their cards. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

## NURSES

Applications for cards in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

## CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

## SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal*, provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose card has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

## CHURCHES OF CHRIST, SCIENTIST

When a society having a card in the *Journal*, or any other group of Christian Scientists, proposes to become a duly organized Church of Christ, Scientist, as a preliminary step the Church Manual should be carefully studied, particularly Article VIII, Sect. 1, and Article XXIII, Sects. 6, 7, and 12. Article XXIII, Sect. 7, of the Church Manual requires that a branch church shall not be organized with less than sixteen loyal Christian



# THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but  
mighty through God to the pulling down of strong holds"*

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VOLUME XXXI

JANUARY, 1914

NUMBER 10

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## APPLIED CHRISTIANITY

FREDERICK DIXON

CHRISTIAN SCIENCE is the attempt to make practical in the twentieth century the religion which Jesus of Nazareth preached and practised in the first century. This religion was something more than a mere transcendental altruism doomed to be relegated in practise, as the wise men according to the flesh have decreed of the Sermon on the Mount, to the realm of the unattainable. The Sermon on the Mount, despite acres of foolish exegesis, is really the zenith of what may be termed applied Christianity, and this claim has been made for it by Mrs. Eddy in her Message to The Mother Church, June, 1901. The world regards the Sermon on the Mount very much as the priest and the Levite, it is to be suspected, regarded the unfortunate man who fell among thieves. It resents, that is to say, its obtrusion upon the material senses, and leaves the solution of its riddles to the metaphysically minded Samaritan.

It has been said more than once, in deprecation of close metaphysical analysis, that the main thing in Christian Science is the spirit. No doubt the spirit is the main thing, but the spirit is absolutely inseparable from a metaphysical understanding. You might just as well say that the main thing in swimming is the movement of the arms and legs, and that it does not matter whether or not you have the use of your limbs, as to attempt to divorce metaphysics from practical Christianity. A knowledge of metaphysics is not attained, however, by a mere declaration that matter is unreal, any more than an understanding of astronomy is reached by simply asserting that the earth revolves round the sun. You could no more calculate an eclipse by a mere acceptance of the one than you could demonstrate the truth of being by a pious belief in the other. The eclipse may take place in any case or a patient may get well, but the first result would



no more be a proof of the accuracy of mathematics than the second would be of Christian healing.

The fact is, that Christian Science is Science; not, certainly, the science of the schools, but the scientific idealism of the New Testament. The miracles were not the casual acts of a god come down to earth, for that would reduce them to the level of pagan mythology. They were, on the contrary, demonstrations of a knowledge of divine Science. Nobody imagines that it is possible to build a bridge and disregard the requirements of applied mechanics. We have seen at Quebec and on the Tay what happens when this is attempted. It is still less possible to demonstrate the truth of Christian Science without an adherence to the law of applied Christianity. Just as there is no such thing as being "near enough" in mechanics, so there is no such thing as being near enough in religion, though a good many people seem to think there is, and call it having the spirit. The Bible, in a phrase which has been quoted again and again in writing of Christian Science, talks repeatedly of the full, exact, or scientific knowledge of God. The student of mechanics can no more afford to be careless in calculating the strain upon a cantilever, than can the student of Christian Science in determining the exactness of a metaphysical axiom. "A single mistake in metaphysics, or in ethics," Mrs. Eddy writes, on page 264 of *Miscellaneous Writings*, "is more fatal than a mistake in physics."

Any one who knows anything at all about Christian Science, knows that physical healing is its very al-

phabet. There is nothing in such a statement outside the admission of its critics. Men who wish to smile or scoff, according to their temperament, at the story of the walking on the waves or the feeding of the multitude, accept unhesitatingly or with slight demur the incident of the paralytic man. Matthew Arnold, for instance, who was at once a fine scholar and a deep student of the Bible, admitted the close connection between the human mind and sickness, summed up in the depths of that momentous declaration, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?" When, however, he was faced with what Hume had termed the reversals of the laws of nature, he fell back on the simple argument of the gloss, which he embalmed in the term "aberglaube invading." The emotions and superstitions of the writers and redactors of the manuscripts had led them, he sturdily maintained, into the compilation of an entire gospel of accretions. The whole thing is a delightful object-lesson of the ability of the rationalistic intelligence to become illogical out of sheer fear of succumbing to the supernatural. One of the greatest bars to progress has always been the fetish of common sense. It was to common sense that medieval scholasticism appealed when its geographers demanded whether men could walk, like flies on a ceiling, if the earth was a globe and not a plane, and it was in the name of common sense that the lineal descendants of the "October Club" adumbrated that fearsome interrogation about the cow and the steam-engine.

There was even less excuse for



Matthew Arnold to make such a mistake than there was for a Cosmas Indicopleustes or a Colonel Sibthorp. Matthew Arnold was a scholar to whom the idealism of Plato, the speculations of Spinoza, or the theories of Berkeley were familiar. He might easily have realized that the Mind which said "Rise up and walk," was the Mind which said "Lazarus, come forth," or "Peace, be still." But he suffered from the inevitable limitation of the grand army of philosophers; he compromised with the mesmerism of materiality at the crucial point, and went down with his critical bark in the deep waters of the ocean of common sense. "Works on metaphysics leave the grand point untouched," Mrs. Eddy writes, with her simply tremendous insight, on page 116 of *Science and Health*. "They never crown the power of Mind as the Messiah, nor do they carry the day against physical enemies,—even to the extinction of all belief in matter, evil, disease, and death,—nor insist upon the fact that God is all, therefore that matter is nothing beyond an image in mortal mind."

Berkeley having proclaimed from the housetop that there was no matter in all the earth, proceeded like any Naaman to bow the knee to Sirius. Huxley, having floated, laughing, past the Scylla of Berkeley's pantheism, chanting his hymn of derision over the philosophers of common sense, drove straight on to the Charybdis of agnosticism, proclaiming the perennial gospel of limitation or common sense. Real common sense is the most metaphysical thing in the whole world. That fact is one of the mysteries of godliness. If matter is

unreal and the only power is divine Mind, it follows that Berkeley's decline upon tar water was rankly illogical. It follows also that any dependence on drugs, or admission of them in Christian Science treatment, deprives that treatment of the claim to be regarded as scientific. It is impossible to support a mental argument of the unreality of matter by a resort to matter. Such an attempt results in a contradiction in terms; in an attempt to do something which is described, from one end of Science and Health to the other, as "hopeless," that is, to attempt to work with Spirit and matter, and the fall between the two stools is inevitable.

It is quite certain that people who are sick and rely on various material methods get well; but this is not true healing. The man who obtains the assistance of an orthodox physician, or even a surgeon, receives help in exact proportion to his own and the world's reliance on the efficacy of the particular treatment. He emerges from the ordeal, however, with a stronger belief than ever in the reality of matter and its laws, and with a consciousness trained to expect further trouble. It is precisely the same with what is commonly understood as mental treatment, itself merely a shifting from a reliance on the phenomena to a reliance on the noumenon of material mind. In the first case the practitioner attempts to effect one phenomenon by the application of another phenomenon. In the second case the attempt is made to reach the phenomenon by suggestion to the noumenon. The latter treatment is, speaking relatively, the more scientific, but it is also the more



material and the more dangerous. It is the more material because the nearer the mental origin of matter is approached, the more material the treatment becomes. It is the more dangerous because the more intelligence matter is supposititiously endowed with, the more prolific become its claims for evil.

The master Metaphysician declared emphatically that no man could "gather grapes of thorns, or figs of thistles." Just so it is impossible to think spiritually with a mind instinct with a belief in matter, or for a consciousness impregnated with evil to apprehend good. In the one case an attempt is made to spiritualize matter; in the other, the so-called good is in reality only a modified phase of evil. The moment, however, the power of divine Mind is crowned as the Messiah, the metaphysics of divine Science begins to be attained. The task is assumed, not of spiritualizing matter, but of evangelizing the human self; not of building a house on the shifting sands of natural science, to be rained upon by the "Cartesian doubt," beaten by the winds of the atomic theory, and washed away in a flood of radium, but of founding a house upon the metaphysical rock of divine Science.

The mental scientist starts with a handicap, the admission that there is something to be overcome. He parries an impersonal suggestion of evil with a personal suggestion of good, and it is to be observed that he can as easily reverse this aim. In the end, the strongest realization emerges victorious. This, of course, is spurious metaphysics. True metaphysical healing is effected not by picturing

a conflict between good and evil, but by a scientific realization of the fact that good is the only reality,—by obliterating any belief that a patient exists, and recognizing only the perfect man,—not, of course, a perfect human being, but a perfect spiritual idea. It is not, therefore, the endeavor to see the truth that heals, but Truth itself.

When the disciples came back from their first healing journey, they came congratulating themselves on the healing they had accomplished—"Lord, even the devils are subject unto us through thy name." With that real common sense which is so truly metaphysical, Jesus swept aside the perhaps unconscious vanity of their assertion, saying, "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Rejoice, that is to say, not that you have achieved success, but rather in the omnipotence of divine Mind, which makes success possible. Crown, in other words, the power of Mind as the Messiah. If the practitioner is to take the credit of healing, he must also take the blame of failure. There came a day when, in the person of the demoniac boy, the disciples found that the devils were not subject unto them, but were subject unto Truth, when Truth was realized without regard to person.

From one end of Science and Health to the other there is no reference to impersonal treatment, but Mrs. Eddy says (The First Church of Christ, Scientist, and Miscellany, p. 364), "Animal magnetism, hypnotism, *etc.*, are disarmed by the practitioner who excludes from his own consciousness,



and that of his patients, all sense of the realism of any other cause or effect save that which cometh from God." Truth heals because it is Truth, by destroying in the human consciousness the belief that there is anything to heal. A Christian Scientist who denies a condition of inharmony at the request of a patient, or because it is forced on his own notice, does not heal personally in one instance and impersonally in the other. What he does is to deny and destroy a lie presented to him by one argument of the human mind in the first case, and by another argument in the second. In either case it is the truth which frees. This denial cannot, however, be based on a blind belief in good. To be metaphysical it must be based on an understanding of divine causation, though an ignorant statement that man cannot be sick is more efficacious than the more ignorant statement that he can be.

It has been said that the metaphysical healing of physical disease is the alphabet of Christian Science. Jesus made this healing sufficiently plain. He no more confined demonstration to animate matter than he limited physical healing to nervous or functional disease. The physicians of the first century were very far from enjoying the information possessed by those of the twentieth. They healed an organ or a function with a tabloid made from the flesh of an animal, the chief requisite being that the animal should be red, a belief shared by the later physicians, who regarded a band of red cloth as a specific for smallpox.

On the other hand, a great deal more was known in those days about the human mind. This very fact

made the attempt of Jesus to explain spiritual metaphysics in a way easier and yet more difficult. It was easier, because no greater mental effort was required by his listeners to accept the statement that it was as simple for him to say to the sick, "Arise, and walk," as it was for him to walk upon the water. It was more difficult, because their tendency was at once to connect this power with the human instead of the divine Mind, a fact which was taken advantage of by the Pharisees, who declared that he cast out devils through Beelzebub.

Jesus healed the sick instantaneously and unfailingly, not because he merely accepted the fact that matter was unreal, but because he knew it, and knew why. Understanding this, he realized that there was no difference between removing a swelling or moving a mountain, since neither of them had any existence apart from the human mind, but existed simply as pictures in that mind. "Metaphysics," Mrs. Eddy writes, on page 269 of *Science and Health*, "is above physics, and matter does not enter into metaphysical premises or conclusions. The categories of metaphysics rest on one basis, the divine Mind. Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul." The use of the word categories shows, in a flash, the breadth of the writer's outlook. Aristotle had divided up all things into categories for distribution, such as substance, quantity, quality, relation, place, time, posture, possession, action, and passion. The metaphysics of Christian Science, as Mrs. Eddy says, "resolves things into thoughts." Substance, then, ceases



to be the familiar "lumps of stuff," and becomes the compound idea of divine Mind.

When this is comprehended, the student begins to see that Jesus broke the material law of gravity in walking on the water because he understood the law of spiritual attraction. The two lepta which the widow threw into the treasury of the temple were not merely relatively more than the offerings of her neighbors, but absolutely so, since she threw in the understanding of what substance actually was. She knew, presumably, that the two lepta could be reproduced as easily as the statera found in the fish's mouth. The man who laid up treasure in his barns was a poverty-stricken "fool;" the widow who threw her all into the treasury was richer than Cræsus. No one could take from her the supply which was spiritual, mental, and eternal; for just as the realization of spiritual life is manifested in a healthful mind and body, so the realization of spiritual substance is manifested neither in the purple of Dives nor in the rags of Lazarus, but in the feeding of multitudes, the finding of the tribute money, and the turning of the water into wine.

It is just the same with all the other categories, if there were space to dwell on them. They are thoughts, not things, resting on or contained in divine Mind. Quantity is the sum total of Mind's ideas; it is generic man. You may subdivide it into what Mrs. Eddy calls its identities, or let it mount from the molecule to infinity, but each identity will remain as perfect in quality as the units which make up a million. So, again,

it is with time and space. There is no space but the divine presence or Mind, filled with the identities or ideas of God, and there is no time but the everlasting now. The writer of the psalms struggled to express this when he wrote: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Yet again he declared, "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night;" but Jesus demonstrated it, during that night on the sea of Galilee, when he brought the boat immediately to land.

Some twenty centuries after Aristotle, Immanuel Kant defined the categories as "pure *a priori* conceptions of the understanding which the mind applies, as frames, to the matter of knowledge received from sense in order to raise it into an intelligible object of knowledge." The reversal was complete. In the words of Sir William Hamilton, "The predicaments of Aristotle are objective, of things as understood; those of Kant subjective, of the mind as understanding." Thus, he explains "quality" as "reality, negation, and limitation." We are in the realm of philosophic idealism, but we are still dealing with the human mind. We have to travel seventeen centuries back to Jesus of Nazareth, or two centuries forward to Mrs. Eddy, to touch the hem of the garment of Christian metaphysics.



Symbols are extremely dangerous things to employ. They are more capable than most illustrations of being reduced to absurdities, and they very frequently are. Nevertheless, the circle is an admirable type of the unity of good, and the unity of good may be said to sum up Christian metaphysics in the one word, Love. No single word in the whole language has been more completely prostituted. It has become the apotheosis of materiality instead of its antithesis. "Greater love hath no man than this," Jesus said, "that a man lay down his life [his soul or material sense of life] for his friends." Only, indeed, in proportion as this is laid down can healing be accomplished. The greatest love, then, that one man can possibly show to another is to recognize that he is spiritual and not material.

Fear, metaphysically discerned, is the exact antithesis of this; it is the belief of life in matter. If one did not believe in death or life in matter, fear would be unknown to him, as it was to Jesus, and he would raise the dead, as Jesus did, by the knowledge that man never lived in matter. The more sinning, tremulous humanity loves, in its material, murderous manner, the greater its fear for the safety of those it loves. The moment, however, it repents, the moment, that is, it changes its mind from a belief in life in matter to an understanding of Life as God, it learns to love as Jesus loved, to lay down its life for its friends, and, in that moment, "perfect love casteth out fear."

It was in the garden of Gethsemane that Jesus put the metaphysical understanding of his disciples to the

test. His command to them to watch and pray, to prove that they were able to deny the reality of matter and rise superior to the evidence of the senses, was answered three times by their surrender to sleep, the admission of man's dependence on matter and submission to death. It was on returning the third time to find them slumbering that their Master pronounced that awful sentence, "Sleep on now, and take your rest." Yet there must have been some one present to describe that moment of shame and disappointment, and to record the prayer of Jesus, some one who had not yielded to the mesmerism of sleep. Tradition points to the writer of the fourth gospel, who alone of the evangelists does not refer to the scene, and regarded metaphysically, the deduction is right. "The disciples' desertion of their Master," writes Mrs. Eddy, on page 47 of *Science and Health*, "in his last earthly struggle was punished; each one came to a violent death except St. John, of whose death we have no record."

The twentieth chapter of John is an extraordinary one, even in the gospels. In it there occurs that marvelous story of the resurrection, in which, by a scientific use of various Greek verbs, the writer, as one of the greatest of exegetists has pointed out, discriminates between every phase of the word see, from the merest optical perception to the highest spiritual and metaphysical discernment. When the purely material observations had been gone through by the Magdalen, by Peter, and by John in turn, it was the last, the man who it is claimed had not slept in Gethsemane, who, standing in the tomb itself, "saw,



and believed," saw metaphysically the nothingness of matter and the consequent unreality of death, and believed or understood spiritually the teaching of the Christ. The sleepers "as yet knew not the scripture": he alone had dissipated the lie of materiality.

For what followed we must rely partially on tradition and partially on history, and tradition has sometimes an awkward habit of proving more accurate than history. Tradition relates that all the apostles save John came to a violent end. Tradition again relates not only that the attempt to kill John in boiling oil was a failure, but that he never died, that instead he disappeared from sight. History tells us that he was sent a prisoner to Patmos, and prisoners sent to the islands were not intended to live. Tradition, taking up the story after the release from Patmos, describes his last years at Ephesus; how the apostle would sit

silent, day after day, in the meetings, only occasionally intervening with an exhortation to love; how, when the younger members pressed for some recollection of those wondrous years with his Master in Palestine, he would reply, "If there is love, that is sufficient; it was the Master's command."

It was on the cross that Jesus finally laid down his life for humanity. It was in the tomb that he proved life to be deathless, and rolled away the stone from the door. The fear of the Pharisees placed the Roman guard over the tomb, in their anxiety to prove that life existed in matter and could be destroyed. The love of the beloved disciple recognized in the empty tomb the risen Christ, "and he saw, and believed;" believed and knew that which was hidden from those who "as yet knew not the scripture," that man is spiritual, and not material.

## TRUTH, REALITY, THE ABSOLUTE

DUNCAN SINCLAIR, B.SC.

THE history of the search for truth is the history of the world's progress. Men have always been asking the why and the wherefore about existence, and these queries have formed the theme of philosophers throughout the ages. They now constitute the incentive to research along every scientific line of work, and they afford to the mass of humanity a never-ceasing stimulus to the mental activity which seeks to lay hold, not upon fleeting shadows, vain temporalities, but upon the consoling, pacifying, and benign influences of the eternal.

Different opinions have been expressed about Pilate's question, "What is truth?" Lord Bacon maintained that he threw it out in jest, disdaining to wait for a reply. But perhaps it is more correct to see in Pilate a man of his time, of our times, too, if you like, intellectual, trained to weigh evidence, capable thereby of coming to just conclusions, yet powerless to act thereupon because of his inability to trust to Principle. After the conflicting gusts of passion had beaten upon him at the mock trial, the shifting sands of expediency left him no foothold, and



one is not surprised to hear the half-sarcastic, skeptical remark, "What is truth?"

It is an idle thing to put this momentous question if one is not prepared to follow it up. Had not the humble Nazarene, whom the Roman declared innocent, proclaimed, "The words that I speak unto you, they are spirit, and they are life"? Had not his career throughout the three years of his ministry, demonstrated that his gospel was true? By it, had he not healed the sick and the sinning, and raised the dead? But Pilate may not have been able to collect sufficient evidence to prove this from among the multitudes who were healed, and we suspect that, even though a Roman, he exemplified the attitude of the high priests and their satellites when they declared, "We know that God spake unto Moses: as for this fellow, we know not from whence he is." Prejudice, the child of ignorance, or worse, must always be reckoned with in every forward step. No matter whether it pertain to communities or nations, having to pass the bar of the individual, it is sure to encounter the inertia of mortal mind, the disintegrating, destructive tendencies of ignorance, fear, and selfishness.

What is truth? Can it be known? How can we be certain about it? With regard to the first of these questions, it will be well to distinguish between what are commonly referred to as "absolute truth" and "relative truth." The dictionary defines truth as "agreement with reality," and absolute, as that which is "existing in or by itself without necessary relation to any other being." Now, if truth be "agreement with reality," it is iden-

tical with the real; that is, truth and reality are the same. And if the absolute exists in and by itself, it must also be identical with reality. Thus truth, reality, and the absolute are one and the same, and this is the sense in which the terms are invariably used in Christian Science. The same dictionary defines relative as "not absolute;" so that, if absolute be identical with reality,—as it is,—then relative truth is not "identical with reality." In other words, it has no real existence at all. This is indeed a far-reaching deduction.

Truth being identical with reality, and reality in its turn being by its very nature eternal, the question becomes this, Can eternal reality be known? in other words, Can God be known? In the Preface to *Science and Health* (p. vii), Mrs. Eddy says: "Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity." In this sentence she sums up the attitude of Christian Science toward all the problems of the race. In it divine Truth, God, is again revealed to mankind. Progress makes it necessary to dissociate one's self from many "doctrines and time-honored systems," from preconceived notions of all sorts; but this should be no hardship if "the pearl of great price" is to be the reward. "The meek will he guide in judgment."

On page 465 of *Science and Health*, Mrs. Eddy gives the following definition of God: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." This identifies God with reality in each of these several ways of beholding Him. Can God, then, be known? Surely! We are knowing Him just



as we know these phases of the divine Mind. As we identify ourselves with them, we reflect or image Him. Take, for instance, God as infinite Love,—can we know Love? Yes; just as we love in the way our Master commanded, and in no other way. Christian Science affirms that God is infinite in every one of His attributes, whether that of intelligence, presence, or power; and this being so, nothing has any existence outside of Him. When this is grasped intelligently it becomes spiritual understanding, which carries with it the power that frees from unreality of whatever sort.

People often make difficulties for themselves, when they begin the study of Christian Science, by forgetting the many-sidedness or infinity of Truth. They would seek to drain the ocean, when their capacity at the moment is that of a tiny cup. They should humbly allow their little cup to be filled, and as it fills there will be seen the wonderful receptivity of that same vessel, its ever-increasing responsiveness to and embrace of the realities of being. The power of man to receive is not circumscribed by material bounds; and the truth, the spiritual idea, needs no space for its occupancy.

Nevertheless, the reader may say: This may be all very well with respect to the ethical and spiritual sides of existence, but what of the knowledge we have of matter, material law, and material life? To what category are we to relegate them? Are all the discoveries of the years, and especially of these latter days, no discoveries at all; or are they but broken fragments of reality? Christian Science answers in the only way possible if thought remains true to its definition of God;

namely, there is no matter, no material law, and no material life. Infinite Mind cannot produce His unlikeness.

The sweeping declaration of the unreality of matter and of all so-called material phenomena, called forth upon Mrs. Eddy the ridicule of a dreaming world. But humanity has awakened somewhat since she gave utterance to these momentous truths, and now the multitude are following after even the more ordinary scientific thinkers in perceiving, though somewhat feebly no doubt, that matter is purely hypothetical. The atomic theory of John Dalton led the materialist back to the atom, the particle that could not be made smaller. It was a purely imaginary thing, begotten by a theorist to explain the phenomenal, and it was practically the same as the "hard atom theory" of the Greeks of centuries before.

In our day, however, the atom has lost its primitive simplicity altogether. Instead of a unit, gifted indeed with wonderful powers, it is now a thing of great complexity, a little universe itself, in which the numerous ions, carrying their electric charges, are harmonious spheres, ever in motion, endowed with immense powers to combine, act, or react on others similar to themselves, or maybe to disintegrate with explosive violence. Further, it is suggested that the ion is probably the ether in a state of tension! And the ether is what? No one even theorizes! The whole chain of reasoning hangs on a theory, or rather on a string of theories. One thing, however, these changing hypotheses boldly testify to, and it is this: thinking people are acknowledging, however slowly, that sense-



testimony, the evidence which comes to us through eye or ear or touch, is utterly unable to inform us respecting the fundamentals of existence; in other words, sense-testimony tells us nothing about the absolute, about reality, about Truth. What is laudable in the effort of the material scientist is the sincerity of his aim; and the earnest desire he has to know the truth is what brings stimulus to continued effort.

Mind is omnipresent, and there are not many minds, for God is one; but so long as mankind believes in minds many and situates them in space, it must go on breaking down the distances between them in its own material way, by such means as flying machines or wireless telegraphy. The more refined its theories become regarding matter, the quicker will the former fly and the greater the distance over which the message of the latter will travel; but it takes no time to move mentally from planet to star, and space vanishes in omnipresence.

"Christ is the ideal Truth, . . . Christ is the divine idea" (Science and Health, p. 473). If we study the Bible, we find that the truth has been recognized at all periods in the world's religious history. It may have been but a flickering ray that sometimes pierced through to illumine the dark pathway, or it may have been a bright gleam, as in Abraham's case, giving him a faith which destroyed his belief in death, a faith which led him right through his long pilgrimage on earth. Or again, it may have come amid the thunders and lightnings of Sinai, as the revelation of moral law, the inflexibility of Principle adjusting the relationship of man to God and of

man to man. The ten commandments, apprehended as Christian Science interprets them, are life-giving wells of water.

Down through the centuries prophet after prophet has proclaimed the Christ,—the divine idea, the ideal Truth, heralding at times its perfect revelator; and in the teachings and demonstrations of Christ Jesus we find the full revelation of Truth, the clear apprehension of reality, untrammelled faith in the absolute, the identification of law with intelligence itself, the intelligence which is Love. In the Pauline writings, "the truth" is constantly referred to as the revealed will of God, and St. John particularly uses the term to signify absolute divine reality, distinguishing it from that which is false or merely seeming.

It is obvious in the light of Christian Science, that Jesus was so certain of the allness of God as Mind, as Life and Truth and Love, that his understanding constituted a supreme consciousness of which the world was utterly ignorant. It is after he had passed from the ken of mortals that the writer to the Hebrews goes back in the eleventh chapter of his book to detail the power of this same Christ-consciousness in the bygone days among his own Jewish people. Jesus realized the omnipresence of Mind so clearly as to be able to walk on the waters, to still them in tempest, and to set aside material phenomena of whatever kind. In other words, his perception of the omnipresence of Mind took the place of material hypotheses or theories, rendering them altogether null and void. And it was this same perception or knowledge



which enabled him to heal "all manner of sickness" and sin. For a few centuries afterward, the power of the absolute Truth-consciousness did similar work, and then it became obscured under the cloak of ecclesiasticism. It was rediscovered by Mrs. Eddy at a time when to mortal sense she was passing away. The Christ or ideal Truth flashed in upon her waiting, prepared, and receptive thought, and she was well.

This must ever be the way by which Truth will be recognized. It matters not what phase of it be taken; it can be put to the test. Two plus two equals four, is true whether the figures be taken as symbols for apples, oysters, or figs. The properties of the circle being true, mental concepts of a compound idea are absolutely unalterable, and so we can always rely on the geometry of the circle. It plays no tricks and never disappoints us. It is as trustworthy as the basic law on which it rests.

It would be the same with all the phases of reality if we but knew them. When one learns the Science of being, knows God as the only Life, as the one Mind in which all spiritual reali-

ties exist, and knows himself as the expression of this Mind, as a spiritual idea at one with the parent Mind, he will have returned to his Father's house. The realization of man's at-one-ment with God will be his salvation from every ill that haunts the timorous steps of sorrowing humanity. "Christ is the ideal Truth, that comes to heal sickness and sin through Christian Science, and attributes all power to God" (Science and Health, p. 473).

Truth, reality, the absolute, can be known; indeed, it is all that can be known. This knowledge is recognized by its fruits, by its power to destroy all unlike itself. The real spiritual man is perfect, because he is the manifestation of a perfect Father. He lives in a perfect universe, peopled by the infinite ideas of the same Father. As the sense of this divine relationship is grasped, mortals are freed from the sordid beliefs of materialism with their debasing tendencies, and from the sicknesses which flow from these beliefs, and humanity enters, gradually it may be but surely, into man's rightful heritage as the child of the kingdom.



Never was there a time when the fine aspirations of the young manhood and young womanhood of our country needed a more inspiring and direct Christian leadership. The indications of this need lie open to our sight on every side. All around the circle of human doubt and despair, where men and women are going out to enlighten and uplift and comfort and strengthen their fellow men under the perplexities and burdens of life, we hear the cry for a gospel which shall be divine, and therefore sovereign and unquestionable and sure and victorious. All through the noblest aspirations and efforts and hopes of our age of doubt, we feel the longing, and we hear the demand for a new inspiration of Christian faith.—*Henry van Dyke.*



## GENTLENESS AND STRENGTH

ELSIE L. WIGHTMAN

“**T**HY gentleness hath made me great,” sang David; and his saying might be rephrased, The knowledge of Thy gentleness hath made me great. It is somewhat surprising that these words should come from the stalwart warrior king. Perhaps David was mentally comparing the character of the only true God with the concept of cruel, vindictive deities tremblingly worshiped by savage nations.

Describing, as it does, an aspect of the divine nature which our Leader has summed up for us in one word when she defined God as “Soul,”—the Divine Being, who “in all their affliction . . . was afflicted, and the angel of his presence saved them,”—this saying has doubtless lived as a cherished refrain in the hearts of those who shrank from the sterner delineations of the Almighty. God, the Father-Mother, upon whose extended hand earth’s weary and heavy-laden ones can confidingly lay hold, never requires His worshipers to offer sacrifices in order to placate Him, after the manner of the heathen to avert the anger of their gods, nor has the protection of His people ever been furthered by the suffering or destruction of others.

The gods of mortals have always been essentially lacking in gentleness, and their devotees have never been able to voice a joyful confidence concerning them. The eighteenth psalm gives an impression of God’s impregnable strength, while clearly showing that the activities of man’s divine

deliverer are preservative, not destructive. An examination of the psalmist’s experiences and writings, however, shows that they often illustrate “the central fact of the Bible,” namely, “the superiority of spiritual over physical power;” and this is “the central point of Christian Science” (Science and Health, pp. 131, 454).

There is no ground for concluding that God commanded David to fight with material weapons. Combating evil with evil, instead of overcoming it with good, could not be instigated by man’s perfect creator, who never ordained any warfare that could inflame the cruelty and hatred of mankind. The presence of these factors clearly indicates a departure from the method taught by God, whose “way is perfect.” Even in what seemed purely physical combats the Jews proved over and over again that right is might, and that, to the righteous cause, the number of adherents is a negligible quantity. Moreover, God’s choice of Solomon rather than David to build the temple, was a practical object-lesson announcing to mankind that their concept of God as a war-like tribal deity was inaccurate, since, as Whittier says,—

nothing can be good in Him  
Which evil is in me.

It heralded the desirable time when men should learn war no more.

Divine restraint or impulsion obviously influenced many events of David’s life, and the psalms show his recognition of this. Take, for ex-



ample, his devotion to Saul, undiminished when the latter hurled the javelin at him, and later sought to slay him through intrigue and battle. Thoughts of heavenly compassion made it impossible for David to yield to the temptation to harm his opponent when the whole camp was wrapped in slumber. His encounter with Goliath was marked by none of the rancor of much ancient and modern partizanship; and that embodiment of cruel oppression proved helpless before the youth who understood in some degree the omnipotence of divine Love. "There was no sword in the hand of David," and it is noteworthy that, though David's blow rendered him powerless, Goliath was slain with his own sword. David's sling was symbolical of the defensive power of spiritual understanding, rather than of human vengeance.

The experiences of the early Friends, who passed unarmed and unharmed through perils from revolutionists in Ireland and outraged redskins in America, are a more modern reminder of the unassailable security of the just. The faithful, tender comradeship of Jonathan helped David to foil Saul's vindictiveness without malice, and when first in exile, his sojourn with Samuel, whose patient endeavors to recall his countrymen from their wanderings after other gods unfailingly mirrored the Father's compassion, favored David's growth in this grace. Yet it would seem that gentleness appeared to David as a characteristic manifested by God on special occasions, and thus he only glimpsed what later prophets saw in increasing measure, namely, that the essential nature

of Deity was fully delineated in John's assurance that "God is love." The New Testament is significantly lacking in allusions to God as a "man of war."

Only by learning to love can the reformer rule his own spirit; only thus can he be just, for justice without love is blindfold indeed. How many false moves or harsh measures are perpetrated and perpetuated in the name of discipline, through failure to exercise the gentleness which is one of wisdom's distinguishing features, and which would enable men to take the greater steps required from above! Let us listen thoughtfully to Jesus' ringing words to his disciples, "Ye know not what manner of spirit ye are of." He revealed a heavenly Father who would not have the bruised reed broken or the smoking flax quenched; whose tender love and watchful care the Wayshower illustrated in person and parable. A lost sheep could fearlessly rejoice in being found by such a gentle shepherd as he pictured. Paul reiterates this lesson, maintaining that any Christian virtue without love becomes nothing. In fact, any quality claiming divine origin, but devoid of gentleness, is a counterfeit which, like "faith without works," is dead.

Promoting the practise of the "meekness of wisdom," the gentleness of one under guidance offers a fine field for aspiring reformers. Gentleness turning away wrath is pictured in Proverbs, and the further statement, "He that is slow to anger is better than the mighty," indicates countless opportunities of attaining that genuine greatness which is born of self-control. Mortal sense frequently sug-



gests that gentle measures are likely to be ineffectual, but ruling one's own spirit, rather than conquering a city, will overcome opposition to truth and prove good results to be obtainable, "not by might, nor by power, but by my spirit, saith the Lord."

If tempted ever to think that in certain cases a moderate degree of harshness will bring about a more speedy forsaking of the wrong for the right way, let us recall David's saying, "As for God, his way is perfect." Based upon the belief of man's separation from God, human compulsion, even in its highest form, is but a temporary measure, destined to pass away when the knowledge of the one Mind covers the earth; and in accordance with our Leader's teachings, as found in all her writings, we need to have greater faith in God, and more reliance upon spiritual methods of overcoming error than most of us possess. Using righteous means, we shall find that the work can be accomplished in peace, and its effect will be "quietness and assurance forever." Thus we shall avoid allowing harshness in word or deed to "mar the good we might do here."

This does not imply, however, that gentleness is synonymous with lack of backbone, or that all severity is incompatible therewith. There is a gentle severity which is attractive because manifestly patterned after the uncompromising requirements of the divine Mind, which, while "keeping mercy for thousands, . . . will by no means clear the guilty." Obviously, the man of God may not omit this feature of his equipment if he is to be completely prepared for every good work. Mankind recognizes that such

seeming severity is love, severing from one the beliefs which would make him a sinner and bind him to his sins.

As Mrs. Eddy tells us on page 127 of "Miscellaneous Writings," "Oft-times the rod is His [God's] means of grace; then it must be ours,—we cannot avoid wielding it if we reflect Him." But in Eastern shepherd life (the origin of this simile) the rod referred to is a heavy club, used only to destroy the enemies of the flock, but never used on the sheep. So both rod and staff comfort us, and free us from the belittling fears that would keep us from doing our best. The child who is afraid of parents or teachers, the man who fears his fellow men, is ill at ease in their presence. When the underlying lack of sympathy or misunderstanding is removed, the erstwhile fearful one expands in the more genial atmosphere, and expresses the qualities which are part of man's birthright as a son of God.

Harshness cannot produce greatness, though many have manifested the greatness inherited from their heavenly Father by rising above injustice and rendering loving service to the slaves of malice. In all ages there have been men of sterling uprightness of character, compelling respect and striking evil-doers with terror, who could never inspire that fearless uplifting love which is the most potent saving power known to mankind, as witness the work of Elizabeth Fry and others. Christ Jesus, who manifested the highest reflection of the Father, possessed the additional grace of gentleness, and John has portrayed this perfect character in the words "full of grace and truth." He, the great master of



methods, showed us how the most adverse circumstance could be overcome without resort to force, or rather through the spiritual understanding which necessitated abstinence from such an "appeal unto Cæsar."

What a revolution there will be in methods of fighting evil when Christians have in them more of the Mind which was in Christ Jesus! And the more spiritual means will be so effectual that at last they shall learn war no more. This is indeed utter extinction of the common foe. What earthly device could ever bring it to pass? To attain this gentleness, whether in the home life or in a larger sphere, we need the same true view of man which was possessed by Jesus, in order that we may not be liable to put an ungentle construction upon the ways and words of others; and this fact gives peculiar significance to the spiritual appeal of Christian Science.

If man is to be perfect, even as his "Father which is in heaven is per-

fect," he must manifest gentleness, or else "God is not in all his thoughts" and he cannot be "perfect with the Lord," for an essential element of the deific nature would be replaced in the reflection by qualities alien to that nature. David points the right way for those who, having caught a glimpse of the heavenly vision, are endeavoring to regulate their lives according to the pattern shown to them in the mount, and he would say with Jeremiah, "Seekest thou great things for thyself? seek them not," but "magnify the Lord with me."

In order to put into practise the gentleness of God, one must be actuated by those loving, long-suffering, compassionate, and faithful thoughts whose combination, by the laws of spiritual chemistry, inevitably results in a great and noble character. And so God's gentleness toward man, viewed and loved by humanity and actuating men, will bring them to perfection, "unto the measure of the stature of the fulness of Christ."



What do we need to keep the nation whole,  
To guard the pillars of the state? We need  
The fine audacities of honest deed;  
The homely old integrities of soul;  
The swift temerities that take the part  
Of outcast right—the wisdom of the heart;  
Brave hopes that mammon never can detain,  
Nor sully with his gainless clutch for gain.

We need the Cromwell fire to make us feel  
The common burden and the public trust  
To be a thing as sacred and august  
As the white vigil where the angels kneel.  
We need the faith to go a path untrod,  
The power to be alone and vote with God.

*Edward Markham.*



## GUARDING OUR MENTAL HOME

ROBERT NALL

“THESE ought ye to have done, and not to leave the other undone.” How fresh the words of the Master always are! Though they have filtered down through nineteen centuries of human thought, they read as if spoken into our very ears. Well it is when we can accept them as such and apply them to our own condition. It was not so much the sin of commission that Jesus referred to, as the sin of omission,—that the emphasis of life and purpose was being placed on the wrong side.

We all do many things which are right; but still more things, generally the most important, we may be neglecting to do. For instance, we are reminded in *Science and Health* (p. 234) that “we should become more familiar with good than with evil, and guard against false beliefs as watchfully as we bar our doors against the approach of thieves and murderers.” This is true preventive work. Many find in Christian Science a remedy for trouble when it comes; but we should strive to do our work so that trouble will not come. The protecting power of Love is always available, and we may in this way make our spiritual mentality such a stronghold that it will be impossible for the enemy to enter. Let us see how this can be done.

What is the supreme test of our loyalty to Christ, Truth? “If ye love me, keep my commandments.” Could language be more simple and explicit? To what extent did the disciples apprehend what the Master

meant? Have we, in these more enlightened days, with our fuller revelation of the truth, and with human consciousness becoming more and more awakened to spiritual realities,—have we grasped the wonderful import of this admonition to mankind,—love for God and for our neighbor,—the complete fulness of human duty; the whole-hearted, loving response to the divine invitation; the perfect round of good, knowing nothing but its own nature? To every Christian Scientist this is especially applicable.

Conventional Christianity, in consonance with scholastic theology, has placed an unwarranted limitation upon the commandments. It has deliberately excluded from them those healing works which were the evidence of Jesus’ divine mission. Moreover, it continues to do so in defiance of the fact that Christian Science is proving to the world that he intended his followers throughout all time to copy his example, that by so doing they might thereby glorify his Father and our Father in bearing much fruit. While we lament this, it is well that we should pause and think how far we are obedient. It is always so very easy to see the mote in our brother’s eye, and to forget the beam in our own eye.

No people in the world’s history have had a more sacred call than have Christian Scientists today. No people have had more of gospel light, a greater awakening to true righteousness, a more exalted, because a



clearer and more scientific, understanding of God. The estrangement between human thought and all that is spiritual is being clarified into a conscious recognition of the normality of all that is divine, and of its universal adaptability to meet human needs. We rejoice that this spiritual heaven is working with wonderful effect in revealing to mankind a more rational and a more practical Christianity, unfettered by creedal weights of human origin. All the greater, therefore, the sacred responsibility which rests upon the exponents of this new-old religion, this revival of the simple theology of Jesus, to be faithful to the ideal embodied in all his utterances, and especially in his fidelity, even as far as the cross, to the God whose obedient Son he was.

Now every Christian Scientist, if he is faithful, seeks to be governed by divine Mind, the Mind that was in Christ Jesus. He recognizes that every right thought to which he gives hospitality emanates from this Mind. He is constantly seeking to turn from material sense to the clearer light which the spiritual senses give, that thereby he may attain dominion over every wrong belief and enter upon his rightful heritage as a child of God. His life has been transformed by a vision of the potency of good and the possibilities that await him who knows no life divided from God, the only Life.

In so far as the Christian Scientist is keeping this divine concept ever before him, and is striving to translate it unto good works, he is coming into line with the commandments. A full and complete salvation is to him much more than

problematical; it becomes an assured possession. Not that he has already attained, but he is pressing on to that goal. He is confident that the truth, of which he has caught at least a glimpse, and which becomes to him the only real substance because it is from God, will give him that freedom from the falsities of human sense which is the consummation of every right thought. This is the line of righteousness in which Love leads, and which can only be followed when the beacon-light which guides the traveler is divine Principle.

But how far are we living in harmony with this? What evidence are we giving that we know what the true genius of Christian Science is? Are we putting this Christ-knowledge, this right understanding of God, into practise in our every-day life? What does it mean to us? Do we find that we are becoming spiritually stronger? Are we better able than we were to overcome the errors of sense, recognizing that because we have come into conscious relation to the one infinite source of all good, we are no longer to be victims of a belief in an opposing power of evil? What is the truth doing for us? And, something just as important, what are we doing for the cause of Truth?

If we know the truth as Jesus said we should, then more and more shall we be drinking in the breath of freedom that flows from purified thought. We shall be more loving, more unselfish, less given to impatience and ill temper, more forgiving, less critical about the actions of our neighbors, more watchful and prayerful lest we enter into temptation. Then



we shall know what our Leader continually emphasized,—that our work is not only to be curative, but preventive. We are not to rest content with being healed today; we are to know that healing is, in its highest and most comprehensive sense, for all time.

What material sense would have us believe is the opposite of this. It says that the ills of the flesh cannot be overcome; that because we are mortals we must suffer while we dwell in this mortal body; that man always has been and always will be doomed to pain and sorrow here, and that his only hope of freedom is death. Oh, the fallacy that underlies and is responsible for this lie of mortal belief! But are we all so conscious of the beneficence of God's laws, so awake to the glorious fact that these laws can make for nothing but man's exemption from sin and sickness and death, that we are no longer troubled? If this is so, then we shall be entering upon the perfect stage, which includes the power to stand fast in the liberty of Christ, Truth, and be no longer entangled with the yoke of bondage.

This is true prevention. It is what Jesus taught; it was the purpose of his life of self-sacrifice and devotion. If it had been right for men to suffer, he would have let them suffer. He came to do God's will, and that will does not sentence man to be in subjection to evil. How is it possible that the child of God, endowed with power from on high and dwelling in an immortal habitation, entrenched in Truth and Love, can be at the mercy of an illusion? If we would cease to make a reality

in our thought of that which has only a phenomenal existence, what a host of troubles we would avoid!

If in our study and demonstration of Christian Science we have not learned that it is the citadel of the living God, where we can be alive to our true individuality as spiritual beings, and be confident that victory is always associated with fidelity and childlike trust, we have not gone far beyond an intellectual grasp of it. We have therefore a long way to go before we possess a measure of that spiritual understanding which excludes all inharmony and discord and sees only God's perfect kingdom of righteousness and love. How, then, can we expect to be exempt from trouble? Let us ever remember that "Christian Science is the sovereign panacea, giving strength to the weakness of mortal mind,—strength from the immortal and omnipotent Mind,—and lifting humanity above itself into purer desires, even into spiritual power and good-will to man" (Science and Health, p. 407).

To all who are sincere and earnest in desiring to live Christly lives, Christian Science gives the assurance not only of present deliverance from woes, but it reveals a future made bright by the light of everlasting Love. It says to all: Take God at His word and act upon it. Get to know your real selfhood in Him. Remember that He withholds no good thing from those who love Him and who are not misled by the mortal tempter. Be sure that as the consciousness of evil or matter dwindles,—they are but states of false belief,—the eternal facts of being will appear in all their glory. Then you will understand what Mrs.



Eddy means when she says that "to prevent disease or to cure it, the power of Truth, of divine Spirit, must break the dream of the material senses," and that "nothing but the power of Truth can prevent the fear of error, and prove man's dominion over error" (Science and Health, pp. 412, 380).

Is not this what Jesus intended mankind to understand when he declared that "the kingdom of God cometh not with observation," for it is "within you"? As human thought awakens from the dream state to the recognition of this kingdom, the mental realm of peace and love and harmony, there is established in consciousness a barrier to the lust of flesh and the pride of life, so that these foes are deprived of their imaginary power, and freedom and victory follow as a necessary consequence. Such an exalted state, divinely natural and right, is a condition precedent to that perfect poise which insures that we are not only grateful for the truth, but also that we are abiding in our rightful mental home, fulfilling every duty of life in calmness and confidence, dispelling fear, and going on our way rejoicing that "the secret of the Lord" has been revealed to us. Thereby we are equipping ourselves with the armor of God, by which we can repel the "fiery darts of the wicked."

Thus we arrive at some conception of what is meant by keeping the commandments. Obedience is in the very nature of things followed by power to live for God and humanity; but to do this aright we must avoid every error of limitation. If we are Christian Scientists in truth and in

deed, we shall know that we can never be physically healed until we see the falsity of sickness, and find that the only reality it has is the thought that makes it real. And so with sin and death. We are to know that these evils never have been and never can be part of God's creation, that no material law can make man subject to them, and that in the ratio of our recognition of the spiritual law of Truth and Love, the only law that has any true foundation, we shall be masters in our own mental home, ever guarding it with unflagging vigilance right unto the day of complete and perfect deliverance.

And so it comes to this: If our lives have been enriched and ennobled by the illumination of Spirit and of Truth, if we are rejoicing in the presence of the Comforter, and in the gladness and peace of communion with our Father-Mother God, is it too much to ask that we shall be faithful sentinels, keeping watch and ward, never lulled into a sense of security by the weaknesses of the flesh, but so awake that we shall detect the approach of the subtlest form of error and at once challenge its right to enter our home? What power for Christly service this faithfulness gives! How confidently, then, we can give a reason for the hope that is in us, speaking boldly, because fear and doubt and despair have gone and we testify to the truth that we have demonstrated! Our field of labor is our home. Our home is where Love is. Love is everywhere; therefore there is no place where we may not reflect the wonderful power of divine Love and be increasingly fruitful in all good works.



## SIGNS OF THE TIMES

FRANK H. SPRAGUE

IN the Scriptural allegory in Genesis, Adam, the generic type of mortal man, is represented as sentenced by the Lord God to a career of toil and hardship because of his disobedience in tasting the fruit of "the tree of knowledge of good and evil." In this story we find an intimation that evil has its origin in the recognition of a relative standard of existence. Adam is driven out of the garden and denied access to the tree of life for partaking of the fruit which he had been warned not to touch; or, to paraphrase the description, mortal man is said to have forfeited the consciousness of immortality, the experience of life as absolute, by compromising with a relative, material sense of truth, God and the universe. Metaphysically considered, evil is the complement of a relative conception of good. No logical origin, status, support, or foothold for evil can be found in absolute good, God and all that expresses Him.

The dissatisfaction and woe entailed by acknowledging a relative standard of life, embracing good and evil, hasten the recognition that this standard is false; that it is foisted upon mankind through a misconception of the truth; that absolute good is the only element of experience which is upheld by divine Principle. The blunder has its inception in the realm of abstract falsity; and the stupendous host of concrete deceptions and maladjustments which follow in the train of the initial *faux pas* can be arrested, defeated, and anni-

hilated only as the error is traced back to its supposititious source, uncovered and corrected metaphysically by the truth. Then it can no longer pass current as authentic, real, or potential. As Christ Jesus so tersely expressed it, "Ye shall know the truth, and the truth shall make you free."

The great Teacher's illuminating example and the works he taught his followers to perform, show conclusively that this freedom, this exemption or immunity from wrong, extends to every province of human economy; that the depredations of evil within the range of the individual's experience diminish or cease to the extent that the right idea is apprehended and accepted as authoritative in the affections. The Wayshower's consummate mastery of the aggressive forms of evil, as he explained again and again to his disciples, was due to the fact that he cut off the base of error's operations by interdicting its bogus claims as its arguments presented themselves in his own consciousness. The affirmation that evil has no starting-point or abiding-place outside of a false material sense, is sustained whenever a realizing consciousness that existence is solely the manifestation of absolute good causes phenomena or symptoms of evil to disappear. Such demonstration goes to show that material sense is not a God-created entity, is not the emanation or offspring of Mind, but contrariwise is a state of mindlessness, unenlightenment, a men-



tal vacuum, so to speak, when considered from the standpoint of truth and intelligence.

The haunting ideal of absolute good incites humanity to reach out incessantly after improved conditions. From the point where Adam is represented as having been driven out of the garden of Eden, the Biblical record is a rehearsal of the groping of mortal mind for a way of deliverance from suffering, dissatisfaction, degeneracy, demoralization, and of the ever-increasing recognition of the deliverer as the Christ, the absolute or spiritual sense, until the vision of Jesus of Nazareth caught the reflection of Truth so fully that he was able to demonstrate the law of God, of good, for the benefit of all mankind. And in the closing chapters of the Apocalypse, St. John's illumined sense beholds the fulfilment of this mission of the Christ to take away the sins of the world, to deliver mortals from the material or relative sense of existence which constitutes mortality. Mrs. Eddy says, "Man delivered from sin, disease, and death presents the true likeness or spiritual ideal" (Science and Health, p. 67).

Christ Jesus transferred the arena of active operations against the formidable array of false beliefs marshaled and massed in the forms and modes of materiality and evil to the spaceless, timeless realm of metaphysics, where the spiritual, the right idea, which manifests God, Spirit, absolute good, nullifies erroneous beliefs, and in so doing removes the foundation of evil as a factor of experience. Although the early disciples assimilated enough of the truth which their Master taught, to follow

in his footsteps to a considerable extent in overcoming the world, the sense of being, as both good and evil, again gained the upper hand, until after a while it smothered the sense of the supremacy of good in the lives of Christian believers.

Not until the discovery of Christian Science by Mrs. Eddy was the point again reached where the problem of coping with evil was seen to be at bottom one of metaphysical concern. This time, however, the age was prepared by the course of events to receive and grasp an exact and systematic statement of the issue in permanent form. Not only had the soil of human thought been rendered receptive by the mellowing influence of expanding ideals and conceptions of Truth, but the necessary means for the retention and dissemination of a definite and scientific knowledge of being were at hand. At no previous date were conditions ripe for the establishment of such knowledge.

In seeking to understand God and His ways through material phenomena, the schools have only succeeded in reaching a relative sense of law and substance. This could not be otherwise; for the type of world to which the sense organism is adjusted is the manifestation of a false sense of life, not of Spirit, absolute good. Christ Jesus came by degrees to live in a world quite unknown to his contemporaries who sought truth through the senses. Even at the age of twelve we find him about his Father's business. The spiritually acquired sense of God as divine Principle, all knowing, all loving, all governing, grew upon him until he saw through the material deception.



But what intimation of "the God and Father of our Lord Jesus Christ," "who healeth all thy diseases" and "delivereth the poor in his affliction," do we find in the soulless mechanism of the materially conceived universe? Is it possible to imagine anything more unlike the divine nature reflected in the Christ than are the ruthless, disease-breeding, death-dealing processes which go hand in hand with nature as material sense makes it out to be? Has the God whom Jesus declared to be Love left His children at the mercy of brutal and unintelligent forces, with no source of appeal in times of direst need? Is it conceivable that an order of things which, Juggernaut-like, exacts the toll of hapless victims who chance to be in the pathway of its inexorable processes, is it even thinkable, that such an order could be the handiwork of infinite wisdom and Love?

Where, then, does the trouble lie? Is it in creation itself, or is it in a faulty method of apprehending the truth about creation? Is it not clear that if the Father whom Jesus knew had been the power behind matter, the Son could not consistently have applied himself to the task of defeating the operation of material modes and releasing mortals from their grasp? The most inveterate opponents of the Christ-teaching were the highly respectable and exemplary Pharisees, who lacked the spiritual perception to discern the standard of absolute good. Jesus told such that they must "be converted, and become as little children," must begin over again on an entirely different basis. It was this necessity that proved a stum-

bling-block to Nicodemus and the young ruler, and disappointed the disciples' Messianic expectations.

And now, in this twentieth century, this era of signal material development and moral awakening, the issue is again before the world to be passed upon by each individual. Because of the relative basis on which they are conceived, our humane institutions, admirable though they may be as means of delivering the race from the taskmasters of Egypt,—brutality, vice, self-seeking, and the like,—are of themselves powerless to lead human thought and desires into the promised land of spiritual freedom, the goal of Christianity. The Master told his disciples that "in the regeneration," in the new understanding and experience of truth as absolute, they should "sit upon twelve thrones, judging the twelve tribes of Israel," that is, they would be in a position to exercise authority over material beliefs; and he also declared, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he," that is, he who can demonstrate Truth in the least degree on the Christian basis of absolute Principle is nearer right than the mightiest exponent of materialistic doctrines.

The attempt to interpret materially the prophetic discourse of Christ Jesus in the twenty-fourth chapter of St. Matthew, has led many devout persons to look for a tragic ending of the physical earth; while others have anticipated the reappearance of the personal Jesus to take up his abode on this planet. The spiritually



discerning thought, however, eschews all such speculative theories. It sees that matter and evil are not to be swept away by external happenings; that they can be banished from experience only as the result of purification, the spiritual regeneration of consciousness. Thus construed, "the end of the world" and "the coming of the Son of man" stand for the passing of a material relative standard of life, and the human apprehension of the Christian or absolute standard which involves the ultimate extinction of "the knowledge of good and evil."

It is not the transfiguration of matter, the transformation of material conditions, or translation to another sphere of existence that marks the ushering in of the era typified by "a new heaven and a new earth;" it is the spiritualization of consciousness to the point where experience shall no longer be cast in material molds, but shall conform to the spiritual standard of absolute good. Although this transformation be gradual, like the change which takes place in the contents of a glass of muddy water placed under a faucet from which pure water is running, nevertheless, as Jesus constantly observed, it is by abandoning at once the material and partial standard as a working basis that the Christian ideal of perfect harmony is to be eventually reached.

Man, as the idea of Spirit, exists in the realm of absolute Truth, and is therefore for present humanity an ideal to be worked up to. Unless, however, the absolute standard be taken as the rule of progressive demonstration, it is as impossible to carry forward the mission of Chris-

tianity to its fulfilment as it would be to advance in arithmetic without understanding that numerical values are governed by a changeless basic law. "God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won" (Science and Health, p. 254). The sphere in which one finds himself is that which his mental status brings into focus and gives objective form for him. Thus it is that each individual must wake, sooner or later, to the necessity of working out the problem of being from the point of his present attainment until, as St. Paul expresses it, "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

On page 96 of Science and Health, Mrs. Eddy has graphically described the overt changes in the complexion of events which attend the appearing of Christ, Truth, as a vital and determining factor in human experience. The breaking up of the crust of traditional institutions, crystallized forms and methods of social and industrial activity, conventional modes of apprehending truth, together with unprecedented advances in discovery, invention, and adaptation, rapid strides in overcoming ignorance and devising ways and means of disseminating intelligence,—these and many other signs indicate that the truth of being is pushing its way to the surface of human experience and forcing mortal mind into new channels preparatory to the final abandonment of a material and relative basis.

In the face of these tremendously



significant developments and their prophecy for the future, shall we deny the omnipotence of good by allowing belittling thoughts to limit our faith in the destructibility of a false sense, the starting-point and motive power of which are, in terms of real being, nothing? The extent to which those who see the truth consecrate themselves to the work of upholding the standard of man governed by

divine Principle, will determine the rapidity with which the point is reached where, "through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free" (Science and Health, p. 171).

## THE GENTLER GRACES

KATE G. BAKER

**I**N that assemblage of qualities embraced in our concept of character, kindness, gentleness, and patience may be regarded as simple, homely virtues not capable of rivaling their fellows in that coterie where intellectual brilliancy and much learning may hold us spellbound by their glamour. But though these modest endowments may seem overshadowed by their more conspicuous companions, they nevertheless radiate and glow with a kindly and unfailing light. They always remain true to their nature, increasing in winsomeness, though occupying a lowly place. Unobtrusive and tactful, they are ever alert, considerate, and industrious in ministering to the welfare of all.

Mrs. Eddy's statement that "all that is beautiful and good in your individual consciousness is permanent" (Unity of Good, p. 8), merges eternity into the present and sheds a new and wondrous light on daily experiences.

Kindness is inclusive; it has no narrowing tendencies, and out of its abundance it extends and merges into that broader humanity which brightens and ennobles social life and unites

racess and peoples in bonds of unity and sympathy. It finds joy in doing manifold little unpremeditated and unremembered acts which bring all into the immediate touch of sympathy and speech. Because it is in direct line of spiritual descent as a manifestation of divine Love, it is mentally endowed as a fruit of the Spirit, and is thus recognized and responded to by all. Kindness, like its antecedent, Love's reflection, exists to impart. It is a joy-bearer and a joy-producer. The word is worthy of a much higher meaning than is commonly assigned to it. It is not simply the doing of a kindly act when it comes our way, and is far from being merely what is termed kindheartedness, which frequently implies misdirected or erring human impulse, or an excuse for covering or condoning error. True kindness never loses sight of integrity, and it expresses sympathy by strengthening the weak places and lifting up the wounded heart, so that compassionate love may come in and heal.

To be truly kind, we must first seek to identify ourselves with the origin of every good and perfect gift, in



order to make sure that our own thought is in readiness to act in quick obedience to the promptings of that divine Love which is always instant in its response to our desire to think, speak, or act according to its animus. "Before they call, I will answer; and while they are yet speaking, I will hear." With thought uplifted to receive the right idea, means of manifesting loving-kindness begin to unfold. Although the ways may be small, almost imperceptible, yet like the violet whose fragrance reveals its nearness, before perchance the modest blossom is recognized, their sweet influence is felt and understood.

Paul's counsel to the Ephesians, "Be ye kind one to another, tender-hearted, forgiving one another," constitutes a simple rule of conduct in Christian Science, although the practical application of these words continues to confound the wise. As experience is the only test by which we may prove that we have made a precept our own, it becomes necessary to keep constantly active in witness of the presence of divine Mind in human affairs. To replace unkindness with kindness, resentment with tender forbearance; to maintain cognizance of true individuality in spite of error manifested, affords daily and hourly employment for right thinking as taught and practised in Christian Science.

Inherent activity, the expansive impetus, is not always to be repressed and circumscribed in selfish bounds, for it is the irrepressible and insistent evidence that we are attuned to and at one with the law and Life whose manifestation is a continuous benediction. To acknowledge the divinity which according to its plan and order

shapes to finer and more infinite ends than we may have comprehended, brings discernment of a perfect ideal with exalted qualities of character at the very threshold of consciousness, awaiting our acquaintance and adoption. The Christ-mind always comes to save and not to condemn. The poor bent twigs of character are not to be ruthlessly dealt with, but rather trained with loving hands to recover their real strength and beauty, the inheritance of the children of God.

Benighted thought now begins to awaken from its wintry slumber of inertia to the stirrings and activities of the divine nature. That quickened, irresistible animus is evidenced which a poet would sense and typify in the renewing and richness of June, when "every odor is a whisper, every sound a voice, every shaking leaf a friendly little beckoning hand." Kindness may be termed the "spring-time of love," since it is the mandate of growth, since thought must externalize itself and is ever expanding into higher and fairer expression. Food for reflection is thus found in that apparent miracle of the natural world, when a vine can rend a rock, despite its resisting solidity. Does not such a lesson imply that it should not seem a thing incredible if even the least spiritual quality, though but a tendril of divine Love, should become a gentle but mighty law penetrating the opacity of self-love, the obstructive, stubborn resistance of human will, and thus making its way through all the imprisoning limitations of material sense? The botanist must know the genus and species of a plant in order to classify it correctly, and as it is with things, so is it with persons. It is possible to demonstrate and make



practical Mrs. Eddy's statement, "The great miracle, to human sense, is divine Love" (Science and Health, p. 560).

Having once asserted its rightful superiority through the unlabored energy of higher law, "the engrafted word" gathers new force, and enables consciousness to rise to the contemplation of a perfect selfhood. Every right thought, from the least to the greatest, has its own place in the up-building of spiritual consciousness, the "house not made with hands." Thus enthroned, it enables one to manifest true charity, to discern the better self of every man, and so brings one into touch with redemptive opportunity.

The arrogance of personal opinion, so often the basis of resentment, is quelled by that patient sanity which gives fine poise of thought, the ability to see from another's point of view. How many a misunderstanding, painful and long-continuing, could be averted or abolished by silencing that impetuous snap judgment which arrives at impatient and reckless conclusions without having considered the individual interests or feelings of others. The chill of indifference and the oppressive remembrance of sins of omission may be dispelled by a single ray of loving-kindness. The hitherto undesirable task is joyously carried in the sunshine of its inspiration. Gentleness, patience, and kindness succeed where all else fails; they would educate and correct rather than punish. Intelligent criticism is usually welcomed, when back of whatever is said or done there is revealed the spirit of loving-kindness.

Nothing is too small to serve as an index to character. Politeness has

been called love in little things, and thoughtfulness of others the first consideration of *savoir faire*. The ordinary courtesies and amenities are not to be overlooked as contributors to the harmony of every-day life. Strong, earnest thought, imbued with the spirit of brotherly love, is unbounded in the power of its benevolence. It would include every living thing in its broad, encircling embrace. Out of its compassionate overflow proceed wonders of transformation. It excels and exceeds the exclusive and limited affection, and compasses the magnitude of that vital kinship which all mankind feel.

As the result of this higher poise of thought, many misconceptions of selfish and personal sense pass through transitional states to a quickened and unselfed love. Liberty of conscience and the deep promptings of the mind and heart are no longer denied our fellow men, and the impulse to stifle the vital cravings of the heart is forever canceled by a higher sense of love. Relationships are established on the basis of truth and justice; a union of common interests and aims is attained, and the interchange of ideas enriches and expands individual character. The alchemy of pure motives, of unselfishness, frequently entails one's removal from a theoretical, circumscribed thought basis to a life of joyous service, even the answer of satisfaction to that soul-famished cry familiar to us all.

In the throng and press of material happenings, the touch, the regenerating influence of a Christian character, today as of old, bears witness to the virtue of that healing consciousness of Christian Science which is able to turn the course of men from dishonor



to self-respect, from death to life. There is no way of measuring or estimating its far-reaching effects; they extend alike to the waif on the street, to the lonely outcast, and to the man who is overburdened with worldly cares and riches. Every kind of material knowledge or learning may be misused and made to serve ignoble aims and purposes; but deeds of loving-kindness bring forth unfailing fruitage. They blend with and sway all real knowledge, exalting, spiritualizing, and ennobling it for the uses of good.

Christian Science comes again to enforce the truism that character proclaims the man. It must stand back of all we say or do, else our words, and even our acts, become worthless. It is the evidence of the unseen, and the manifestation of the sons of God. We should remember that character building is the founding of a permanent structure, and although it may involve persistent endeavor and frequent transition, yet the attainment of a higher ideal, a more spiritual basis, whereby belief yields to understanding, has many inspiring features. What seems the long divide between the relative and the absolute may be spanned by continuity of spiritual enfoldment, attesting that divine Love is able to make all our way glad and buoyant.

Only ingratitude fails to see that in the dark and rugged places where fierce struggle and bitter tears hold sway, there also may be opportunity to exchange the gloomy shadows of sense for the joys of Soul, and to find peace and joy our companions in the advance toward perfection. Then we no longer wonder at the accentuation of the note of joy, a note which

is heard in eight hundred Scripture references. Remembering that divine Love is always above finite comprehension, and that it can be understood only through revelation, through that which expresses it, what a glorious assumption comes with the dawning upon consciousness that the object of our being is the confirmation of our infinite, immortal origin! Little by little, step by step, we are led in Christian Science into the realization that our inherent character is the assemblage of the attributes of God, the graces of Truth and Love.

It has been related of a star which shone with wondrous splendor, that on closer observation through the telescope it was discovered to be a group of four smaller stars instead of a single one, though there seemed to be but one great light. Loving-kindness, compassion, justice, and patience may be likened to such a constellation, so closely identified and inseparable are they. Moreover, it is one of the inspiring features of the cultivation of the Christian virtues that one right thought established in consciousness brings others to its immediate support, and thus results in a grouping of qualities combined as one, which mark the character referred to by the Master when he said, "Ye are the light of the world."

To see all phases of evil as no part of the divine plan and order, but merely as false depictions of mortal sense, which may be corrected by looking to divine Mind, wherein all things were made, is our splendid privilege, and the gracious ministry whereby the divinity of the Mind that was in Christ Jesus may be made manifest in our humanity.



## MEEKNESS AND INHERITANCE

WILLIAM H. PARKE

**I**N the thirty-seventh psalm we are encouraged to patient confidence in God by these words: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Meekness, or humility, may be defined as freedom from pride, arrogance, and self-righteousness. It is the offspring of divine Truth and Love, and is therefore an essential element in Christian Science. In "Miscellaneous Writings" (p. 356), Mrs. Eddy says: "The second stage of mental development is humility. This virtue triumphs over the flesh; it is the genius of Christian Science."

Jesus of Nazareth repeated the words of the psalmist when he said: "Blessed are the meek: for they shall inherit the earth." Prior to the time these words were spoken by our Master, the Oriental monarchies had existed in a state of almost continual warfare until the Roman empire overthrew and dominated all governments. At the time of Christ Jesus this was the supreme temporal power which to the material thought of the people seemed to have inherited the earth; but this declaration, that meekness should possess and govern the earth, was pronounced by our Master as a prophecy, standing amidst the thunder of the universal battle which was going on over all the earth. To this people, bound by Roman fetters, their country torn by factions and revolutionary outbreaks, the idea that meekness should be endowed with power to possess and govern, seemed most unlikely if not impossible.

And yet the Master had only to go back to the prophecies respecting the Messiah to find these words employed, at least in spirit, for the same end, as we read in the eleventh chapter of Isaiah: "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth." The truth of this prophecy was demonstrated in the human experience of Jesus, that might and meekness, honor and humility, power and possession, are indissolubly linked in the experience of those who realize that the wisdom of understanding is better than the arrogance of pride; that the power of Love is greater than the tyranny of fear; that the freedom of Truth is mightier than the shackles of error.

The purpose and range of the declaration, "Blessed are the meek," indicated that the time was coming in which they should really "inherit the earth." It meant that we are to govern and overcome the world when we rise to an understanding of the supremacy of Mind over the belief in matter, when we gain a more scientific concept of creation to the exclusion of human beliefs and mortal erring thought. We cannot interpret the declaration as referring to material possessions, for such an inheritance would not constitute, in a true sense, the possession referred to by the psalmist that should make men "delight themselves in the abundance of peace." The text declares the result to be achieved only when the battle is



fought to victory; when the ripe fruits of the spiritual harvest shall be gathered, and the husks and chaff of materiality cast into the consuming fire. This victory must come to us through divine Science; through a perfect spiritual conception of that boundless reality, God and His creation. All the discoveries of so-called physical and natural scientific inquiry cannot carry our thought so far over the sweep of ages, and over the expanse of the universe, as the realization that our true consciousness is forever inseparable from the infinite and eternal God.

An essential thought in Christian Science is founded on the fundamental teaching of Jesus, that we should know the unity of God and man. He sought to impress upon his followers this relationship to the Father when he said, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." On the question of this relationship, more than any other, the teaching of Jesus differed from that of the Pharisees. As God's spiritual creation we are endowed with a power, in the ratio of our understanding, to reflect the divine Principle, to overcome sin, disease, and death. This power is the manifestation of divine Love, and its activity is so gentle in its operation that the utmost desire breathed forth shall not quench the smoking flax until it "send forth judgment unto victory." This is the power of which Jesus prayed when he said, "And the glory which thou gavest me I have given them."

Spiritual power and possession ac-

companies meekness and humility; yet this meekness does not consist in outward form or external deeds of humility, but is the meekness that casts off material self and enables us to rise to loftier conceptions. By stooping low we discern the way that leads to higher things. Humility means resignation to God's will; and resignation in turn implies trust in God. While this mental attitude means surrender to the divine will, submission is not repression, and does not involve loss of individuality. Indeed, our sense of individuality becomes more expansive, our range of thought more exalted, and our capacity enlarged to the compass of that which we faithfully serve. An unconditional surrender to Truth is victory over error, and fortifies our position wherein we oppose the baseless claims of evil.

To say that meekness shall rule, that "the meek shall inherit the earth," is to assert the supremacy of Spirit over matter, Truth over error; it is to declare that Spirit, by virtue of its dominion, shall finally overcome the world, dispel the illusions of the senses, the belief of life, intelligence, or substance in matter; and as these illusions are destroyed we attain through successive steps unto a higher understanding of Spirit and spiritual power. Through the renunciation of self, our consciousness reflects the infinite purity and power of Spirit.

The statement that God has all power when He chooses to exercise it, is not a full expression of the truth, as such an assumption would imply an interruption of the operation of divine law; for God has infinite power, and this omnipotence admits of no



limitation. When we realize the ever-presence of God as the source of all power, an unlimited, continuously operative law, perpetually enforcing itself to the exclusion of all that is unlike God, the conscious understanding of this spiritual fact will enable us to apply this power to any specific material misconception, and straightway destroy the discord of wrong thinking, whether manifested in sin or sickness. In dispelling these human illusions the words of our Master are fulfilled when he said, "Every plant, which my heavenly Father hath not planted, shall be rooted up."

When Jesus said, "Take my yoke upon you, and learn of me," he referred to the yoke which he took upon himself as symbolic of meekness and humility, and he qualified the injunction by saying, "My yoke is easy, and my burden is light." The students of Christ Jesus took his yoke of humility upon themselves and learned of him in each successive step, until, led by Spirit, they reached the glorious climax of their human experience in the triumphant proclamation of his resurrection. The disciples shared in the resurrection, as do we today. They learned the meaning of his assurance that they should

do greater works than he had done, that the Comforter would lead them "into all truth." Christian Science is fulfilling this promise of the Comforter in perpetuating the truth which Christ Jesus had declared and demonstrated.

Jesus was meek, because meekness is a sure evidence of spiritual power and harmony. Through meekness and humility come that beauty of holiness, sweetness of patience, wealth of sympathy, and grace of compassion which characterize the life of him who first made plain the way unto God. By following in his footsteps, the Founder of Christian Science discerned above the clouds of error the radiant realm of Spirit, and her discovery given to the world has cleared away the mists of mortal belief that hung round the loftiest reaches of Truth. Even as the thunder which rolled from Sinai's heights is continuously reverberating in civilized lands to this day, there has flashed from the mountain peak of inspiration the luminous light of Christian Science, by the brightness of which unnumbered thousands have been guided into the path which leads from the yawning abysses of superstitious error to the sun-flooded heights of spiritual harmony.



Since there is no real being outside of God, what we call separation from God, fall or sin, is but a negative reality, a defect or privation. Evil has no substantial existence. A thing has real existence only in so far as it is good, and its excellence is the measure of its reality. Perfection and reality are synonyms. Hence absolute imperfection is synonymous with absolute non-reality, which implies the impossibility of the existence of a personal devil, that is, an absolutely wicked being. Evil is the absence of good, life, and being.—*Scotus Erigena*.



## HEALING

ELMER A. WOLFE

IN the ages before the advent of Jesus of Nazareth, many had earnestly sought a knowledge of God, and recognizing the value of the demonstrable religion he was promulgating and what it would have meant to their forefathers in their search for truth, Jesus said substantially to those about him, Your fathers would have rejoiced to see my day. He brought to the people "no mere theory, doctrine, or belief" (*Science and Health*, p. 26), and when asked for proof of his authority by the messengers of John, he adopted a method of convincing them that is worthy of consideration by the people of today. He made no lengthy argument or claim as to his right to be acknowledged the expected Messiah, but went on healing the multitudes, and as the messengers stood there waiting, they saw the blind receive their sight, the lame walk, the lepers cleansed. Jesus then told them simply to go and tell John what they had seen and heard.

Words alone would not have been sufficient to convince those questioning Jesus, but there was no gainsaying the proofs they themselves had seen in the healing of the sick and sinning. For some years after this time the teaching he gave was more or less closely adhered to, but the former religious views of the different communities which adopted the new faith gradually crept in, so influencing and diluting his simple teaching that it resulted in the sad

fact that mankind was again engulfed in a mass of superstition and creeds.

Those who have the privilege of studying and practising the teachings of Christian Science today, surely have occasion to rejoice that there has again been given to the world a teaching that brings to man an understanding of the truths of being which operate in his behalf, an understanding that puts his feet upon the rock, and establishes in him the sure confidence that his redeemer liveth. The one thus spiritually awakened need no longer wander in the labyrinths of speculation, without proof of the correctness of his convictions, but may follow in the footsteps of the Wayshower, confident that his natural, rightful, and inevitable heritage is assured as he awakes in the likeness of God. This understanding opens great possibilities, for it removes the sense of human limitations and brings to light the fact that man's relation to God provides for every need, and includes all that is good and nothing else.

Among the authors along religious lines, ancient or modern, none have dwelt more strongly upon the omnipotence of God than has Mrs. Eddy. Throughout her writings there breathes the spirit of omnipotence in varying forms of expression. The foundation of Christian Science is the acknowledgment of one supreme God, who is good, intelligent, apprehensible, and the only



creator and lawgiver. The omnipotence and omnipresence of God is a spiritual fact which denies the reality and validity of any expression of a character unlike itself. The only might or Mind is the eternal Mind, self-existent and adequate, ever active and perfect, governing its own perfect ideas in the perfect and only way. As God is the infinite lawgiver, the knowledge of the operation of His law annuls and sweeps away the belief in the reality of so-called material laws, every one of which is rendered null and void by this knowledge; for nothing enters God's kingdom which maketh discord or a lie.

The primary and ultimate object of Christian Science is to lead mankind to an understanding of Christ, Truth, that is, to a more spiritual state of consciousness. As its teaching is comprehended, it is seen that discord, however evidenced, is the result of a wrong concept of God and His creation, and the result is, that as mortals gain a more correct view of God, as the true concept replaces the false or untrue, the evidence of discord disappears as naturally as darkness gives place to light. We read in *Science and Health* that "the mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin" (p. 150). If Christian Science existed solely for the purpose of curing physical disease and dealt with it as do other systems, it would rest upon material foundations and would be helpless to

lift mortals into a higher, purer state of thought.

In its application of healing, Christian Science is totally unlike any other system. All other systems of healing, mental or otherwise, deal either with the condition to be overcome, or with the body, or perhaps with both condition and body; but Christian Science deals with neither. It heals both sickness and sin by a purely metaphysical method. While it teaches that because of the fact that God is Spirit, and that like produces like, the expressions of God are necessarily spiritual, and that in the absolute matter is not a reality, and that sickness or discord is not a factor in man's real being, it does recognize that these conditions exist in human belief as false mental states to be corrected.

Christian Science deals with all discordant material conditions as erroneous concepts, and corrects them through a right comprehension of the truth of man's spiritual being and the perfection it reveals. It is sometimes said that Christian Science meets error with error, but this is not so. It heals what is termed sickness by uncovering and exposing the utter unreality thereof, by bringing to light in the consciousness the utter unreality of the laws supposed to operate and produce the conditions of discord. It does this by explaining and demonstrating the spiritual law of man's relation to God, which declares that in Him "we live, and move, and have our being."

Will-power does not enter into the practise of Christian Science, and it is not a matter of willing or suggesting that certain desired changes take



place, but the understanding through faith that all good is already accomplished, already present; and the recognition of the ever-presence of God necessarily results in the externalization of those conditions of which He could have knowledge. It is simply the telling of the truth about the situation which silences the lie and brings immortality to light. If one were to say to another, Three and three are seven, he would at once say that this is not so; and through insistence upon the truth, bringing to bear in the premises indisputable facts, he would finally correct the wrong impression and prove that three and three are not seven. In like manner Christian Science does not deal with the manifestations of error except to uncover their falsity by revealing the eternal fact of God's allness.

To say that Christian Science is a system of mental healing may be misunderstood, for the only Mind which it recognizes as having power to heal and regenerate mankind is that Mind "which was also in Christ Jesus." Paul, when he wrote to the early Christians of the necessity of having that Mind, certainly did not refer to the carnal or human mind, for he declared that the carnal mind was "enmity against God;" and further declared that it could not be "subject to the law of God." Jesus also condemned the carnal mind, for he said that it was the source of evil thoughts of all kinds, when explaining to his disciples his teaching relative to the defilement of men.

Jesus declared the way to truth to be straight and narrow, and Christian Science in delineating that way

draws a sharp line between the spiritual and the material, the real and the unreal, and makes no compromise with or concession to the general drift of thought. As a matter of fact, if it did so, it would not be scientific, for Mrs. Eddy has said, "Science makes no concessions to persons or opinions" (*Science and Health*, p. 456). The Master said, "He that believeth on me, the works that I do shall he do also," and further, "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." Christian Science bases its hope of ultimate deliverance from evil on the fulfilment of the Master's sayings, which require that the way he pointed out be followed and his works repeated. It is plainly seen that right and wrong thinking cannot hold place at the same time, and one must be discarded in order to make room for the other; that the presence of good compels the absence of evil, which must externalize itself in right action and conditions, and these in turn will result in the obliteration of evil beliefs.

Very many people have proved, and an ever-increasing number are proving, the Principle of Christian Science, and are turning with gratitude and love to it, not only because of the physical benefits they have received, but also because of the moral and spiritual uplift which has come to them. Through contact with Christian Science they have gained a higher concept of God and man's relation to Him, and the spiritual good they have attained through this new understanding continues to increase, and to bless them more and more.



# PROGRESS OF CHRISTIAN SCIENCE

SECOND CHURCH OF CHRIST, SCIENTIST, NEW YORK, N. Y.

**A**MONG the large cities which early in the history of the movement were regarded as desirable centers for the propaganda of Christian Science, was New York, and in this metropolis, as in the larger cities of the middle West, the need of more than a single church soon became apparent. It was in October, 1891, that a student of Mrs. Eddy, acting under her direction, took the initiatory step which resulted in the incorporation of Second Church of Christ, Scientist, New York City. The first business meeting was held Oct. 23, and sixteen persons became members at that time.

The first service was held in a private residence on West 34th street, but a move was soon made to a large room in Carnegie Music Hall, where services were conducted for several Sundays, until, in September, 1892, permanent and larger quarters were obtained in Hodgson Hall, corner Fifth avenue and 45th street. Here the church remained for four years, and grew to a membership of fifty with an attendance of double that number. It was here, too, that the building fund for a church edifice was started, though the project did not assume an active form until several years later. From Hodgson Hall the church moved in September, 1896, to Scottish Rite Hall, corner of Madison avenue and 29th street, and worshiped there nearly five years. During this period the movement for a permanent home began to take definite shape, and in looking about for a suitable location for building pur-

poses, the present site on Central Park West and 68th street was finally selected.

Ground was broken in December, 1898, and early in the morning of Easter Sunday, April 2, 1899, the corner-stone was laid. Later it was felt that the structure as first planned would not be capacious enough, and an additional strip of land twenty feet wide was secured in the rear, thus providing the necessary room for the present building. On Easter Sunday, 1901, the church was opened, and has continued to be open from that time for regular services, with a steadily increasing attendance. At the opening services there was read a most inspiring letter from Mrs. Eddy, which seemed especially applicable to the occasion, and was as follows:—

Please accept a line from me in lieu of my presence on this auspicious occasion. Hope springs exultant on this blest morn. May its white wings overshadow this white temple and soar above it, pointing the path from earth to heaven—from human ambition, fear, or distrust to the faith, meekness, and might of him who hallowed this Easter morn.

Now may his salvation draw near, for the night is far spent and the day is at hand. In the words of St. Paul: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; . . . honor to whom honor. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law."

May the benediction of "Well done, good and faithful," rest worthily on the builders of this beautiful temple, and the glory of the resurrection morn burst upon the spiritual sense of this people with renewed vision, infinite meanings, endless hopes, and glad victories in the onward and upward chain of being.

The total cost of the church, including the site, was five hundred and



thirty thousand dollars, the seating capacity of the edifice being eleven hundred. How dear to Mrs. Eddy was this branch of the vine, was evidenced by the generous bequest which not only bespoke her appreciation of the efforts already put forth to secure the dedication of the edifice to the service of divine Love and the uplift of mankind, but crowned them with a special blessing. The dedicatory services were held Oct. 8, 1911, and gratitude for the loving remembrance of their need by the revered Leader of Christian Science was the dominant note, together with a deep sense of the responsibility thus devolving upon the church.

In loving recognition of this never to be forgotten obligation, a tablet has been placed in the foyer of the church with this inscription: "This temple of Truth and Love, erected by the free and grateful contributions of many beneficiaries of Christian Science, is a tribute of thanksgiving to one God. It is also an expression of appreciation and gratitude to our beloved Leader and teacher, the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of its text-book, 'Science and Health with Key to the Scriptures.' Opened Easter Sunday, April 7, 1901; dedicated Oct. 8, 1911, through the loving gift of our Leader."

#### FIRST CHURCH OF CHRIST, SCIENTIST, YANKTON, S. DAK.

PRIOR to 1891 Christian Science had been introduced in Yankton, but seemingly without any tangible results. Late in that year, however, the healing word was presented to one of the number who had become somewhat interested, as the same system which Jesus and the apostles practised, and healing followed. The study of the quarterly lessons was then taken up, and meetings were held at the home of the one who had been first healed. In August, 1897, a reading-room was established in the business center of the city, and beginning with the last Sunday of that month the meetings were held there.

On Feb. 28, 1898, a society was organized. At the first annual meeting, in the following September, it was decided to organize as a church, and immediate steps were taken to incorporate, the papers being received Oct. 11, 1898, as First Church of

Christ, Scientist. At this time interest in Christian Science was manifested to the extent that the reading-room was scarcely adequate to accommodate those who wished to attend the services.

At the second annual meeting, in 1899, though the members numbered but eleven and there was only twenty dollars in the treasury, it was decided to buy a church edifice which had long been unused, though in a fine location. On Nov. 6 of this year a deed was secured for the church property, and after making a payment and repairing the building an encumbrance of several hundred dollars still existed. The first meeting in the new church home was held on Wednesday evening, Nov. 22, 1899. At this point of progress there was an earnest desire to give a lecture, and in May, 1900, with less than a week in which to prepare for the



occasion, the lecture was given, all expenses being met and a small sum left on hand.

In August, 1900, the treasurer announced that the money in hand was sufficient to meet the mortgage, and the church was dedicated early in September, free from debt, the funds being raised entirely within the church-membership. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Love did multiply, for at the dedication the number had increased to twenty members. Although through many changes the membership has decreased, there has never been a lack in the treasury, and errors which have presented themselves are being overcome.

The distribution committee, besides its regular work of sending out the

periodicals of the Publishing Society, has placed in the public library the Christian Science text-book, "Science and Health with Key to the Scriptures," "Miscellaneous Writings," "The Life of Mary Baker Eddy" by Sibyl Wilbur, "Editorial Comments," also the *Christian Science Sentinel* and *The Christian Science Monitor*, besides introducing several of the books in a number of other prominent places, and prejudice is giving way in a marked degree.

This branch has always maintained an attitude of love and obedience toward The Mother Church and its Board of Directors. Surely they have seen the loaves and fishes multiplied, and would give thanks for all valuable lessons learned, and for the dear church home which has truly been a "covert from the tempest."

#### FIRST CHURCH OF CHRIST, SCIENTIST, ENID, OKLA.

THE history of First Church of Christ, Scientist, of Enid, a branch of The Mother Church in Boston, Mass., practically begins with its organization in 1899, when a charter was taken out for the purpose of teaching and disseminating the doctrine of Christian Science, as set forth in "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Regular services were held in various places until September of the following year, when they were temporarily discontinued; but the seed had been sown, and the great desire felt by a few loyal members that the work be reestablished, resulted in a meeting in May, 1901, when officers were elected. So few were the members that some held as many as three offices.

In August, 1901, arrangements were

made to hold services regularly in a private residence on North Independence avenue, with a reading-room at the same location, and this was the meeting-place for about two years, when it became necessary to find larger quarters. Weatherly Hall, on the south side of the square, was then secured and utilized for a period of a year, when the little congregation moved to the White-Goulding Hall on the west side of the square. There the work prospered, and regular services were held during a period of about three years, except for a short time in the midsummer of 1907, when the old opera house on East Broadway was the place of meeting. A reading-room was maintained in the White-Goulding Building, from the time the hall there was occupied until



the church moved to larger quarters in the Gannon-Hassler Building on North Independence, a move necessitated by the growth of the congregation. The reading-room was moved at the same time, July 1, 1908. The hall was well furnished and as comfortable as a hall could be made, and there the church remained and prospered until it was ready to take over a home of its own.

Another step forward was taken June 24, 1910, with the opening of a temporary church edifice at 925 West Main street, the realization of the hopes and efforts of many years. This happy event was looked upon as an occasion for gratitude to God and thankfulness to our Leader. The members of this branch of the vine rejoice that while there is still great lack of understanding as to what Christian Science is and what it aims to accomplish, there is in Enid and this community a minimum of that spirit of intolerance and persecution with which Christian Science churches and workers have so many

times had to contend. Looking back over the pathway already traversed, and realizing that God has always opened the way, that every need has been met by divine Love, they are inspired to expect great blessings in the future; that the church will prove a nucleus of spiritual power which will permeate the community in which it is located, bless all who come in touch with it, and aid in elevating mankind.

The sole aim and object of this church is to do good, and it has fulfilled its duties in the maintaining of a reading-room for the distribution and sale of Christian Science literature, and has been especially generous in its provision for lectures, different members of the board of lectureship of The Mother Church speaking each time to large and interested audiences. It is in complete accord with The Mother Church and obedient to the rules laid down by the parent vine and the Church Manual. To the revered Discoverer and Founder of Christian Science absolute loyalty is cultivated and cherished.

#### FIRST CHURCH OF CHRIST, SCIENTIST, GREEN BAY, WIS.

AMONG the communities that were reached in the pioneer propaganda of Christian Science in Wisconsin, was the city of Green Bay. The message of a new system of healing called Christian Science was brought to Green Bay by a visitor from Milwaukee in 1883, and so inspiring was the hope this word aroused, that one who had been given up by physicians was led to go to that city for treatment. A year later the one to whom the healing word had come with such blessing, together with five others from Oconto, the city which two years later was

to achieve distinction as the home of the first Christian Science church edifice ever erected, had the inestimable privilege of instruction by Mrs. Eddy in a class which she taught in Chicago that year.

Thus early was the teaching of Christian Science introduced into northern Wisconsin. For a long time the interest in this wonderful Science was confined to the family of the one who had first found healing, as ostracism from church and all social interests was the result of adherence to the new teaching. In 1886, however, Sun-



day afternoon parlor talks were commenced. There was no established order of service in those days, no pastor to preach to the few who came together "in his name." But they had the Word of God, the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures," the precious volumes which only a decade later were ordained by the Discoverer of Christian Science "to be hereafter the only pastor of The Church of Christ, Scientist" (Miscellaneous Writings, p. 313); and the promise, "Where two or three are gathered together in my name, there am I in the midst of them," was verified.

On May 26, 1889, a society which was known as the Church of Christ (Scientist) of Fort Howard and Green Bay, was organized with twenty-one members, three more being added during the year. By this time the accommodations of a private house had been outgrown, and at first the services were held in a hall on the Fort Howard side of the city. A printed report of the work of those early years in the way of Truth says: "Also, the Thursday afternoon meetings have been a means of 'growth in grace and in the knowledge of our Lord and Saviour Jesus Christ.'" In connection with the other work of the church, good results were manifested from the opening of a "dispensary" or reading-room, that the public might have free access to the Christian Science literature.

By 1901 the church was in a flourishing condition and steadily increasing in membership. It was only a question of time when it would be crowded out of the quarters it was

then occupying, and it seemed wise to take some action toward securing a permanent church home. In the early spring a lot sixty-five by one hundred and twenty feet, on the north side of Cherry street, Green Bay, was purchased. Later the opportunity to secure a more advantageous location at the corner of Monroe avenue and Cherry street presented itself, and the first lot was sold. It was not, however, until Oct. 29, 1903, that ground for the laying of the foundation of First Church of Christ, Scientist, Green Bay, was broken. Plans for an edifice with a seating capacity above three hundred had been prepared, and it was hoped that it might be ready for occupancy by the following summer.

In the late spring of 1904, the corner-stone was laid. There was a period of silent prayer, followed by the audible repetition of the Lord's Prayer, and the corner-stone with its contents, the Bible, copies of Mrs. Eddy's works and of the city papers, together with a history of the church, was sealed in its place. It was with joy and gratitude for the divine guidance through which this work of love had been consummated, that the members gathered for the opening service in their new home on Sunday, Nov. 6, 1904. The years that have passed since that happy day have brought increasing gratitude to God for the truth made known to mankind through the discovery of Christian Science, and thankfulness to the Leader who in the early years of the movement so fearlessly faced difficulties herself and strengthened the hands of those who essayed to follow in her footsteps.



## TESTIMONIES FROM THE FIELD

ON my arrival at Durban, Natal, in August, 1911, I went in regularly for sea bathing, and somehow I caught a very severe cold, which affected my kidneys. The pains were at times so acute that I could only rise with difficulty from a chair, and in walking I had to put my feet down gently. For nearly a week I was held in the grasp of this belief, and during the latter part of that period I became very feverish, which alarmed me so much that I was considering the advisability, under the circumstances, of calling in the assistance of one of the Christian Science practitioners at Durban. I, however, persevered with my declarations of the truth. On the last day, as I was sitting in one of the deck chairs at the beach, looking upon the mighty ocean, my thoughts went out to God. I was thinking of His infinitude, His allness, as we are taught to think of Him in Christian Science, and I was trying to realize and to become conscious of this great verity that there is not a place in infinite space where He is not.

During my thinking I must have been absent from the body, for what a glorious awakening out of my dream I experienced! I found that the ailment which had held me for nearly a week in its grasp had left me without leaving a trace behind it. My heart was filled with joy. That healing was complete. I have never had a return of the ailment, and have never enjoyed better health. While under the influence of that uplifting thought, I took my copy of Science

and Health out of my pocket and opened it, and, to my astonishment, there I was able to do a thing which I had been unable to do for the last ten years. I started to read without my glasses. Before and up to that moment I could not even distinguish the lines without them, but at that moment every letter stood out before me clearly defined. I felt that I was at the very gate of heaven! Since that time I can read without glasses, and have only used them a little on account of the heavy work pertaining to the duties of my office; but even this shortcoming will, I feel confident, also be overcome.

Later in the year, on the 11th of November, during the early hours of Saturday morning, I was carried away into captivity by mortal mind. My bondage was of the nature of a very severe attack of dysentery and a sharp attack of cold upon my lungs, with all the attendant ills which mortal belief is capable of producing. I was obliged to call for the services of a practitioner. During the whole of that day and night, and part of Sunday night, I passed through a mighty struggle; but long before the dawn of Monday morning I was set free. And what freedom! A freedom one could only experience in Christian Science. The rejoicing of my heart was great.

I am very thankful to God for this healing wrought through the understanding of one of our practitioners. This experience has again brought very forcibly to me the sublime fact in the history of the world, namely,



that humanity owes Mrs. Eddy a debt of endless gratitude. I love her with that love which is born of thanksgiving for revealed Truth.—*J. L. van der Merwe, Johannesburg, Transvaal, South Africa.*

CHRISTIAN SCIENCE means more to me than words can describe. It means health and strength in place of suffering and weakness. It means peace and happiness where once discord and unhappiness ruled. It also means contentment, patience, and courage. It means, above all, a better understanding of the Scriptures, out of which is growing a love for them. A little more than three years ago Christian Science found me in the depth of darkness and despair. I was without hope of any kind, and without God. Sickness and suffering, sorrow and misery, were the only things I knew. From infancy on I had been under doctors and medicine; at the age of twenty, operations began, and after undergoing four of these I became desperate, and vowed I would die rather than undergo the fifth, which the doctors said would be the most serious one, and which they claimed was necessary.

It was then that man's extremity proved to be God's opportunity, for Christian Science healed me. I am indeed grateful for the many blessings which have come and are daily coming to me from God, the giver of good and perfect gifts. Among the healings I experienced was that of severe heart trouble. The attacks had always filled me with great fear, so that I never wanted to be left alone, even for a short time. The healing was very slow, and many times I was

tempted to give up. Each physical attack discouraged me, but each time I would rally, and like Paul the apostle I would "press toward the mark for the prize of the high calling of God in Christ Jesus." Gradually the symptoms grew less, till the heart action became normal.

The first attack, which came in the night, was so severe and of such a nature that I know no physician could have reached me in time to help me; but I also know that God, who is ever near, was a very present help in this time of trouble, and I was rescued from the valley of the shadow. Other healings have taken place from such ills as severe headaches, stomach trouble, colds, etc.

I want to say a word of encouragement to those who may read this testimony. Be of good cheer, do not give up, for peace of mind and the spiritual uplift are the sure reward of devotion to Christian Science. I am gaining every day. Wrong thoughts are replaced by good thoughts, discontent by restfulness, depression by encouragement, self-will by divine strength. To those who may be discouraged, I would say with the apostle, "We shall reap, if we faint not." Mrs. Eddy says, "Go not back to error, nor become a sluggard in the race" (*Science and Health*, p. 22).

For all the healings that have taken place I am grateful, but my thankfulness to God grows greater every day, and my gratitude to Mrs. Eddy deepens for this glorious truth which comes as daily food through the study of the Bible and *Science and Health*, also the *Journal*, *Sentinel*, and *Monitor*. My desire is that I may learn more of Truth's power,



and live the truth so that others may know God as the only physician.—*Rachel Elizabeth Paulhamus, Williamsport, Pa.*

CHRISTIAN SCIENCE came to my attention while in Alaska, through the healing of my mother. When I finally secured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I read it under protest, and never would have done so at all had it not been that I had a well mother instead of a sick one; but I could see the result, and had to know the cause. I read but did not understand. I was conscious of none of its truths till I met error in the form of a powder burn in the fall of 1906, when I was a student at the University of Idaho. The explosion occurred one Saturday morning on the campus. My forehead, right cheek, and nose were badly burned, and the balance of my face was blistered, as was also my right arm. Much of my hair, as well as of my eyebrows and eyelashes, was burned off.

My companions wished to aid me by calling a physician, but I thanked them and told them that I could see enough to go down-town. Two paths lay before me now, and I had to choose between them,—one led to a doctor and the other to a Christian Science practitioner. In the first I had no confidence, of the second no knowledge. I finally went to the Christian Science practitioner, which took me some thirty minutes. In less than five minutes after meeting the practitioner, the pain entirely ceased and the swelling and inflammation disappeared. Ten days later every

trace of the accident had vanished, except that my hair, together with my eyebrows and eyelashes, was missing. Monday morning following the explosion I resumed my lessons, and never missed a class.

Since that time I have had numerous physical needs supplied, but all are trivial compared to the mental benefit I have gained. The elimination of fear and worry, as well as the possession of the beautiful ideals revealed in Christian Science, is something for which I cannot express my appreciation. I am thankful that I live in an age when this power of divine Truth is again being proved as in Jesus' day.—*A. R. Thomas, Boise, Idaho.*

HAVING been almost completely healed in Christian Science from ailments which had afflicted me for over forty years, I wish to take this opportunity of expressing my gratitude. It was at a time of great tribulation that a friend told me of Christian Science and mentioned a practitioner, whom I visited some time after. She showed me so clearly that man's being is not in so-called matter, but in God, Spirit, that the bowel trouble from which I was then suffering left me at once. I had great pain and swelling in my arm, owing to the severing of an artery many years before, but this, too, left me.

For many years I had what was called nasal catarrh, which affected my lungs and liver so that I could not retain my food. I had lost the sense of smell, and had almost lost that of hearing, besides being troubled with constant pains in my head. I am thankful to say that through the



treatment in Christian Science not only the pains have gone, but I can now both smell and hear. The discharge, too, is almost stopped. I am over sixty years of age and I feel like a young woman. I have a boy who was a delicate child for years, suffering from croup and bronchitis, but he has been completely healed in Christian Science.

My heart is full of gratitude to our heavenly Father for this great salvation, and of thankfulness to our Leader for her faithfulness and courage in declaring this healing truth.—*Arenea Marie Fraser, Parnell, Auckland, New Zealand.*

I HAVE long delayed to send my testimony acknowledging my gratitude for Christian Science. Since childhood I had suffered from nervousness, and as I grew older I had many attacks of illness with extreme depression, often being incapacitated for months, although I tried every remedy within my reach, including physical culture. My doctors were very kind, but any improvement experienced lasted only a short time, when I was down again. By what seemed chance, but was surely God's leading, Christian Science was brought to my notice, and a copy of *Science and Health* was loaned me. I eagerly read it, but did not understand very much until it was lovingly and untiringly explained to me by a Christian Science practitioner; then little by little, with occasional treatment, I was led from darkness into light, and the understanding thus gained, though very small, brought healing, for which I am grateful.

The first instance of healing was

in the case of my little girl, whose ankles were so weak that surgical boots were being made for her. While speaking to a practitioner about it, she declared the truth, telling me that God's child was already perfect. The healing must have been instantaneous, as a few days later I noticed that the feet were quite straight, and they have been so ever since; in fact, she is a good little walker for quite long distances. Needless to say, she never wore the boots.

When my first child was born, my suffering was extreme. Instruments had to be used, the doctor saying I could never have a child otherwise, and his words were verified when the second child was born. In the meantime I heard of Christian Science, and received Christian Science treatment at the birth of my third child. No instruments were needed, the birth was quick, with very little pain, and I was soon about my usual household duties. The baby is now a robust little girl of five years, who has never known any other remedy than the truth.

Before concluding I would like to add my tribute of gratitude to Mrs. Eddy for showing us that a mortal is not man; that man is not subject to sin, disease, and death, thus dispelling, in proportion to our understanding, fear, depression, self-condemnation, sin, as well as sick thoughts and all beliefs of a self separated from God.—*Mrs. R. Davis, Southampton, England.*

FOR over seven years Christian Science has ministered to every need in our home. During this time I have learned to study the Bible faithfully,



together with "Science and Health with Key to the Scriptures," "Miscellaneous Writings," and other works by Mrs. Eddy. The Scriptures have thus been illuminated and the "bread of life" has fed us and brought us health and happiness.

Among the many things that Christian Science has taught me is how to think about the children in our home. It was early pointed out to me that children should be taught that God is the only Life, that therefore our life is good, and is not subject to change or discord of mind or body. When one of the children was quite young in Science, she met with an injury to the thumb, bruising it to such an extent that an abscess formed. A practitioner was requested to treat the case, and although the child was frightened by neighbors who predicted dangerous results, the condition was speedily healed; then her hands were cleansed of numerous warts which had made them unsightly. While this work was being done, the little maid learned many lessons in Christian Science. More than a physical healing was experienced, and she has done the greater part of the needful work for herself ever since.

For the regeneration of my own thought through kindly counsel, and the realization that to gain greater understanding the daily practise of what I already know of the truth is required, I am very thankful. This saying of Paul has helped me many times: "Let us not be weary in well doing: for in due season we shall reap, if we faint not;" also this passage in Science and Health (p. 323): "In order to apprehend more, we must

put into practise what we already know. . . . If 'faithful over a few things,' we shall be made rulers over many; but the one unused talent decays and is lost." Christian Science demands the very best in human consciousness, and it is leading thought onward and upward.—*Mrs. Bertha Garling, Auburn, N. Y.*

I SHOULD like to tell of the help I have received in Christian Science. A year ago I was very much run down physically, and also mentally, and was greatly in need of help. Troubles had seemed to come thick and fast, until at times it was very hard for me to realize the truth about overcoming them. Then I went to a friend, a Christian Science practitioner, and she began to help me both physically and spiritually, and slowly I gained a realization of the all-presence and all-power of our Father-Mother God. This helped me to grasp a little of what Mrs. Eddy teaches us in regard to man being the expression of God, reflecting strength, harmony, and intelligence, all good.

At this time I became conscious of a growth in my right breast, and my own fear soon became too great for me to treat myself, as the growth increased noticeably. I was not examined by a physician, but I wrote to this friend who was treating me, telling her of my new trouble, and in less than a week the growth had entirely disappeared. I struggled desperately against the fear that it might return, and in a few days, as I could not overcome this fear, the growth was as large as ever. Again I wrote for help, and this time the



healing of the fear, and with it of the growth, was entirely accomplished in about three weeks, and there has never been a sign of it since.

This is only one of many demonstrations which have been made for me during the past year. Colds, which had formerly clung to me for weeks, have been met and overcome with a couple of treatments, also throat trouble and severe headaches. The spiritual guidance, however, has meant even more to me than the physical help.—*Mary V. Hathaway, Douglas, Ariz.*

ABOUT four years ago (March, 1907) I was taken with a severe illness, which was pronounced diabetes. After doctoring a little over a year with one of our leading physicians, I had temporary relief, after which I was taken worse than ever. I again called our physician, and one day, after doctoring with him for about a month, he told me I might live twenty-four hours, and possibly not that. I then called in a Christian Science practitioner (March 1, 1911), and by June of the same year I was completely cured, and could eat and drink everything. I am truly grateful for the book "Science and Health with Key to the Scriptures" which Mrs. Eddy has given us, and for the knowledge that God is good and is All-in-all.—*Mary A. Bowers, Escanaba, Mich.*

I AM indeed grateful for what Christian Science has done for me. Three years ago I had a bad attack of mumps. My mother told me to treat myself and she would help me. I did so, and the enlargement was

nearly gone next morning, and that night I was well. I was examined by the school doctor, who said I was all right. A short time after this I burned my hand, and began to pour water on it; but it hurt me very much more. My mother looked up from her reading and asked me what I was doing. I told her, and she said that she would treat me. Within half an hour my hand was healed; not even a blister could be seen.

Two years ago I had an attack of measles, but I recovered in two days. My mother reported the case to the board of health Saturday, but by Monday I was well. A week later I went down to the health department and they acknowledged that I was perfectly well; but the law required fifteen days to pass before they could sign the card, so I stayed at home till the time was up. I am very grateful to God for Christian Science, and thankful to Mrs. Eddy for finding this truth.—*Edith Nelson, Los Angeles, Cal.*

ABOUT a year and a half ago I had a very severe attack of hemorrhoids, which I was unable to overcome. I then asked my wife for help in Christian Science, and after a week's treatment I was completely healed, and have had no trouble from the ailment since. I am indeed thankful to God, and grateful to Mrs. Eddy for this blessed truth, which is always at hand for our every need.—*George Nelson, Los Angeles, Cal.*

WORDS fail me when I try to tell what Christian Science has done for me and mine. My mother came into Christian Science when I was a baby,



and the demonstrations of Truth's power which I have had are indeed many.

One afternoon in April, 1912, in company with four other young people, I took a trip into the country to see the woods. Part of the journey was made on a trolley car, and the remainder was made on foot. About six o'clock, we started on the return trip. We were perhaps a quarter of a mile from the car when we began to run, and I had gone only a little way when I fell on the clay path. I remained there for a few minutes, trying to realize the truth, as the fall seemed a very severe one, and when asked to arise I found that I had hurt one of my feet. I sat up, and one of the party who was a Scientist, helped me as best she could.

My shoe was removed, and I realized that a terrible sense of faintness was overcoming me, so I asked my friend to go to the nearest Scientist, who was not far off, and ask her to help me till I could get home. When this faintness was overcome, I was placed in a carriage and taken to the home where I was visiting. I felt very ill all the way, but when we reached there, the lady, a Christian Scientist, saw what the need was, and at once set to work to help me. When I had been made comfortable, a physician was called, and he responded quickly. He set the foot in place and put it in a tight brace with a heavy iron weight, then wrapped the foot and leg to the knee in pillows, so I could not move it at all,—this was about half past seven in the evening,—and when he left, he gave strict orders for me to lie perfectly still all night, saying that he hoped by

morning he would be able to put the limb in a plaster cast.

As soon as the doctor had gone, my clothes were removed and I went to sleep, those in the house working for me in Science. At half past nine I was awakened by the intense suffering in my foot and leg. I wondered if it were right for me to lie there and suffer so, when I felt that if all the wrappings were taken off I should feel much better. By ten o'clock I could stand the suffering no longer, so I raised myself in bed and removed all the coverings, then turned on that side and went to sleep, and slept soundly until seven o'clock next morning. No one can realize how happy I was; I felt as though I could shout for joy. I knew that a grand demonstration had been made.

When the physician said he would return, I knew I should not need him, but I wondered what we could tell him. My friend telephoned that we needed him no longer. He understood, knowing that we were Christian Scientists, and said nothing. I arose, put on an old shoe, and walked through the house with no pain except when I did not place my foot firmly on the floor. Then I dressed and walked wherever I pleased, inside and outside of the house.

That evening a Christian Science practitioner called at the house, and after talking with her I went to spend the night with another friend, walking a distance of seven blocks to take a car. The second day I walked down to the doctor's office and back, a distance of twelve blocks. He was indeed grateful as well as I. He said he knew I was a Scientist, and he also knew that I would not need him the



next morning, remarking that Christian Science was certainly doing wonders. (He had been my mother's doctor before she came into Science.) That day I returned to my own home, this all having taken place in Burlington, Iowa. In less than one week I was walking without a limp, and except for a little discoloration my foot was healed, although there had been dislocated bones, besides other injuries.

In March my mother fell down a long flight of stairs, striking her head on the base-board at the foot. When she was lifted up, her arm was helpless. Her head and neck were also injured; indeed, her whole body was bruised by the fall. Her right arm was badly hurt from the wrist to the elbow, and there was a deep opening above the wrist. The bones were set and the hand was bandaged. This happened on Tuesday morning, and on Wednesday morning the arm was laid on a small board, wrapped in cotton, and bandaged. It was taken care of for six days, then the board was removed, and on the seventh day a letter was written with that hand. She has continued to use the hand, and now is doing everything with it. Our family feel sure that if it had not been for Christian Science it would have been impossible for her to live.

My little son of six years has been healed of fever, colds, measles, whooping-cough, burns, etc. I am so glad to have Christian Science; it is indeed a godsend to all mothers. We are truly thankful for all the blessings we have had. I was one of the "Busy Bees" and hold the deepest love for our Leader, Mrs. Eddy, and am deeply grateful to her. I am

working faithfully each day to be worthy to be known as a Christian Scientist.—*Mrs. William E. Osborne, Buda, Ill.*

I CANNOT adequately express my gratitude to Christian Science for what it has done for me. Some time ago a growth evidenced itself upon my face, and it soon became very ugly and virulent. It is neither advisable nor necessary to go into further detail than to say that I now know there could have been then no hope for me of cure, outside of Science, save by recourse to the knife, and even that held no sure guaranty of recovery. From the first, dependence was placed on Christian Science, and that only, and with complete success.

I was never in better general health than I am today; while even in what one might term "the theater of the war," I came through practically unscathed. I would further say, with special thought for those whose problems, of whatever sort, are seemingly of slow solution, that so were mine, and this, as I now see it, is only one more cause for present thankfulness. I was forced to learn, through what seemed rather bitter schooling, that the physical healing must be dependent upon a thorough general, mental and moral, house-cleaning, if I may use the phrase. Today I am quite as grateful for this as for anything else, for while I realize better than could any other how much more remains for me to do, I also know that very much has been done, and the way to what remains to be accomplished lies that much the clearer before me.—*Warwick James Price, Philadelphia, Pa.*



I WANT to tell others of my healing in Christian Science. My case was a severe one of nervous exhaustion, and I had tried several doctors, but could get no help except temporarily. I also have an acquaintance whom the doctors had pronounced hopelessly insane, but she too was healed; and since then I have known of several other remarkable cases, all healed through this wonderful knowledge of divine Truth as taught in Christian Science. I feel that I can never be grateful enough for my healing.—*Edith T. Farwell, St. Paul, Minn.*

AFTER opposing Christian Science for some years I was finally induced to accept it on account of a wondrous healing that I had from the result of a bad accident. I had been playing cricket, and in running I sustained a serious injury to my leg. I fell to the ground and was carried indoors; my leg was strapped up in a bandage and I was ordered by the doctor to get home as quickly and as comfortably as I could. He also said that it would be some weeks before I was well, and that I would be in great pain for some time.

After two days, during which I was almost helpless and in extreme pain, I met a Christian Scientist who offered to help me. I accepted the offer, and treatment at once commenced. After the first treatment I was able to take off the bandage and stand without it. After three days I could walk about quite comfortably with the help of a stick, and by the end of a week I was completely and entirely healed. This happened nearly four years ago, and from that

day to this that leg has been as sound as the other.

Previous experience of my own, and experience since then on the part of others, has shown me that nothing but divine Love could have accomplished such a healing in so short a time, and I am deeply grateful. I became a convinced Christian Scientist from that moment and have never looked back. I realize the truth of Mrs. Eddy's statement, "Divine Love always has met and always will meet every human need" (*Science and Health*, p. 494), as I have experienced this, I may say, in a hundred different ways during the last few years.—*Major L. N. H. D'Aeth, Mark Cross, Sussex, England.*

I AM truly grateful for the understanding I have of Christian Science. It has brought much joy and peace into my life, and it is a sweet solace to know that we have found the Comforter that never fails in time of need. In the summer of 1911 our little five-year-old daughter was taken very ill, with high fever and a rash on her body. I called a practitioner who was visiting near our little town (we then lived in another place) and explained the case to him. He was in the country, but said he would give absent treatment and would come to see her in the evening. All day I treated her as best I knew, striving to realize the perfection of God's child and that sickness had no power over her. When the practitioner called in the evening, the little girl showed marked signs of improvement. The next day she still had a little of the rash, but otherwise was as well as ever, eating anything



she desired, and she has never had a touch of sickness since. We thought this a fine demonstration of the power of divine Love, which "always has met and always will meet every human need" (*Science and Health*, p. 494).

Christian Science has been a great help when at times in the old thought we would have felt we could never overcome the obstacles. My greatest blessing is the spiritual understanding I am gaining through the daily study of the Bible and *Science and Health*. I wish to express my gratitude to God, also my thankfulness to our dear Leader, Mrs. Eddy, for the many benefits received, and my daily prayer is to know more of this truth which destroys all error.—*Mrs. Jas. A. Bush, Hilliard, Fla.*

As I have been greatly benefited by what I have read in the Christian Science periodicals, I will tell of a recent experience. There was something to be done to make our meeting room look more harmonious, and while it took only a little while to make the needed readjustment, when I had finished it and was walking away, I noticed that my left foot, which had been swollen and painful and which felt numb when walking fast, was now well. I could walk briskly in the joy of the discovery that in doing my duty in a Christian spirit the pain and swelling had all gone.

I am thankful to God that He leads us aright when we are willing to be led. After much suffering and sorrow I had to give up five dear children, though they had the kindest of medical care. I was then led by the advice of a friend to take up the study of Christian Science, through which I

have been enabled to raise two boys to healthy young manhood without any medical treatment, also a girl of twelve who plays the hymns sometimes at our meetings. With the tenderest love for our dear Leader, who taught us the way of our Exemplar, Christ Jesus, I sign myself a humble student of Christian Science.—*Anna E. Paulson, Genoa, Neb.*

WITH a grateful heart I must acknowledge the many blessings I have received through Christian Science, especially in the study of our textbook, "*Science and Health with Key to the Scriptures*" by Mrs. Eddy. When I first heard of Christian Science I was suffering from what the doctors called rheumatism, heart disease, and tubercular disease of the bowels, but it was not until a year later that I was healed by Christian Science, on my homestead in North Dakota.

In February, 1909, I was in bed with what was called appendicitis, besides all the other ailments from which I was suffering. I was given up by the doctors, but this extremity proved to be God's opportunity. I wrote to a Christian Science practitioner for help, and I cannot explain in words the peace and rest I experienced when the Christ-healing commenced its work. All I can say is, that it was "the peace of God, which passeth all understanding." I was healed from all the diseases in a few treatments. I have had some good demonstrations since I took up the study of Christian Science, not only in sickness, but in the overcoming of old habits and appetites, which is a blessing.



I write this testimony with the hope that it may lead others who are suffering into the light which shines in the darkness; and with thankfulness and love to God, and deep gratitude to our dear Leader, Mrs. Eddy, who has left us this rich legacy, "Science and Health with Key to the Scriptures." — *Edwin C. Huseby, Medicine Hat, Alberta, Canada.*

My heart overflows with gratitude to God when I think of the many blessings which have come to me and my family through the demonstration of the all-power of Love, divine Principle, as understood through the study of Mrs. Eddy's book, "Science and Health with Key to the Scriptures." I cannot recount them all, but one experience I feel it my duty to give, with the hope that it may bring encouragement and help to some mother who is seeking the truth for her little ones.

When my little girl, now three years of age, was born, she manifested good health, but was always quite fretful, would not sleep as she should, and for a year or more had to be amused by some one most of the time. Then, too, her bowels were quite inactive. She was under Christian Science treatment the greater part of this time, but in spite of the inactive condition mentioned she seemed perfectly normal, though she continued to be fretful. When her teeth began to come, the cutting of each one was accompanied with spasms, which left her quite nervous for several days, and she would keep her hands moving constantly, more especially when being fed or when at play. The older she grew the

more noticeable this became, until I concluded that it was an inherited condition. I spoke to the practitioner about it, and she said that she would treat her to overcome this belief in a mortal inheritance. From that time on the child became more quiet and satisfied, until all nervousness disappeared; her bowels also became normal and have given no more trouble. She has never had any medicine or any other treatment than Christian Science, and she is now strong and happy, a veritable picture of health.

All problems can thus be solved through this truth, as well today as when taught and demonstrated by Christ Jesus.—*Mrs. Lottie B. Compton, Palo Alto, Cal.*

"MAN's extremity is God's opportunity." These words exactly describe the state in which Christian Science found me. To say I am grateful does not express forcibly enough what I feel for the deliverance from even a part of the material thought; to prove that I am grateful means the loyal adherence to Truth as we are taught to understand it in Science and Health. All along the path are physical and mental demonstrations, but the one I wish to tell about seems to me to be very practical and simple.

For several days I had been suffering with what seemed a very bad case of an eruption all over my body. Through the day it was not so bad, but at night the irritation would become almost unbearable. After several days and nights of this torment I called on a practitioner and asked her to treat me. It was in the morn-



ing when I first spoke to her about it, and I was immediately relieved. All that day I had no trouble, and that night the fear, which had been great on the preceding nights, was entirely overcome. From that day to this there has not been the slightest indication of a return of the trouble.

I am very glad to know that this Science can be read and applied by all, as in this instance, not only in making such demonstrations but by the overcoming of all that is not harmonious and beautiful in our daily life. Those of us who have had these proofs of God's care will know and understand the feeling of gratitude we have for those who help us along the way.—*Irma Lee Cole, Kansas City, Mo.*

WHEN I was a boy about thirteen years old, our mother, who had been sick continuously for a long time, decided to try Christian Science, although there were then few who knew anything about it. To our great surprise it was only a few days before she was up, restored to health; and that was twenty-four years ago. Of course we studied the subject with her and read "Science and Health with Key to the Scriptures" by Mrs. Eddy; but we did not realize what value there was in its teachings.

I went out into the world in that same way, reading when I had time. If anything of importance went wrong I always had my dear mother to help me, for she was most ready to come to me no matter where I was; and I will say that she helped or came to me often.

Nothing seemed to go right until about a year ago, when I began to

think for myself, to see my faults and to strive to overcome them. I have seemingly had many a hard fight, but thanks be to God, to my mother, and to Mrs. Eddy for the blessings of Christian Science, which not only heals all kinds of diseases but the worst kind of trouble and sin. I want to gain more of this blessing, so that my wife and I may be better, and live such lives as will perhaps help others to reach the truth.—*B. A. Bone, Wichita, Kan.*

I FEEL that the time has come for me to give expression to my wonderful healing in Christian Science, and readers will know that I have much to be thankful for. For twenty years my eyes were in a very bad condition, although I had many specialists treat them; but they grew worse all the time. Three years ago a growth appeared, and I had the best specialist in Denver perform an operation on both eyelids; but it did no good at all, and it was only a short time afterward that the right eye was all covered over and the left was about half covered. I was blind!

Now it was wonderful how I was led into Christian Science, as I have indeed reason to think. I had only a few treatments, when the growth on the right eye disappeared in the same way it came, and the growth on the left divided in the center and left the eye free. My sight is now better than it has been for twenty years, and every day I declare the truth that as God's child I can have no imperfections.

I have also been healed of severe headaches, from which I had suffered all my life, and other ailments. I



might have been a blind invalid today, but instead of that I am a perfectly well woman. I have had illness come upon me only to disappear in a short time, for I have had no fear, and I have never had one thought of turning to material means for help. I can truly say, as one of our hymns expresses it, "Earth has no sorrow that Love cannot cure." I am very thankful to God for Christian Science and the blessings it has given me.—*Mrs. W. M. Hunter, Denver, Col.*

For some time I have been wanting to express publicly my gratitude for all that Christian Science has done for me. I did not take up its study for physical healing, as I then considered myself healthy, although I frequently had very severe headaches, and I did not expect ever to be rid of them, as they were supposed to be hereditary. But the headaches, also colds and many other discordant conditions, have been entirely overcome, for which I am very grateful.

Christian Science appealed to me at once as a practical, every-day religion, which could give the help I needed in my daily life. Through it I have been healed of ill temper, irritability, and a disposition to find fault with others, so that members of my family who are not yet interested in Christian Science tell me I am quite a different person. I greatly appreciate the articles and testimonies in the *Sentinel* and *Journal*, and find them very helpful.

Words cannot express my gratitude to God, and also my thankfulness to Mrs. Eddy for Christian Science, this wonderful gift to all mankind.—*Clara Billington, New Orleans, La.*

ABOUT nine years ago I was attacked with a severe stomach trouble, which became alarming. My husband called a doctor, but told him not to bring any medicine. The doctor said it was a malignant disease of the stomach and that there was no cure for it. He kindly said he hoped that God could help me, but that this was the only help. A Christian Science practitioner living in Ontario was then telephoned to, but he asked if I could not go to the town. My husband said he would be only too glad to take me if I were able. By the next day I was prepared for the twenty-four mile journey and reached town at dark. I went to the service the first Sunday, and my husband moved to a farmhouse near town, but I went home in about two weeks.

I was doing well until the summer, when one night I was in need and asked my husband to help me. This he did. The practitioner came out later on, and declared that I must keep better company than diseased thoughts. I went out after he left, and the orchard and fields seemed to be lighted up with a pervading radiance. All was so beautiful that I felt as did Jacob when he said that God was surely in this place.

From then on I gained, and the next year I was able to do my own work. We moved to the West over four years ago, and later I asked for treatment as I thought it necessary; but I am surely learning the need of a more loving thought with less of self-will. We have had many good proofs of the truth of Christian Science in our home, and I can truly say that God has been a present help in time of trouble. I am now enjoying better



health than ever before, and I have received great help and encouragement from Mrs. Eddy's writings, also from the *Sentinel* and *Journal*. I am very thankful to be spared to the children so many years. I could write much more, but will send this as an expression of gratitude to God and of thankfulness to Mrs. Eddy for this wonderful truth.—*Mary A. Hogg, Borden, Saskatchewan, Canada.*

I AM truly grateful for what Christian Science has done for me. In August, 1910, I was a physical wreck, for I had a nervous breakdown which caused me to be almost distracted at times. The doctors who examined me said I would have to have an operation, and they were coming the next day to take me to the hospital. I suffered with headaches all the time, and had stomach trouble, besides many other ills. I had no home, and was at the children's home here, where they said I would have the operation; but the president was a Christian

Scientist, and she wanted me to try Christian Science first, and asked me to let a practitioner come to see me. I was glad to do so, and was healed of the pain in my side, from which I had suffered for three years, supposed to have been caused from the birth of my child, though one doctor had treated me for tubercular disease. My baby is at the home now, where the Scientist has treated her, and a bowel trouble has been healed. I now have a good home with the one who treated me, and am doing all her housework, at the same time learning more about the truth every day, in some way. I am also being healed of a very bad temper, which caused me much trouble.

I can never be thankful enough for what Christian Science has done for me; it is all that saved my life. Even though my family had all deserted me, I found that the Christian Scientists were my real friends. I am glad to write this testimony.—*Georgie Bennett, Kansas City, Kan.*



### CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.



### CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.



# THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY  
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK  
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN  
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT  
*Associate Editors*

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## EDITOR'S TABLE

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"A NEW year," Mrs. Eddy says in the opening sentence of the sermon written for the dedicatory service of The Mother Church edifice, Jan. 6, 1895, "is a nursling, a babe of time, a prophecy and promise clad in white raiment, kissed—and encumbered with greetings—redolent with grief and gratitude" (Pulpit and Press, p. 1). To those gathered on that day to dedicate this house of God to the uplift of humanity, the cup of happiness was full to overflowing, but their fondest hopes for the future of Christian Science could scarcely have pictured the rich fruitage which within two decades was to reward the tireless labors of its Discoverer and Founder.

Like the new year, that church was "a prophecy and promise." It was a promise of the hundreds of churches which in the years to come were to spring up in every land, carrying to "the people that walked in darkness," the good news that "upon them hath the light shined." It was a prophecy of the day which even now is bursting into dawn,—when, as Mrs. Eddy writes on page 22 of "Pulpit and Press," "if the lives of Christian Scientists attest their fidelity to Truth, . . . every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name."

As we stand today on the threshold of another new year, is not this the question it behooves us to ask ourselves, and to answer it honestly: Are we as Christian Scientists attesting to the world our fidelity to Truth? Are we ordering our lives



by the commandment which bids us love God supremely and our neighbor as ourselves? If not, then it is high time to rouse ourselves, to get into the straight and narrow path of rectitude, and be faithful to the trust which our Leader reposed in her followers when she committed to their hands the propaganda of the great truth she had discovered. Never before has the need for those who have put on the "white raiment" of Christlike humility and love been so great. Every day the number of those who are breaking away from the old concepts of God and man is on the increase, and who shall guide them to deliverance if not those who have themselves been delivered from the bondage of sin and disease and who are rejoicing in "the glorious liberty of the children of God"?

The world has long been waiting for some great tidal wave of reform which in one mighty crest should sweep away the iniquity, the sorrow, and the suffering of mankind, but this wholesale reformation has proven an illusive hope. Christian Science, on the contrary, builds its faith in the dawn of the millennium on the simple rule of progression. Every case of healing in Christian Science, every life ordered by the golden rule of love, is productive of results whose ever-widening circle of influence upon other human lives is beyond estimate. Who can number today the multitudes that owe their deliverance from discord of every kind to the teachings of Christian Science as set forth in the text-book, "Science and Health with Key to the Scriptures," and exemplified in the lives of its faithful followers!

We must beware, however, "the leaven of the Pharisees,"—take care that we do not trade the robe of humility for the mantle of self-righteousness. We must remember that in order to heal others our own consciousness of the divine omnipotence and omnipresence must be clear, and this can only be when in penitence and meekness we have cried with the psalmist, "Cleanse thou me from secret faults," yea, from the faults to which our eyes are blind! How keen was the Master's rebuke of this tendency: "How wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?"

Is it our desire to progress in the way of Christian Science?



Then we must avoid the stumbling-block of self-complacency. Because for us the flow of events is seemingly over a summer sea, are we to drift with the current, leaving to others the buffeting and the tumult of storm and disaster? We must strive, if we would wear the victor's crown. That is why from cover to cover of our Leader's writings there are warnings which should serve to keep us from the pitfalls along the way; but with what fatuity do we ignore them—surely they are not meant for us! We should not need to be reminded to practise brotherly love, to rebuke in kindness not censure, to put aside ambition for place and power, to cultivate the graces of humility and charity, to strive to be in all things like the Master whom we profess to follow; but are these admonitions only for the one who has so lamentably failed in his endeavors? Instead of humbly asking, "Is it I?" are we busily engaged in fitting to our neighbor the coat meant for our own shoulders, searching out his faults instead of seeking our own? Then the time comes when Truth with unerring accuracy declares, "Thou art the man," and we wake to our poverty, wretchedness, and blindness, and our unspeakable need of the healing touch of divine Love.

If, then, we are faithfully to bear our part in the conflict, to cast our lot on the side of Truth and Love, we must hold ourselves in readiness to take up the cross daily, to count all else but as dross so that we follow Christ. The call to be a true Christian Scientist is not to a life of slothful ease, but of stern conflict, yet those who have entered upon this pathway know there is none other that is worth while. Mrs. Eddy had learned this lesson when she wrote (*Science and Health*, p. 29) this stirring call: "Christians must take up arms against error at home and abroad. They must grapple with sin in themselves and in others, and continue this warfare until they have finished their course. If they keep the faith, they will have the crown of rejoicing." If we are truly grateful we shall take this call to heart not only for this year but in all the years to come, until the prophecy is fulfilled, until through the reflection of Love in love the world is won for Christ.

ARCHIBALD McLELLAN.



THERE never was, never can be a more fatuous undertaking than that upon which men enter when they essay to fool themselves by trying, in some one thing, to evade the requirements of the simple, straightforward logic which they unhesitatingly recognize and act upon in other things. Upon inquiry respecting the matter, the average Christian believer will aver that God is the source of all real being, and that He is wholly good. The unquestionable conclusion to be drawn from these premises is that evil, if real as the senses declare, has its place in God's kingdom, is the manifestation of good! However startling this conclusion, there is no possible way of escaping it if we accept the premises named. Though the asserted necessity and consequent worth of evil be practically denied in the universal effort to escape its penalties, if it were an essential part of the divine plan for our educational development, such denial can be made only at the sacrifice of logical thought, hence of the self-respect of those who dare to face the issue, since they must realize that they have allied themselves not with truth-seekers but with truth-dodgers.

Now and then there has come upon the scene one who was incapable of this kind of self-jugglery, and it was just here that John Fiske made himself conspicuous. He accepted our Lord's teaching, that God is perfect and that He is the one infinite cause. Accepting further the testimony of the senses as to the reality of material substance and of evil, he dared to maintain the logical outcome of these two premises and to declare that "God is the creator of evil." In his study of the mystery of evil, he expands and elucidates the proposition that without knowing the bad we could not know the good; that "in a moral world it [evil] is indispensable;" thus making it appear that the command, "But of the tree of the knowledge of good and evil, thou shalt not eat of it," should be regarded not as an expression of moral law, or the divine will, but of the ignorance of an ancient chronicler, from which the spiritually awakened ought to find escape.

While Mr. Fiske was thus settling this vexed question to his own satisfaction, another equally daring thinker was reaching an entirely different conclusion, upon which she founded a system of religious teaching and practise that is astonishing



the world with its beneficent achievements. Mrs. Eddy also accepted the Scripture teaching that God is the only cause and creator, and that He is wholly good; but from these premises she reached the conclusion that evil can have no real existence, and is therefore a falsity and a deceit in its every claim, even as Christ Jesus declared, when he said of the devil, "He is a liar, and the father of it." She realized that the belief in the reality of evil is opposed to the ideality of the divine nature, since the Scripture identifies it with ignorance of divine law, or with wilful disobedience thereto, and Christ Jesus expressly stated that those who consent to or indulge moral wrong are not the children of God but of the devil.

It is clear that those who believe in God as the creator of all things, and who nevertheless insist upon the reality of evil, sin, sickness, and death, must if logical relate the two as cause and effect. Here, however, the average believer balks, and begins to hunt about for some way out of his mental predicament, regardless of the insistence of logic that he has got to consent to every conclusion which is embraced in his premises. Though the "heavens fall" in the realm of human belief, Christian Science stands unqualifiedly for the absolute impossibility of any association, compromise, or cooperation between God and the devil, and since the moral perfection of the one source of being is Scripturally unquestioned, Christian Science consistently denies the reality of aught that is opposed thereto. Though it stopped here it would still commend itself as a logical theory, but it takes the next convincing step when it proceeds, as did the Master, to demonstrate the nothingness of evil by annulling its asserted law and freeing its captives.

The untenability of the theological belief which lacks the courage to be true to its own premises, grows more apparent when we remember that both the Scripture and the universal conscience command men to condemn and resist evil at once and forever, and that our concept of God becomes a caricature if we affirm that He thus requires of us that which He does not do Himself. If God disapproves of anything which is real, He must disallow that for which He is responsible, and by the compulsion of logic we would be compelled to conclude that the eternal cause is an eternal contradiction. This is the ines-



capable *reductio ad absurdum* to which all are led who believe in "the God and Father of our Lord Jesus Christ" and in the reality of evil. There are those who argue that though evil may not be necessary to good, it nevertheless has a value, since it supplies the occasion for that struggle which is conducive if not essential to human advance. To this Christian Science answers that the denial and overcoming of false belief is certainly necessary to our attainment of right-mindedness, but that this involves no concession to the reality of evil. The effective resistance to evil, all untruth, ends in its annihilation.

Christian Science is a call for consistent adherence to the integrity of God, and the eternal good of all He authorizes and upholds. This is succinctly set forth by Mrs. Eddy on page 207 of *Science and Health*, where she says, "The spiritual fact . . . is harmonious and is the ideal of Truth. Spiritual facts are not inverted; the opposite discord, which bears no resemblance to spirituality, is not real."

JOHN B. WILLIS.



IN crossing the bridge which connects the passing year with a new one, the more thoughtful are apt to look back, and then forward, and this always with the hope that the new year will bring better things than has the old. If it should fail to fulfil this expectation, it would only prove that the hope had not unfolded into faith and thus laid hold upon eternal reality. In the physical realm, so called, each year is marked by some sowing and some reaping, and it is even more sure that in the mental realm seedtime and harvest will not fail, for each year will bring in happy fruition some good that was sown in days gone by, and possibly watered with tears; but these will all be forgotten when the harvest of the true and the enduring is reaped.

It is possible that some results of baleful sowing will have to be reaped, but if we are on the side of God and His angels we shall rejoice that "every plant," not a stray one here and there, but every single plant that our "heavenly Father hath not planted," will be "rooted up," and the entire field of human consciousness cleared for the full development of God's



ideas. It may be that what seems some giant growth of error will have grown up in mortal history, but when Truth commands, "Cut it down; why cumbereth it the ground?" we can stand still and see the salvation of God in the destruction of error, whether manifested as disease, sin, mortal tyranny, or useless mortal achievements.

Our revered Leader's definition of year as given in *Science and Health* (p. 598), lifts thought above a material and finite concept, up to an enlarged sense of man's divine possibilities. She begins by presenting the finite sense as "a solar measurement of time; mortality; space for repentance," and then tells us that "one moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity," to which she adds, "This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown." The one vital question, then, at the beginning of the year, is how much we are going to advance in "the spiritual understanding of Life and Love." The lowliest duties performed with this kept ever before thought will each day become stepping-stones "to higher things," and it should never be forgotten that all service which begins with the noble purpose of reaching perfection means much in the way of establishing the kingdom of God on earth, and that for each one of us the kingdom must begin right where we are, for, as the Master has said, it is neither "lo here!" nor "lo there!" but within our consciousness and expressed in all that reflects the one perfect Mind.

We have long been accustomed to the phrase, "the year of our Lord," but let us each become more familiar with its deep significance and help to make 1914 truly the year of our Lord in what it accomplishes for ourselves and humanity in the Christianization of the world. With this ever in view we shall, as St. John says in his first epistle, "have confidence, and not be ashamed before him [the Christ] at his coming." The world is advancing by leaps and bounds in its quest for better conditions. It is leaving behind it much that is out-



worn or inadequate, and it is vain and utterly useless on our part to regret this, for it was declared of old, "Thus saith the Lord of hosts; . . . I will shake all nations, and the desire of all nations shall come."

Man being spiritual, the deepest desire of all men is really for spiritual things, and they can never be satisfied until these are attained. The nations are awaking from their long sleep, with its dreams of life submerged in matter and darkened by sin, suffering, and death, but the sleepers are being shaken, one by one; and although the dream shadows, "dark images of mortal thought," may linger for a little season, sooner or later they will all "flee before the light of Truth" (Science and Health, p. 418). We are bidden to "arise" and "shine" when our light comes, and thus one may dispel the darkness for another, for a hundred, for a thousand it may be, so marvelous is the radiation of Truth.

Surely there is great need of the light of Truth, for we are told in the Psalms that "the dark places of the earth are full of the habitations of cruelty." Such conditions prevail wherever the light of Truth does not shine, for mortals are doomed to cruel suffering by the edict of asserted material law which many believe to be God's law. But the light has come in Christian Science, and it has been shining into the dark places ever since it shone upon the Bible for our beloved Leader and healed her by the radiance of Love divine. Now it is reaching all lands and witnessing to the ever-present God and His Christ. In the last year letters have come to us from the ancient kingdom of Burma, from Dutch Guiana, from Brazil, from far-off islands of the sea, telling of darkness dispelled, and of health and happiness attained through the study of God's message to this age, as found in "Science and Health with Key to the Scriptures." Let us then "be glad and rejoice," and let us remember each day that the new year must be to us the year of our Lord, Truth making all things new. Shall we dare to doubt the promise, "Surely I come quickly"? Shall we not rather keep our lights burning, as the Master bade us, and we ourselves be "like unto men that wait for their lord"?

ANNIE M. KNOTT.



# Instructions Regarding Cards

## PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for cards in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for cards in the *Journal*, payable in advance, are \$5.00 for each line or each fraction thereof; practitioners' cards in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in a card may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have it reinserted.

### PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their cards. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

### NURSES

Applications for cards in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

### CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

### SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal*, provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose card has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

### CHURCHES OF CHRIST, SCIENTIST

When a society having a card in the *Journal*, or any other group of Christian Scientists, proposes to become a duly organized Church of Christ, Scientist, as a preliminary step the Church Manual should be carefully studied, particularly Article VIII, Sect. 1, and Article XXIII, Sects. 6, 7, and 12. Article XXIII, Sect. 7, of the Church Manual requires that a branch church shall not be organized with less than sixteen loyal Christian



# THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but  
mighty through God to the pulling down of strong holds"*

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VOLUME XXXI

FEBRUARY, 1914

NUMBER 11

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## GOD'S LOVINGKINDNESS TO MAN

A LECTURE DELIVERED BY THE REV. WILLIAM P. MCKENZIE, C.S.B., MEMBER  
OF THE CHRISTIAN SCIENCE BOARD OF LECTURESHIP, IN THE FIRST  
CHURCH OF CHRIST, SCIENTIST, IN BOSTON, MASS., OCT. 10, 1913

"LIKE priest, like people," says the proverb. It might be better to say, As they are taught to believe their God to be, so are the people. Men believing in a god of war are fighters. They who believed in a tribal deity were intolerant of other nations. Only those who believe in "the God and Father of our Lord Jesus Christ," endeavor to be like in character to him who revealed that God.

There was long preparation, however, for "the revelation of Jesus Christ." All down the ages some men who have been blessed by the loving-kindness of God have recognized the benign influence and praised the source, giving to us our enduring literature in the Scriptures. Mrs. Eddy says: "God is universal; confined to no spot, defined by no dogma, appropriated by no sect. Not more to one than to all, is God demonstrable as divine Life, Truth,

and Love; and His people are they that reflect Him—that reflect Love" (Miscellaneous Writings, p. 150).

### SEARCH FOR TRUTH

The human search through all the years has been for something satisfying and enduring. Because of the deceitfulness of false beliefs, men go on spending their "money for that which is not bread," and their "labor for that which satisfieth not." But the testimony of the Scriptures is that in every age some men have found the actual truth; not truth relative to the blooming and fading theories of their time, and so as transient as they, but truth that from everlasting to everlasting is the same. This truth has proofs of a certain character, and the most salient proof is healing, whether of sickness for persons, or of plague among the people, or of national fear tending to defeat and disaster. The appearing of the truth causes immediate reversal



of the error which has been posing as fact or accepted as reality. The great work of the prophets was to call the attention of men to the real when they were enamored with the unreal, and the idolatrous in consequence. They sought to instil true reverence and true love into the minds of people ever lapsing into the variable devotions and innumerable fears of heathenism. They proclaimed a God of universal goodness, saying, "The earth is full of the goodness of the Lord;" and, "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings."

#### ENOCH, NOAH, ABRAHAM

That writer knew fundamental truth who said, "Thou wilt show me the path of life: in thy presence is fulness of joy." In earliest times we find it recorded of Enoch that he knew this pathway. His brief biography tells us that he "walked with God." It is declared also that he did not die, but that God took him to Himself. The writer of the epistle to the Hebrews says that Enoch had "this testimony, that he pleased God;" so he was "translated that he should not see death." It is habitual for Christians to expect to have, after death, joy in God's presence; but Enoch proved God's presence to be joy and life while here on earth. Noah also reached fellowship with God and was "a preacher of righteousness," as Peter describes him. Being affiliated with divine wisdom, he "prepared an ark to the saving of his house," because he was "warned of God of things not seen as yet."

There is deep significance in Abraham's response to God. Following the inward impulse of faith, he left wealth, and the glowing prospects of high estate, in order to be free from the worship of strange gods and the claims of idolatrous kindred. He was a seeker after the one God, whom he came to know as "the most high God, possessor of heaven and earth." Various records as well as the testimony of tradition led James to say of the patriarch that "he was called the Friend of God." It is easy, then, to see the sureness of the promise that "all the nations of the earth shall be blessed in him;" because if Abraham, like Enoch, developed friendship with God, the correlative fact is implied that both knew the eternal truth of God's benevolence for man. From this truth we may derive courage and comfort. Abraham's primitive perception of the eternal goodness caused him to be spoken of as "faithful Abraham," and led Paul to describe the faithful as those who "walk in the steps of that faith of our father Abraham."

The patriarch, however, looked out across the future ages with prophetic vision, for he knew that this saving truth of God's love must appear with satisfying proofs beyond what he could demonstrate. The Prophet of Nazareth recognized what Abraham's faith had seen afar off, for he said to the Jews, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." From the mountain-top of his faith Abraham foresaw the time when by proofs undeniable God's love should be evidenced by the manifestation of the Son who was to reveal God's character by doing His will.



## LAW OF MOSES

So also Moses had the forward look. He promised the coming of a prophet of whom the Lord had said, "I . . . will put my words in his mouth; and he shall speak unto them all that I shall command him." Moses, like Noah, achieved that understanding of God whereby he was enlightened; for amid his many trials he "endured, as seeing him who is invisible." Learned in the wisdom of the Egyptians, he yet found not God until in the wilderness alone, when the angel of God appeared to him. Then he was instructed by the wisdom of Spirit. He learned a new name for the God of the forefathers, of Abraham, and Isaac, and Jacob, namely, the great I AM—self-existent, eternal, and unchangeable being.

When the ten commandments were eventually given, we can readily see that they were not, as some have said, mere ethical precepts based on Egyptian wisdom. They were based on recognition of God as the source of eternal life, whose good will to men required of men good will to one another. Declaring the I AM, they also declared the changeless laws of morality. These were unknown to heathen or idolatrous nations, because their imaginary deities were transient, dethroning one another, or perishing; hence moral life depending on everlasting law was impossible for them. Into the world's confusion Moses brought the moral law, and the sanction of the commandments was the changeless being of God. The reason, then, why men should be kind to one another, refraining from unfilial action, theft, impurity, false witness, covetousness, and murder, is

that they may avoid unlikeness to real being. Only by obedience can they be in harmony with the ever-living, and find the joys of the true path of life.

Could the men of this age, for instance, by obeying one of these commands, relinquish all coveting, what a change would arrive! Covetousness is desire for material good possessed by another, and leads to fraud, chicanery, heartlessness, dishonesty, cruelty, and murder. The recognition of Divine Being as the source of man's blessings, leads each one to foster and develop his own good. It brings about the change from selfishness to real benevolence, such as is implied in the admonition: "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth."

## TESTIMONY OF THE PROPHETS

When God is identified as "the God of Abraham, of Isaac, and of Jacob," the testimony as to the continuous being and righteousness of God is in no wise impaired by the fact that each one was, as was said of one of the prophets, "a man subject to like passions as we are." Criticism of the men who began to perceive the truth does not reach to the consistent truth of which they gained some perception. When Jacob made his struggle with his fleshly nature and emerged into spiritual understanding, so that the new name, Israel, was appropriate, the Divine Being was identified by his people thereafter as "the God of Israel."

When David, the pure-minded youth, faced Goliath, the challenger



of the hosts of Israel, it was with a clear trust in the unseen God of Israel; and in his faith and devotion he certainly was a man after God's own heart. When prosperity and court life had darkened his sense so that he fell into sin, he had with agony and repentance to regain his right relationship with the God of Israel. To this God of purity and absolute righteousness the prophets testified. One and another of them reached the spiritual vision of God's lovingkindness whereby men might have healing and salvation derived from the power beyond and above themselves.

Elijah raised from the dead the widow's son, who became a continuing proof of the divine Love which had preserved her household in the famine. Elisha proved in many ways the beneficence of the God of Israel, and when he healed Naaman the Syrian of his leprosy, he showed that this was the God of all the earth. The kings of Babylon, and Darius the conqueror, who saw Daniel's proof of divine love and care, were led to glorify the God of Israel as the God above all. Isaiah and Jeremiah and Hosea declared God to be the source of healing and health. Habakkuk foresaw the universal beneficence when he said, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." And Malachi, who took his figure from the sun rather than the sea, said that "the Sun of righteousness" should arise and shine upon men with healing in its rays. But they all looked forward to the coming of one who would present infallible proofs revealing the character of the God

of the whole earth. If Abraham was glad in the prospect of one coming who should adequately reveal the character of God, how full of gladness ought we to be that we are the inheritors of "infallible proofs," and can know not alone "the God of Abraham, of Isaac, and of Jacob," or "the God of Israel," but "the God and Father of our Lord Jesus Christ."

God is best known where there is most likeness expressed. For their day, the patriarchs and prophets were wonderful in their outstanding righteousness; but for the whole world the works and words of Christ Jesus, and his godlikeness, constitute the adequate revelation regarding God's love to man, fulfilling the hope and vision of the prophets.

#### TESTIMONY OF THE SON

The prophets rested in their hope. "But when the fulness of the time was come, God sent forth his Son; . . . that we might receive the adoption of sons." The characteristic of the Son was obedience. He said, "I came down from heaven, not to do mine own will, but the will of him that sent me." He claimed clear vision because of this obedience, saying, "My judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." He indicated that it was of the very essence of his life to express God. "My meat is to do the will of him that sent me, and to finish his work."

The Son, then, was a manifestation of spontaneous obedience to God. Consequently we are able to learn the character of the Father from the works and words of the Son.



Christ Jesus accepted this test, and demanded that men should judge him by it, for he said: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him."

We find his complete elucidation of his oneness with the Father when he said, "He that hath seen me hath seen the Father; . . . the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake."

#### GOD REVEALED BY WORKS

Evidently it is of first importance that we should consider both the works and the words of Christ Jesus if we are to know the revealment of God that came by him. His own way of proving that he was God's messenger when John was discouraged and doubted, was to show his works of healing to John's disciples and send them to their leader to tell him just what they had seen of the proving of God's "saving health" and His goodness to man.

In proportion as we look past the creeds, theologies, dogmas, and theories of men, and view the works of Christ Jesus, which the Father gave him to finish, we gain a simplified and comforting sense of God. Then we clearly see that God's lovingkindness for man which patriarch and prophet discerned and sometimes proved, was plainly revealed through Christ Jesus and demonstrated by many wonderful works.

It is no wonder that the gushing fountain of love to God which sprang up in the hearts of men who learned the truth about God from the Master, made them like-minded with him, "having the same love, being of one accord, of one mind." The first task of the group of believers was to conquer its enemies. Only from those antagonistic and hostile could adherents be gained; yet the steady kindness of those believers, their proving of the love of God, first in their own happiness and then by good will to others, enabled them to make the real conquest of enemies by changing them to friends.

#### UNIVERSAL LOVE

Judaism had reached the conception of divine fatherhood as regards one nation. But Jesus enlarged the comfort of knowing God by showing how His care extended to the individual man, as when he said, "The very hairs of your head are all numbered." His works of healing brought to man an intimate and satisfying sense of divine love, individualized so as to meet exactly the human necessity. Paul described this lovely relationship which Christianity discloses, when he said, "My God shall supply all your need according to his riches in glory by Christ Jesus." A more literal translation enlarges the conception somewhat: "My God—so great is His wealth—will, in glory, fully satisfy your every need, through your union with Christ Jesus."

Paul was one who early perceived the universality of Christianity. While some of the disciples were debating about the Abrahamic rite of circumcision, and making ritual the prelim-



inary to life, he launched out into the world-wide conception of salvation as Jesus had proclaimed it, when he said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." In his letter to the Romans Paul clears up the national misconception when he asks and answers his own question: "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also."

The moral law given by Moses was lifted from being specific and arbitrary commands into comprehensive and universal guidance by Jesus. He made clear what had been somewhat dimly discerned, that the love of God to man requires man's good will to man. Therefore he subsumed the whole law in a first commandment to love God unfeignedly, with the whole being, and a second like unto it, "Thou shalt love thy neighbor as thyself."

#### MAN'S GOOD WILL TO MAN

Christian Science enables us to see very clearly that the second commandment must not have a material interpretation. The drunkard in his cups may believe that he is fulfilling it by inducing his neighbor to become as besotted as he is himself. A neighbor is often discomfited and oppressed by the effort to force upon him the preferences of another. It is not love, however, that seeks to govern with evil habits or anxiety and fears. A pathetic complaint was published by an elderly lady whose sons and daughters tried to love her from the wrong standpoint. She naturally loved activity, but some one of her family was always standing over her

to see that she did not overdo. If she forgot her shawl, there were loud protests; if she walked out in cool weather, she was rebuked. Every mouthful of food was watched by many eyes, and she was warned by different advisers not to eat this or that. This tyrannical care which she so resented was the result of fearfulness. No doubt her children loved themselves from the standpoint of fear and anxiety, and intended to love their mother as they loved themselves. Hence they tried to govern her by their caprices and imagined fears, which meant anarchy, or disregard of law altogether.

The first command should be first in thought, and when it is obeyed, fear is cast out and peace reigns. The best service one can do for another is to reveal and prove to him the truth concerning a good God. To do this, a man himself must first know this God. If he knows God aright, he cannot refrain from loving a perfect God with his whole heart. The next step is to realize what this God does for him. Consequently fear, care, and fret are superseded by peace, health, and joy of heart. Then only is he ready to love his neighbor by realizing for him the same love whereby he himself is blessed. When a man loves himself from the standpoint of first loving God with all his heart, so that in his life godlikeness appears and the opposite qualities disappear, he is able to show the neighborly love which brings no burden of anxiety and expresses no interference, because it is a love which reveals the salvation from sickness and woe that divine Love has provided for men.



## CONTINUITY OF LIFE

Christian Scientists have been criticized because their thoughts do not dwell upon the crucifixion of the Master in the morbid way of medieval theology; but if we think of it, the keynote of the New Testament is resurrection, the happiness of life assured, and rejoicing that the fear of death is overcome. It was not God who brought about the cruel death of Jesus, but it was through the love of God that our Master accomplished the resurrection. The malice of mortals was evident in his crucifixion. The enduring relationship of man to God was revealed in the continuity of his life.

Jesus' trial was the worst piece of injustice in history. He was brutally scourged to exhaustion, ere being crucified till he expired. By the spear-thrust he was, to mortal sense, doubly slain. Yet he proved by his resurrection how his life was unreached by the extremest hatred and cruelest sin of mortals. His demonstration settled the question of the continuity of life when its quality is love. He continued in the light of Life while the earth trembled and the darkness of human hate and fear enshrouded the land. Thus he revealed for the comfort of men down the ages the destiny of those who are friends of God. For the iniquity of mortals he was bruised, and the sorrows of the world's injustice were focused upon him, that he might give the supreme proof that God is nigh even when human sense cries out that it is forsaken. Hence we see how the Father for the Son "abolished death," and through him "brought life and immortality to light."

## BEMISTED AGES

Did men understand the revelation of Christ Jesus and come into obedience to the moral law first given by Moses and now more clearly disclosed by the Master's "grace and truth"? Did the world progress onward from need of the drastic commands, "Thou shalt not," to the acceptance of spiritual guidance from him who showed how men may be "blessed" on earth? "Blessed are the merciful," said the Master. Did the world become merciful and obtain mercy? Did they rise to the understanding of what Jesus called his new commandment and express love to others as he had manifested it to them? For many years the followers of Christ showed themselves as peacemakers, as "the children of God." They proved the mercy of God by healing the sick, and were humble and merciful and kind. But ere three centuries had gone, when but few generations had marched across the stage, the sense of mercy seemed no longer to be cherished, the gentle rhythm of healing was lost amid the tumult—the sounding brass and clanging cymbals—of controversy.

The world ere long entered what some have termed "the dark ages." It was as if the words of Amos were fulfilled in the famine that came—"not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." There was noise enough of the words of men, but that peace-giving potency whereof the psalmist testified when he said, "He sent his word, and healed them, and delivered them from their destructions," was known to but few. In viewing these centuries Frederick



the Great could only think of men as having gone insane. There were ten million victims of religious persecution. Those who claimed to be following the revelation of divine lovingkindness brought by Christ Jesus, and disclosed by the healing and saving of men, were using their power and prestige to torture and slay their fellows. It seems quite incredible that meekness and mercy should have been discarded, the hunger after righteousness changed to satiety with injustice, and the royal privilege of peacemaking exchanged for the executioner's brutal work.

#### FAITH THAT DIED NOT

And yet faith continued undying; and among the lowly and poor, and in many quiet places, there were guardians of the revelation whose lives illustrated their "pure religion and undefiled." This faith expressed itself in many faiths, within which there came reformations and betterments as the understanding of the impulse and ideal of Christianity improved. There are differences of opinion as to the number of the sects that were active during the century that is gone; but the nineteenth century was distinguished for a notable stirring of faith in men's hearts. The Christian impulse was felt so widely, that in a multitude of ways men set themselves to the task of proving their friendship for one another. They associated themselves in uncounted charitable organizations. They formed benevolent societies of all sorts. Within the churches and without, they became active in welfare work.

But some of the groups fought for

advantage by doing injustice, and between others there was controversy. The crying need everywhere apparent, that men should find true guidance for their aroused Christian impulses, indicated that "the fulness of the time" for added blessing had come; and Isaiah's words were fulfilled: "It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

#### REVEALING OF HEALTH

The initiation of Christian Science began with the proving of God's love by a Christian woman who exactly and intimately realized what the prophet Isaiah had declared regarding the divine power: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength."

When she was fainting down to the gateway of death, Mrs. Eddy felt the impulse of Spirit which comes unseen, like the wind's breath. She was impelled to turn to the Scriptures, and guided to read the story of the healing of the paralytic man laid by his friends at Jesus' feet; and she was enabled to realize that the power then present to heal could not change through the ages, nor be ever absent. Upon this power of God she relied for her help, since all other aid was unavailing; and God gave power to the faint, and increased strength for her, till with the thrill of renewed life she arose, declaring herself healed.



When she was asked if Christ had come again, her answer was that Christ had never left us. In later years she wrote of the experience: "It was the living, palpitating presence of Christ, Truth, which healed the sick" (*Science and Health*, p. 351).

This experience illumines the words of Paul where he speaks of "Christ the power of God, and the wisdom of God." It makes clear to us what Luke meant when from his standpoint as a physician he was trying to make clear the spiritual method of the Master, and said of Jesus' work, "The power of the Lord was present to heal."

#### DISCOVERY OF THE LAW

It is not claimed that the experience of Mrs. Eddy was unique in Christian history. Wherever there has been uplifted spiritual faith, men have been able to discern and prove to some extent the goodness of God. In times of the revival of religion, healing has frequently accompanied the preaching of the gospel. It was so in Germany in Luther's day. He was able to heal his friend Melancthon when he seemed to be dying. And in the great movement which resulted in Methodism, there were many instances of healing, of some of which John Wesley speaks. While Mrs. Eddy quotes a modern poet in referring to her own experience, the vision of Longfellow describes the experience of men in all ages,—

But the feeble hands and helpless,  
Groping blindly in the darkness,  
Touch God's right hand in that darkness,  
And are lifted up and strengthened.

In spite of the great number of those who found clarification of thought and the cure of bodily dis-

tress from the divine source through their uplifted faith and their "prayer of faith," Mrs. Eddy was the only one who was enabled to translate her experience in such a way as to discover the law and the Principle upon which that experience depended. She speaks of the experience being to her what the falling apple was to Newton. It was the occasion for the right reasoning which led to a discovery. We remember that Paul, after he was converted by the sudden accession of light, sought opportunity to prepare for the new work which the new life would demand, and retired for three years into Arabia. Feeling likewise the need for quiet thought, Mrs. Eddy withdrew from society for about three years, in order to study the Bible and win the acquaintance with prophet and apostle into which her experience was able to introduce her.

Mrs. Eddy was qualified like no other student or theologian of her time, to comprehend the basic truth in the Scriptures, because she had gained in her own life a proof of God's love for men of similar nature to the healings there recorded. Men have gone to the Scriptures with every sort of theory, and have sought to prove their theories from the words of the record. She turned to the works recorded, seeking to understand them by virtue of an experience of healing. This enabled her to understand what men have termed the miracles. She says, "The miracles recorded in the Bible, which had before seemed to me supernatural, grew divinely natural and apprehensible" (*Retrospection and Introspection*, p. 26). When her discovery was com-



plete, she made clear that its basis was "the teachings and demonstrations of our great Master and the lives of prophets and apostles" (*Science and Health*, p. 126).

We recognize that now has come the era of Christianity practical. The prophets foresaw the proving of the things they saw and declared. Referring to the proofs which heralded Christianity, Peter said, "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days."

#### ERA OF HOPE AND FAITH

The era of the prophets was the time of promise, the era of the world's hope and expectation; but hope was not fulfilled. "These all, having obtained a good report through faith, received not the promise." Perhaps the quality of the hope is best expressed in such a promise as that of Isaiah: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Furthermore, of "the ransomed of the Lord" he says, "They shall obtain joy and gladness, and sorrow and sighing shall flee away." Such was the prophet's expectation.

Then came the era of the revelation of Christianity. The demonstrations of the Master and his apostles revealed humanity's government by God, whereby they are governed for their blessing, and the glory of God is achieved through their salvation. This became the era of the world's faith. The apostles saw the promises of the prophets fulfilled;

but as the years went by men began to put away from them the fulfilment of the promises into the future life. It was the Christian era, but an era of doctrinal Christianity. Every man became busy, saying to his brother, "Know the Lord." Consequently there grew up scores of sects with different theories as to the way of salvation. Salvation was held to proceed from a saving person, and to become efficacious for some and not for others. Within the sects divisions appeared, and controversy, and various reformations took place.

#### TRANSITIONAL QUESTIONINGS

Then appeared signs of a transition. The churches began to make less of dogma and more of life. They added Christian service to men to their formal services in honor of God. Christianity appeared outside of the churches in a general awakening regarding man's duty to man. Questions arose as to the power of evil, so long submitted to in this life, in the hope of a blessed immortality after death. Men were stirred like Gideon when his land was impoverished by the Midianites, and he said, "If the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of?" So amid the oppression of incurable diseases, and evils apparently irresistible, many cried out, If there be a God, why is His might not proven?

The answer had long been made that disease and pain and death originate with God, and that evil is of His sending or permission. Now men began to question their guides and ask, How shall the physician's pre-



scription avail to cure the disease, or how shall the priest's intercession make void the wrong, if God creates the agony and sends the evil? Can a drug thwart omnipotence? Can a man save from ills that are of God's sending?

#### ERA OF DEMONSTRATION

The answer to these problems and questions is found in Christian Science. During the forty years of Mrs. Eddy's ministry to mankind the world entered into the era of demonstration. Men now know that they can inherit the promises of the prophets, and maintain the revelation of sonship which came by Christ Jesus, and prove, as did the prophets and the apostles, "the goodness of the Lord in the land of the living."

The time was ripe for the discovery of Christian Science, which reveals God, not as the personal ruler selecting courtiers for personal advantage and banishing or destroying enemies, but as the saving Principle, or universal Love, reaching all mankind with its warmth and goodness as the sun blesses even the unthankful. The Christian impulse in the hearts of men was awaiting guidance. Men had a desire that their Christian work should become sure of results, and not be haphazard. In fact, the world was longing for divine Love to be proven to it again, as when the revelation first appeared.

So the proof came,—through a woman, but according to eternal law. The Discoverer and Founder of Christian Science first found her proof within her own life. She found the nexus between her experience and those recorded in the Scriptures; and

thus to her consciousness was revealed "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1).

This was Christian Science. Mrs. Eddy verified her discovery by proving to others this law of good. She taught pupils how to bless their fellow men by proving the law. As the years went by, a great church appeared like a vine, with branches in every land. For the guidance of its members she ordained the Bible, with her divinely inspired text-book, "Science and Health with Key to the Scriptures," to be the pastor of all Christian Science churches. To carry to the whole world the gospel, the good news of God's loyngkindness to man, she initiated the literature of testimony,—the series of periodicals which record and relate the results of Christian Science. So we recognize the era of Christianity practical, that crowns the hope of ages and enriches the faith of centuries with love, which is the greatest of all.

#### PRINCIPLE RELIABLE

Christian Science interprets the rule of Spirit. It reveals the fixed and reliable Principle of being. Its teachings are like a compass to a sailor drifting aimlessly in a fog. From it he regains his sense of direction. When Christian Science is accepted, the human will ceases to resist and resent, and subsides in obedience to the divine intelligence. The love of God is proven by an inward and hardly explainable happiness. It is what one writer calls "the peace of God, which passeth all understanding," guarding



the thoughts and comforting the heart. When men understand it, they recognize what they have been missing and desiring all their anxious hampered years. They are enabled to "recognize true existence and feel the unspeakable peace which comes from an all-absorbing spiritual love" (Science and Health, p. 264).

Men have believed that their woes originate from material conditions, and have made remedies from matter, only to find new woes originating from drug and potion for which again new remedies must be sought. Here is a treadmill circle of uncertainty. At Helouan in Egypt a gun is fired at noon. A captain once asked the gunner how he knew when to give the signal, and was told that his watch was relied upon. When he asked how the watch was corrected, the gunner said he took it to the maker in Cairo. When he in turn was interviewed, and asked how he regulated the watch, he said, "I get the correct time from the gun." But men have discovered better ways for gaining certainty regarding time.

There is a watch factory where not even the circling sun is satisfactory as a standard of time. Deep down in the earth, so as to be free from the vibrations of its surface, are the instruments in an observatory whereby a fixed star may be viewed, and from its changeless position the nights and days of the revolving earth are computed, and time is measured with exactness befitting the perfect workmanship of the chronometers.

If exactness regarding the time of day is desirable, then how all-important is it to have certainty regarding the truth of being. A farmer who

went out to his barn in a blizzard, and lost himself in returning to his house, was within a few yards of light and warmth when he perished. The house could not go out to seek him; but if he had known enough he would have found its safety. Like the warmth and comfort of home, so does God's salvation wait for our knowing. The Scripture that speaks of God waiting to be gracious, tells the story.

#### SOLVING OF PROBLEMS

Truth is known by the result that it solves problems. The enduring truth of God's love is the solution for every human woe, distress, entanglement, and error. The sick find peace, which is the remedy for their pain. To cite cases of healing seems needless, in view of the fact that the *Journal* for thirty years and the *Sentinel* for fifteen have regularly presented a record of the healing of all manner of disease. To encourage the hope of readers, Mrs. Eddy added not only to the text-book, "Science and Health with Key to the Scriptures," but to her "Miscellaneous Writings," a chapter of testimony to the healing results of the truth made practical in Christian Science. Ten thousand voices give thanks to God for healing at our mid-week gatherings. And yet I may be permitted to tell of one in my own family who first tried out the skill of physicians at home, and then sought help abroad, returning at last from Paris with no hope of any final recovery. There was help nigh at hand, however, for she found a helper in one with a clear knowledge of Christian Science, who first took away the crutches upon which she had depended, saying, You



do not need them; then supplied her with knowledge of Mind's supporting power, so that to her came the freedom and happiness of the man healed at the temple gate by Peter and John, who "entered with them into the temple, walking, and leaping, and praising God." The life of praise to God has continued, and because of that one healing, hundreds of lives have since been likewise blessed.

The suffering proud man finds ease from his rigid severity by becoming humble before God and relaxed into joyfulness. The mourner with a cherished bereavement, who thinks no sorrow like hers, and so has a grievance against the sender of the sorrow, loses both grief and grievance on learning that God is the origin of life, not death, and that He sends to man healing and resurrection. The criminal, tormented with dread while he seeks to find good as a deceiver of others, a trickster, a thief, or a murderer, can be redeemed from the torment of his own self-deception and find new life as a doer of good, not harm to others, so soon as he recognizes God's lovingkindness. The libertine, dwelling in agony with his perverted imagination, can be lifted out of "the miry clay," and have his feet set on firm ground, and instead of foul images in thought and foul speech expressing them, he can have "a new song" in his mouth, "even praise unto our God."

The perpetually disappointed man or woman, who is continually saying, "Everything is against me," can learn the way of God's appointing and discover that "all things work together for good to them that love God." The selfish way must of ne-

cessity bring disappointment, because the desires are set on what is transient, or else satisfaction is sought in what would harm others and diminish their well-being. In the right way of thought, the blessing of one does not diminish the good of another. Mrs. Eddy says, "In the scientific relation of God to man, we find that whatever blesses one blesses all" (*Science and Health*, p. 206). When man accepts the appointments of divine Love, and allows his life to be governed by infinite harmony, the rounded and continuous satisfaction makes him forget the days when he felt thwarted and disappointed.

The anxious and responsible person, perpetually solicitous and fearful, bearing all sorts of imagined burdens for others, finds a blessing inestimable when he begins to prove divine Providence. The sense of obligation endless and resources limited, the agony of perpetual demand beyond one's strength, the reproaches over duty unfulfilled, come to an end, and the assurance of God's goodness makes him a spontaneous helper of others. Disburdened himself, he is able to set others free.

The man who has been a benefactor and is exhausted by the demands of those who view him as a source of good, can learn how to reveal God as origin, and transfer gratitude past himself to the inexhaustible source of good, who "giveth to all men liberally, and upbraideth not." His clients learn then to make themselves worthy of receiving from God, instead of enlarging upon their unlikeness to God in the endeavor to arouse human sympathy and win from a man unearned and undeserved bene-



fits. True love does not demand the impoverishing of the good to enrich the undeserving, but shows all men how to become able to accept divine providing and receive the good which waits to bless every man.

#### DELIVERANCE FROM FEAR

The greatest deliverance that can come to men is deliverance from fear, and nothing is a final remedy for human fear except the divine truth of being. Ten thousand remedies are proposed by mortals, who divide fears into classes and give them names. Each century has its outstanding fear, which is its plague; and think of the myriad remedies proposed by superstition and pseudoscience for the plagues of past ages! But age by age the people of God have lived apart from the fears of the multitude. By their trust in the highest they have been comforted, that is, made strong. Their house has been on the rock, and the winds may have blown and beat upon their refuge, but it fell not. Christian Science today is offering to all the peace which has been participated in by the few. It is universal in its application, and brings to man that demonstrable knowledge of God which is man's true remedy for all fear and trouble.

The wrong way whereby men seek to accomplish their desires is by force. Read history, and its record of cruelty shows in what hurtful ways men have sought to carry out their own will. Christian Science reveals the right method, because it begins with divine benevolence rather than with human ambition. By methods which bless but never injure, it

reveals to mankind the way of welfare. By the proof of healing, it induces confidence in that which heals. The human tyrant holds his victim obedient through fear, which controls his mind, or by soldiers and prison walls, which control the body. Divine Science, by freeing one from pain and sorrow, delivers him into the peace of a loving obedience to God.

There is a realm of anxious care wherein those dwell whom disease oppresses, whose lives are clouded with prophecy of evil from the medical standpoint. Not knowing a way of certain deliverance, they concede to every new theory and demand. Medical men having achieved the control of some lives, are now asking to be given the right to use force in order to govern the lives of all citizens, and those under control make no argument against this imposition upon others. When doctors ask for police power to force men into their way of health, they are asking to be allowed to accomplish Mohammedan conversion. They are like reformers who with armies would force other peoples into their way of righteousness. By them any reluctance to accept the contamination of virus or the injection into the system of whatever serum is transiently believed in by part of the medical profession, is looked upon as hostility to health. They would force the world to be obedient to the theories of the hour by compulsion from without, and chastise the reluctant with the scorpions of fear. Christian Science does not heal by force, but by love. It does not poison or dissect the body, but enlightens and enlivens the



mind. No arbitrary power, no summoning of fear by prophecy of evil, is needed. Divine Love so touches the thought with answering love, that the way of health is chosen naturally, and by his own desire and choice the patient walks therein.

Christian Science is the recognition of God as the ever-presence of good, and requires that men shall prove goodness to themselves and others. Evidently, then, the peculiar phase of evil in which any one finds sensuous delight must be forsworn. It is the searching power of Truth that men resist. The "word of God" is like a piercing, double-edged sword, because it is "a discerner of the thoughts and intents of the heart." But there are those to whom this piercing brings no sorrow. They are waiting for the truth, and they love its appearing, no matter how much they have to give up for it. Of such, largely, is the Christian Science movement composed, and this accounts for its strength.

#### GOD'S MESSAGE

Before us today is a restless world seeking for its Messiah, its message of highest light. There is a tumult of voices, as many leaders urge upon the attention their varied panaceas. Some of them are "blind leaders of the blind." They follow impulse and riotous feelings, and are not guided by the light of a fixed Principle. The Master said, "If the blind lead the blind, both shall fall into the ditch."

One theory presented to men today is based upon the premise that good is limited; that there is not enough to bless all; therefore, there should

be a scramble for what is desirable, so that it may be taken away from those who have it. Another theory is that evil is dominant; that every wrong is the fault of other people, and that it is therefore right to devise ways whereby to injure these other people, so as to make things even. The premises of Christian Science are that good, or God, is omnipotent, and evil is that which good overcomes. Recognizing this premise, the individual says: "My life has received its own blessing from God; how can I make others understand their own blessing, and the good coming from this unlimited source that is theirs?"

Wrong views of life rouse in men envy of those who do well and hatred of those who do ill. When once the scientific view is gained, these characteristics become obsolete. When well-doing is viewed aright, there is no envy thereof, but appreciation and gratitude. When ill-doing is viewed, there need be no unkind criticism or hatred, because it is seen that the fault in the wrong-doer is really loss or lack of good, and his need justly arouses compassion. The desire to supply the need is spontaneous in the one whose need has already been supplied by the unlimited goodness of God. The kingdom of heaven rules in him who recognizes good as universal and has become obedient to God with whole-hearted love. He is able to say, as Mrs. Eddy has so beautifully brought out in "Mother's Evening Prayer" (Poems, p. 4),—

Love is our refuge; only with mine eye  
Can I behold the snare, the pit, the fall:  
His habitation high is here, and nigh,  
His arm encircles me, and mine, and all.



## MRS. EDDY'S HYMNS

MRS. EDDY named her great discovery Christian Science, and in all she writes is seen not only the aspiration, spirituality, and love which long centuries have ascribed to devout Christianity, but also an absolutely correct statement of demonstrable Science. This unity of love and truth governs even her poetic writings, and must be understood before anything like a right estimate of them can be made. In religious poetry, for the most part, what may be termed the heart element has always predominated, and when poetry has sought to be metaphysical or theological it has usually ceased to be poetry. Thus for the critic Mrs. Eddy's achievement in poetry stands alone. Her poems speak straight to the heart with the simplicity of pure lyric art, or rouse fainting hope with a lofty clarion, yet they match her most careful prose in their exact statement of divine Principle.

To tell the beauty of these hymns is beyond the power of mere criticism. They are their own praise, their own proof of a supreme and unique literary achievement. Yet they were written in the midst of an enormous activity, during the years when she was declaring, teaching, and establishing Christian Science and its world-wide organization. Her poems and hymns were interludes, as it were, in these long labors. They are known and loved wherever the English language is known; and internal evidence hints that most of them were written under stress, to give comfort,

warning, inspiration. It is indeed this expression of the actual need of the hour, either on her own part or that of her church, that gives Mrs. Eddy's hymns their wonderful vitality. They express herself,—aspiration, abnegation, struggle, victory, unselfish love; the sorrowing and triumphing Leader, the friend of humanity, the mother of her flock. They are such deep self-revealings as perhaps never were yet trusted to the pages of autobiography. Touching what may be read between these lines, the most reverent and tender words must fall silent.

"Science and Health with Key to the Scriptures" is of course Mrs. Eddy's greatest book. Of her mere literary power, her command of the grand style, as critics love to name truly noble writings, her brilliant and forceful sententiousness, clean and clear, one could write at length. But there is one peculiar element of her style which may be touched on here, for it is especially characteristic of her poetry. Every word of hers is used for its exact and full value. No one can understand her writings who does not give to her simplest word or her most stately phrase its definite and also most forceful meaning. Even her poetry has no flowery hyperbole, no vaguely impassioned or cloudily metaphysical line. Direct, simple, with hardly a word of more than two syllables, her poems take the reader back to days when words meant what they said, and yea was yea. The spiritual realities made



clear by English words in their best estate, not reduced to rags by heedless use,—these things are what the reader of Mrs. Eddy's hymns and poems must seek, as well as readers of her prose.

These hymns, then, written to say something that must be said, are before the world today. They are on the tongue and in the ears perhaps of more people more constantly than any other hymns in the language. It is probable that not even the words of "Nearer, my God, to Thee," are known verbatim to so many people as know the hymns of Mrs. Eddy. The great congregations of the Church of Christ, Scientist, the world over, could sing these hymns without book, with few voices faltering at any line. What does this mean, viewed from the angle of literary opinion?

It must mean emphatically that Mrs. Eddy has given real things voice. She has proved her place with the masters of literature because she, like them, wrote not with an eye to making literature, but to tell the people something she knew to be true, something which they in turn have seen to be true. The power of these hymns is in evidence that Mrs. Eddy lived what she wrote, and that it was a present reality to her, not a distant ideal. By the light of her great revelation, she set forth in her hymns, alike her own and the whole human plea for unity with divine, infinite Love, and her conviction of that unity. The self-restraint of her speech is like that of one looking directly upon that of which he speaks. There is no searching after fine phrases, because the direct vision supplies the definite image. This ap-

parently stern sparing of words characterizes all of Mrs. Eddy's writing. This "well of English undefiled" is unstained by heady wines of poetic fervor. Like the directness of the English Bible, hers, too, follows from her knowledge that what she says is true. Beholding the truth, she knows that it needs no embroidered garment of praise.

One of the songs or hymns which especially shows Mrs. Eddy's power of declaring mighty things with few words, is the poem named "Laus Deo!" (Poems, p. 76), written for the laying of the corner-stone of The Mother Church, her church in Boston. Whittier's poem on hearing the bells ring for the passage of the constitutional amendment abolishing slavery, has the same title, and he uses at the beginning the same phrase, "It is done." Mrs. Eddy has elsewhere (Science and Health, pp. 224-227) compared her work with that of the abolition movement, in that the truth she declared has made obsolete a deeper form of slavery. With bells a-chime in her thought, she wrote:—

Laus Deo,—on this rock  
(Heaven chiseled squarely good)  
Stands His church,—  
God is Love, and understood  
By His flock.

Laus Deo, night star-lit  
Slumbers not in God's embrace;  
Be awake;  
Like this stone, be in thy place:  
Stand, not sit.

These stanzas are cited because they bear such plain marks of Mrs. Eddy's individualistic style. Others of her poems have a more graceful versification, but not less this quality of pouring into every word its full



measure of thought. The poem "Love" (Poems, p. 6) asks to be freed "from human strife," and in affirming that "Love alone is Life" it summarizes her teaching.

"Mother's Evening Prayer" (Poems, p. 4) is perhaps the most complete poetic expression alike of Mrs. Eddy's religious teachings and of her own human experience and hope. Here we find her asking for protection for her fledgling idea, and in affirming her assurance of protection, she says: "His arm encircles me, and mine, and all."

Here is no David calling for vengeance on foes. She includes all the world in the mantle of tenderness. And she defines, too, the right of each to individual place in the "me, and mine." "All" is not for her a vague infinity, but a unity of definite ideas, "sons and daughters of God" (Science and Health, p. 503).

But for all its simple, prayer-like feeling, this poem really sounds the whole gamut of human aspiration after God, with the triumphant assurance of Him as all power. He "owns each waiting hour." He possesses us and all, even while His coming seems delayed. Pelion on Ossa piled, of mere verbal splendor, has never yet lifted such a beacon as sentences like the following, from this hymn:—

O make me glad for every scalding tear,  
For hope deferred, ingratitude, disdain!  
Wait, and love more for every hate, and fear  
No ill,—since God is good, and loss is gain.

These lines have power because they are filled with what Mrs. Eddy actually was, in aspiration and endeavor. She lived these things before she wrote them.

In the next stanza she writes:—

Seeking and finding, with the angels sing:

"Lo, I am with you always,"—watch and pray.

After the triumphant assurance of God's presence comes the warning word. This also is characteristic of her writing everywhere. In the loftiest flight of her inspiration, she never forgets one tiniest waymark that shall blaze the trail for those who would follow.

Sometimes Mrs. Eddy's words are searched for faults, as in the line "How to gather, how to sow," the much sung words of "Feed My Sheep" (Poems, p. 14). Does not the sowing come first? Yet the line says just what Mrs. Eddy means. We cannot sow till we have gathered.

The line "Tear or triumph harms" is another example of how much meaning the writer packs into few words. Triumph harms as often as defeat, yet few that strive and ask for consolation remember to ask for protection in their victorious hour.

The "Communion Hymn" (Poems, p. 75) begins:—

Saw ye my Saviour? Heard ye the glad  
sound?

Felt ye the power of the Word?

What more trenchant words could be spoken at this hour? What can be added or taken away? Later its "friend of the friendless" is a characteristic touch of her universal human tenderness.

In the hymn "Christmas Morn" (Poems, p. 29), again we note her vivid power in the use of concrete images. To the Christ

No cradle song,  
No natal hour and mother's tear



belong. This same clear-cut imagery is seen in the hymn "Christ My Refuge" (Poems, p. 12). It begins with the "waiting harpstrings" o'er which sweeps the strain that binds "the power of pain." Then come the awakening angel thoughts, "illumed by faith and breathed in raptured song." Then the vision of "His unveiled, sweet mercies" shows "burdens light." A significant change was made by Mrs. Eddy in this hymn when the collection of her poems was published in 1910. The hymn was long printed, "Wait to know a world more bright." The volume of poems prints the phrase, "Wake to know a world more bright." This is, of course, in keeping with the change in the last line of "Mother's Evening Prayer." Here the words "finds her home and far-off rest" were changed to "finds her home and heavenly rest." That the great love of God, the Love that is God, is ever present, not merely to be awaited in some far-off place, is the triumphant message which she

brought to the world, "with signs following."

The words of her "Communion Hymn" follow here, as perhaps of most universal appeal among the hymns sung in the Christian Science churches:—

#### COMMUNION HYMN \*

Saw ye my Saviour? Heard ye the glad sound?

Felt ye the power of the Word?

'Twas the Truth that made us free,

And was found by you and me

In the life and the love of our Lord.

Mourner, it calls you,—“Come to my bosom,  
Love wipes your tears all away,  
And will lift the shade of gloom,  
And for you make radiant room  
Midst the glories of one endless day.”

Sinner, it calls you,—“Come to this fountain,  
Cleanse the foul senses within;  
'Tis the Spirit that makes pure,  
That exalts thee, and will cure  
All thy sorrow and sickness and sin.”

Strongest deliverer, friend of the friendless,  
Life of all being divine:  
Thou the Christ, and not the creed;  
Thou the Truth in thought and deed;  
Thou the water, the bread, and the wine.

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[Written for the *Journal*]

## "IN EVERY THING GIVE THANKS"

ROSE HENNIKER HEATON

THANK God for life, thank God for truth and love,  
For good brown earth, for starry skies above,  
For golden days of sunshine warm and bright,  
E'en for each candle flickering through the night.

Thank God for flowers that blow in gardens fair,  
For tiny blossoms in a city square.  
Thank God for saints who steadfastly abide,  
Thank God for all mankind who tried, who tried!

Thank God each day, each hour, thank God for all!  
And He shall judge what things are great, what small!



## MUST PROTESTANTISM ADOPT CHRISTIAN SCIENCE ?

A CHURCHMAN

[Readers of *The Christian Science Journal* will be interested in the editorial note on the writer of the following article, as it appears in the Table of Contributors to the December (1913) issue of *The North American Review*: "‘A Churchman’ is a priest in the Protestant Episcopal church. His work among his own people and his observations of those outside his communion have led him to the conclusions embodied in the present article."]

IF correctly reported, the church commission on healing the sick says, "Any attempt on the part of the clergy to enter into competition with the medical practitioner by any separate and independent treatment of the sick is to be strongly deprecated, not merely on practical but also on religious grounds." This statement disregards the commands of the Christ. It reveals ignorance of the practical and religious grounds on which the remarkable success of Christian healing is based. It rejects the central fact of the kingdom of God, which is the superiority of spiritual power over every form of physical phenomena.

The writer would submit the proposition that Protestantism must substantially adopt the faith and practise of Christian Science if its churches are to fulfil their mission to the world. This conviction is the result of several years' critical and philosophical investigation of the doctrines and practise of Christian Science compared with the experiences and observation of many years as a priest of the church. The fact that such a proposition shocks the church sense and meets with contempt is presumptive evidence of its truth. Men do not condemn a movement unless

they feel its influence penetrating their prejudices and false positions and awakening them to unwelcome truth. The church always has denounced and persecuted whatever has not accorded with its inherited traditions and formulated beliefs.

This new-old faith is to be regarded not so much as a denomination, as a fellowship aiming to realize in daily life the art of being a Christian, the science of which art involves spiritual laws which are as capable of demonstration now as during the life of the Master. Its scientific value is found in the personal experiences of about a million of its students in every part of the world, who work out in their consciousness and acts the same kind of life which was in Christ Jesus. Such testimony cannot be affected by the witness of those who have not had similar experiences. It is unfair to judge them from any point of view than their own, which is the absolute and the spiritual.

All agree in the fact that as church-members they could not find the spiritual help they craved and could not be aided by the ministers to find God or to understand Jesus Christ. In Christian Science they claim to have found satisfaction in these particulars. It is fair to sup-



pose that their statements are true, inasmuch as their word was never questioned when they were active members of these churches, and their leaving the churches can hardly be a proof of deterioration, especially in the face of their consciousness of having become better Christians than ever. If they changed their church in spite of their love of the associations they had formed in childhood and many sacred ties, through the push of dissatisfaction because their souls were starving and the pull into a communion where at once they were fed with available and living truth, and realized in membership a happiness upon a higher plane than ever before, it is evident that so far as they are concerned the church lacked an essential which Christian Science possesses and which the church must adopt to retain such members. If a majority of these people tried every resource of medical science and received no benefit, and lost all hope when told that nothing more could be done for them, and reluctantly and with no faith in Christian Science tried it and found healing through the apprehension of Truth, then for them this religion is identical with primitive Christianity. Their testimony shows that they would not have gone into Christian Science had the church been as Christian and as scientific.

In our churches today multitudes feel the same dissatisfaction at the materialism, the selfishness, and the absence of a sense of God. The most conservative apologists of our church admit that somehow, somewhere, something is wrong, but find in the fact of such admission an evidence

of spiritual life which they hope will become supreme after the forms, forces, and truths in this transitional age shall have been precipitated as the base of a new order. The church querulously wonders why so many thousands are leaving it for agnosticism, socialism, and material pleasures, when it only has the words of life. To save itself it frantically resorts to every kind of attraction to interest people. It shifts its activities into social, civic, economic, and political reforms, institutes social commissions, urges the federation of national denominations, and proposes very pretty schemes for church unity and some absurd plans of evangelizing the whole world. The church seems afraid to venture on the purely spiritual life which all people crave. It is as true of a church as of a man, if one "have not the Spirit of Christ, he is none of his." Christian Scientists the world over testify that having "the mind of Christ" is the goal toward which they are daily striving and which they could not find as the aim of the churches they left. It seems clear that Protestantism must adopt this purpose as its reason of being, if it would hold and attract individuals of the same disposition as those who have left its communions. It may be many years before our church will grow into the spiritual conditions which make possible an adoption of the essential contents of Christianity which distinguish Christian Science. Thirty national denominations allied in federation, with twenty million communicants, refuse to recognize it, although it is working for the same end and in a better spirit. The denunciations by many



ministers reveal a lack of thought and of kindness which raises a suspicion that the fear of losing members rather than love of truth may account for their hostility. Perhaps, because they resent the impertinence of mere laymen teaching us accredited and infallible guides how to find God!

If we study the relation of the church to its work of salvation, the need of the adoption of Christian Science becomes imperative. Our failure successfully to apply Christianity to existing conditions is preventing its function of regenerating the world. The church must serve the people with religious truth. We have an army of over thirteen million children of school age marching into citizenship and control of our government without any Sunday school instruction, and many millions more growing away from the church. About fifty million persons are outside of any direct influence from our churches.

The publicity revealing so many shocking evils in our civic and social life and economic relations makes clear the fact that the church so liberally distributed in all parts of our cities and country has failed to prevent their existence. The church stands for the deliverance of the country from everything false, unlovely, and debasing, and many church-members are creators of these evils. The head of the clearing-house for defectives says: "In New York we have twenty thousand defective children, largely the direct result of the overwork and overstrain to which their mothers are subjected in factories. Conditions are worse here than

in any other country of the world." In order that a few thousand may have large wealth, millions suffer. Two million children who should be at school and at play are compelled to work in canneries, mines, and factories. Two hundred and fifty thousand are being starved or their vitality is lowered by adulteration of foods. There are more inmates of our insane asylums than of all our colleges and universities,—that is, we are destroying minds faster than we are giving higher education.

The church stands for everything normal, but does not prevent conditions, largely social, which wreck health. Every year millions die of preventable diseases, notwithstanding the efforts of the best medical skill, and about all the church does is to advise the bereaved to be resigned to the will of God, "who knows best, and does not willingly afflict or grieve the children of men." Multitudes live below the living wage, unable to lay up for old age or the rainy day, but it does not seem to interest the church, which is satisfied with theoretical teaching of the law of love. What an invective against our church as a regenerating power are the child-labor scandals and white-slave traffic, arson trusts, vice trusts, and thief trusts, gambling, alcoholism and drug habits, sickness, slums, poverty, insanity, sexual diseases and crimes of all sorts, and the cursing, the moaning, and the baby sobs of industrial slaves!

We of the church know that every one who puts the things of material life above the values of human well-being is indirectly a party to the system of oppression of divine manhood.



Yet we retain these bad members because they are sound in doctrine and help support the church. It points with pride to its gift of the hundred million dollars annually to charities and its larger amounts for education, church support, and missions. As four per cent of our population at the most productive age is not only incompetent but a burden on liberal givers, such a sane management is demanded of Christendom that this proportion should be gradually reduced and incompetency be forever prevented by destroying its causes. The "labor question" is played with by those who, constituting the body of Christ, lack his earnestness when he said to the eminently respectable church-members who economically enslaved the people, "Woe unto you, scribes and Pharisees, hypocrites!"

The trouble with the church is that it is too materialized to effect spiritual results. Even most of its good works are of the carnal mind life. No change of name can cause a change of character. No federation or union of materially-minded denominations can ever produce organized world power to bring in God's kingdom. Churches living for themselves do not even see the real Christ, because the spiritual kingdom can be discerned only spiritually.

The practical effects of the adoption of Christian Science would be that not one member of the church would be found in any way connected with business which puts human well-being below material interests. The evils of diseases in wrecking homes and bringing into being children cursed with sterility, blindness, deformity, paralysis, and insanity

would be banished. Three million people in this country who are abnormal and who cost us annually two hundred millions, would ultimately be saved. Illness and poverty and sin would be prevented, and the spiritual kingdom would be realized. Such a statement would be chimerical were it not demonstrable. Hundreds of thousands bear witness to having risen through Christian Science into a spiritual consciousness in which sin, poverty, and sickness cannot exist. Here is the dynamic of love, which can regenerate the world and elevate the underworld of crime and misery to heavenly places of holiness and joy.

The writer by personal investigation and critical observation has found desiderata in Christian Science which do not obtain in our average churches. How desirable it would be if our churches, like theirs, could have ninety per cent of their members regularly attend a mid-week meeting, irrespective of unfavorable conditions! No topic of conversation is of such interest to Christian Scientists as their faith and practise. They talk of it with joy, and practise it with enthusiasm. With us it is taboo, or spoken of with apology and usually voted stupid. They never resort to the methods of raising money so common in the average church. There is no discrimination between rich and poor made invidious by pew rentals. They are daily striving to have the Mind of Christ Jesus, and are slowly becoming godlike.

Their text-book says that no one can become a true Scientist until he leaves all to follow Christ, and their persistent endeavor is to leave every carnal attraction to gain the life hid-



den with Christ in God. Their courtesy and patience under exasperating treatment are unusual. It does seem as if they come nearer to loving their enemies than any other class of Christians. They so respect individuality that they will not serve or treat even those who need their help unless asked to do so. Healing sickness is with them as much a religious duty as destroying sin. Both are simply a manifestation of the inner spiritual life which they are constantly striving to have more abundantly. This practise of primitive Christianity by the disciples for nearly three hundred years, which was lost to the church when the Holy Spirit was driven out, is now undoubtedly restored in Christian Science. If the church should adopt it, there would be manifest the strongest evidence of the renaissance of Christianity.

The glory of our church is its missionary work, but there is a deplorable lack of knowledge, interest, and appreciation concerning its extension, activity, and support. The Christian Scientist is an enthusiastic propagandist, a radiating center of his belief, not forcing his faith upon any one, but letting his good works reveal his Father. In a few decades these people have extended the knowledge of their faith to every part of the world. Every day in every land they are systematically studying the same selections from the Bible and from their commentary on it. Lecturers make trips around the world, teaching clearly just what Christian Science means. Two monthly magazines, a weekly paper, and a daily newspaper which is a model of Christian journalism, are sowing the seeds

of truth everywhere. The fine type of Christian character, the striving to have the Mind of Christ Jesus, the art of healing as an expression of its practical theology, the business prosperity, pure living following clean thinking, the spirituality, the loyal citizenship to the kingdom of God with its ardent missionary spirit—these are the undoubted fruits of the Spirit. Such fruitage is not common in the average church. Besides this superior product, the theology of Christian Science is more scientific than that which is popularly accepted by the churches. To them the primary quest is the kingdom of God, and they realize that in their increasing material prosperity things are indeed thrown in as the promised by-product.

Both they and the church agree that the God, whose is the kingdom, is the one and only God. He is Spirit, Love, Life, and Truth. He is infinite personality, omnipresent, omniscient, and omnipotent. We believe this as a reasonable proposition. They believe it as a working Principle. Our God is an enlarged likeness of sinless man. He comes down to us by incarnation in Jesus and is diffused through humanity by the Holy Spirit. We call Him by prayer and meet Him in hallowed localities and in sacraments. Often, instead of worshiping God we find we are worshiping only an idea of Him, and a dead idea at that.

The Christian Science concept of God is free from the material limitations of anthropomorphism. It makes God infinite Principle, Love, everywhere present in all the fulness of His infinite personality. On this



concept it bases its beautiful theistic idealism. God is what He is wherever He is. In such a presence, completely filling the universe with His being and its manifold expression, other gods are unthinkable; so are sin and things false and selfish. The average churchman constructs his own Pantheon. Because his God sits aloof from human interests, he gives his little divinities God's place in his life and conduct. The Scientist, knowing only one God, is a zealous destroyer of false gods in his own life and everywhere.

Wherever God is, He is omniscient, and therefore needs not to be told what we want as if He had not thought of our needs when He created the world. Everywhere He is omnipotent, hence any power contrary to Him and His purposes and laws is inconceivable. He is everywhere operative and operating all the while, and always available for every one's needs. From these facts of absolute and infinite being, the Christian Scientist draws practical conclusions and applies them to his daily needs.

The church makes the creation of man chiefly material. Christian Science makes it wholly spiritual. Both teach that man was made in the image and likeness of God. The church holds that sin destroyed this image and that God sent misery, disease, and death as a curse. Total depravity and original sin became racial and universal facts. Christian Science believes that because man was made like God, he is thereby perfect. The real, spiritual man could not fall. The material man cannot be real, nor can real man be both material and spiritual. If man, separated from God,

could so overcome evil that he could ultimately become like God and reach a stage where he would be unable to fall, then God would have given to fallen man the power to create, with the help of sin, a superior man to the one He made without the aid of sin.

As to how there could be sin in a perfect creation, no explanation is found which can harmonize conflicting difficulties. The church says God gave man free-will and foresaw that by its exercise he would disobey. By this decree, God was either not able or not willing to prevent the fall, and by it the entrance into the world of sin and death. He used the situation, however, as a background to display His mercy and love to man. By blood atonement He would become reconciled to man, and so man would be saved. Again, making a better man by the aid of sin than the one created in His image.

The problem of how the illusions of false sense came into seeming existence is not as interesting or important to Christian Scientists, as the problem of how to escape from discord in order to enter harmony. It is their business, as it was the Master's, to uncover the nature of error vitiating the human consciousness, and to show men the Principle which, applied, will effect its elimination.

The church and Christian Science agree that only through the atonement of Jesus Christ can man be saved. Against the numerous theories of the atonement we state the Christian Science interpretation as follows: God never needed to be reconciled to man, but the "natural man" must be reconciled to God. Jesus the Christ came to reveal our essential



oneness with God and the consequent perfection of our spiritual selfhood. This realized would cause us to crucify whatever tended to separate us from Him. God is regarded as just as much interested in our individually doing our part in the atonement as He was in Christ Jesus doing his part as the type or pattern for humanity.

The life of Jesus was a manifestation of his oneness with God, the source of all power and of the sovereignty of spiritual understanding over all the beliefs of material sense. By his realization of this at-one-ment he healed the sick, cast out devils, walked on the water, hushed the storm, raised the dead, laid down his life to take it again and to rise out of the material bodily sense of being into the spiritual realities of God's kingdom. This revelation of man's oneness with the Father makes one conscious of his perfection as the reflection of the perfect God. Being at one with God, our individuality is no more an independent entity than an idea coming into our consciousness can be an exclusive possession. Our life is simply an expression of the infinite Life, as an idea is the expression of universal Truth.

The explanation of Christian Science healing is found in the fact that all evil is the phenomenon of false sense, which is dispelled by the dawning of truth in human consciousness. The lie of evil being cast out, its phenomena of sin and sickness must disappear. If we explain the presence of sickness as sent by God, we have perfection sending imperfection, harmony expressing discord, and Truth originating falsity. A good God then

must think evil. If indeed God could send it, only goodness should be seen in it, and man should regard it as normal and something to thank Him for, and might be pardoned for holding that Jesus, and physicians and health engineers, in trying to prevent it and heal it, are opposing the divine will, and that the church is right in not trying to remove physical evils. Their healing is an expression of working out their redemption by atonement, not as a theory, but as a divine organic oneness which must be personally demonstrated to reveal its reality. Gaining the consciousness of divine indwelling and of God's kingdom within them, they by faith and spiritual understanding know that sickness cannot be in the same presence, and that these ills are unreal, though to false sense intensely and painfully real. They reason that if God be everywhere present, anything unlike Him can be nowhere present. If He be omniscient, error and its inharmony can be never in such a presence. If omnipotence be everywhere, no power can be anywhere against it. If illness be real, it must be outside of God or within Him. Omnipresence makes it impossible for it to be outside of Him. If within Him, then there would be evil in the divine Mind—also impossible.

If this idealism which is so real produces better lives, healthier and purer living than Protestantism is producing, and its fruitage proves to be identical with that of primitive Christianity, the church must adopt it as the true science of the Christian life. It has the dynamic of a faith which worketh by love, opens spiritual understanding, makes God a real



presence, and by thus transforming the life becomes a world power.

To realize its mission as a world-regenerating life, it must appeal to that which is fundamental in every religion, race, and civilization. It must demonstrate its efficiency to improve upon the inherited beliefs from which they get their inspiration. The Protestant missions in their aggressive, heroic, and cooperative ministry are heavily handicapped by the failure of the church to regenerate its own life and make its own country come up to the standard which it earnestly holds up to the so-called heathen. The kingdom of God removes sin, sickness, poverty, fear, worry, and their results. The regenerating church, as part of the expression of that kingdom, must show all nations how in its own country it has been able to do this. Until this has been done, among its own members at least, it cannot expect to demonstrate its practicality. It fails to do this. Christian Science organizes no civic, social, or political movement to destroy evil, but discloses evils in the individual, and applies divine Truth, Life, and Love to eradicate them. It removes economic distress and slavery by the love coming from the atonement of Jesus Christ. Its teaching states the ground of economic freedom and shows the law by which poverty may be abolished anywhere in the world. To effect this, one has only to follow Jesus in praying to God as the spiritual source of all supply. Thousands have become missionaries bearing witness to its efficiency in relieving them from penury and business distress.

To remove illness as a cause of many resulting evils, one must do as Jesus did, who opened his life to let God through upon those who by faith opened their lives to receive him. Our church is recognizing this duty as its function, as seen in its Emmanuel movement and its commission for instituting an office of healing by anointing and prayer. Protestantism is not competent to teach the full gospel unless it includes healing the sick as an evidence of God's presence in the lives of its members, and adopts the Christian Science method as practically identical with the way of Jesus Christ. To destroy sin is, among our churches, largely a matter of egoistic will-power. The way of Christian Science is to see the sin disclosed by some temptation, and then to bring into the consciousness the sense of Christ's truth which expels the sin. This is based on the way Jesus resisted temptations. He kept sin out by always keeping God within. God as the only cause can effect only positive holiness, and therefore utterly abolishes its negations.

The Christian Science interpretation of the Bible gives catholicity for a world-transforming religion identical with the primary and ultimate purpose of Christ's Christianity respecting sin. It is one with the Old Testament tracing of evil to a perverse will. It also is one with the Aryan philosophy, which finds that error, or a disturbance of the harmony of truth, is the cause of sickness and sin. The expulsion of negation by its positive is the most effective way of driving out sin and sickness and their resultant evils. It destroys false beliefs because when



Truth comes in, error, the unreal, goes out. When Life enters, discords, sickness, limitations, and want leave. When Love is admitted, fear, worry, and all forms of selfishness are cast out. Everything unlike God, who is so real to them, becomes nothing in their consciousness. As their text-book says, "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed" [Science and Health, p. 340].

These points are enough to show the superiority of Christian Science as a spiritual commentary on the Bible and as a guide into the truth as it is in Christ Jesus. Yet it is simply what the church holds theoretically, without, however, applying to conduct the logical conclusions drawn from its theology. The church has failed to appreciate Christian Science because it does not care to find out if these things be true, and catches up incorrect and partial expositions of it and accepts as true claims of callow enthusiasts whose healing too often is rather a mental massage and thought manipulation than the working of God as Truth. Even when carefully studied, there are often confusion and repulsion because words which are symbols of material objects must be used to convey spiritual reality, and also because to see spiritual concepts requires spiritual perception. Back of all misunderstanding,

however, is unmistakable evidence of what it is worth by what it has done for many hundreds of thousands in saving them from sin, shame, poverty, sickness, and despair, which the churches of which they were members could neither do nor show them how to have it done.

It stands related to Protestantism somewhat as the primitive church to the Jewish religion. Against materialism it is the most powerful protest ever known, destructive of it by its constructive life as spiritual only and expressive of absolute being. Against caste and exclusive selfishness it is building up a democracy of those who are members one of another and all equal as children of God. A million and more, all laymen, who have come out of slavery to the false, are fighting an inspiring campaign to abolish the whole body of sin, poverty, disease, and death.

In its results it is proportionally more successful in healing than medical science, and in spiritual salvation than the church. Against that type of socialism whose slogan is "No God, No Master," it presents the true conception of God, unlike the one the church has so long taught, as a Being so real and attractive as to compel adoration. Against "No Master" it so presents Christ Jesus as the one Master that when these wild protestants against the social order curse the church, they hurrah for Jesus and call him Master. It seems to be the only power in religion to retard and return the tide that is setting away from God and the church, by revealing the God whom they in heart ignorantly worship and whom on their lower plane they desire but see not.



## SELF-DECEPTION

FRANK H. SPRAGUE

OF the many illuminating passages in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, none is more profoundly significant than the statement that "mortal existence is a state of self-deception and not the truth of being" (p. 403). The length to which the process of deception extends is indeed little suspected until uncovered by the practical workings of Christian Science.

From the view-point of the waking state it is easy to detect the fictitious character of dream impressions. Even in dreamland, it would seem, there are different stages of self-deception; for the dreamer sometimes believes that he has just wakened from a dream, the experiences of which he recognizes by contrast as unreal. So also in the hypnotic trance, the pseudo-individual believes himself rational while acting the part of a fool. Now Christian Science impels the inquiry, Who is the dreamer? Does he possess individuality or identity? Is he anything more than an illusory sense, a myth? Further, what warrant is there for assuming that the waking stage of material sense existence, even though its categories be more coherently defined than those of the dream or trance, measures up to the standard of real being?

It is the recognition of a definite standard of rationality that makes the experiences of self-consciousness seem real as contrasted with those of dreamland. A lapse from this standard results in hallucinations, hys-

teria, insanity, or some other form of derangement. The irrationality of states like these is beyond dispute. But it is a pertinent question to ask how far material sense at its best can be considered thoroughly rational. Standards of rationality vary with changing circumstances. It frequently turns out that the sober judgment of today stamps as eminently rational, views which were once regarded as erratic in the extreme.

Mortal man is a bundle of inconsistencies. He seldom stops to consider seriously the contradictory factors in his own make-up. It is easy to see the folly of building houses on the sand in a literal sense; but is it not just as irrational to invite disaster by trusting the issues of happiness and success to a shifty moral foundation, to seek satisfaction in dissipation, the pursuit of merely personal ambition, indulgence of whims, or any course that violates the dictates of conscience? Nay, even more than this, if man and the universe are spiritual, as Christian Science proves to be the case, how can any scheme of existence or mode of living which is based on an unspiritual interpretation of things work out rationally?

Most mortals look forward with more or less confidence to a future state in which a standard above the earthly level obtains; but this view is usually coupled with the belief that sensuous existence is a preparatory school, real in its degree, designed by the creator to fit men for the more exalted sphere. Although conceived



of as more ecstatic than mundane existence, the state of heavenly being is not necessarily deemed more real than the earthly. Even a momentary experience of spiritual being, however, establishes here and now a standard for judging which proves that every vestige of material consciousness and materiality, here or hereafter, is wholly foreign to the scheme and scope of the divine order.

Under the term "material sense" are included all phases of experience which are not derived from God, the only cause. The applied understanding of Christian Science affords the only test for separating the real or God-created factors of human experience from the unreal or spuriously conceived claims of finite sense. The things of material sense are no more real on the plane of self-consciousness than on the dream plane. How like the visions of the hypnotic trance are certain features of the day-dream which seem so real to mortals! Drawn countenances, haunted expressions, and bowed forms tell tales of the pursuit of shadows, fear of imaginary dangers, resistance to the law of good, the endeavor to reap without sowing, the dream of sensation with no substantial basis on which to maintain itself; in short, of a suppositional sense of mind fooled into believing in itself.

Matter images seem real because of the persistency and show of orderliness with which they appeal to material sense. Through acquiescence in the claims of suggestion, mortal consciousness, in the rôle of individual observer and interpreter, becomes partner in a gigantic scheme whereby it is deceived into believing that the seemingly tangible and fixed phenom-

ena of matter are assembled and held in order by the laws of God. If the deception were confined to certain simple or specific phases of experience, it would have been self-exposed long ago; but its wiles are so subtle and its forms so complicated that, in spite of oft-repeated object-lessons pointing to the spirituality of being, human consciousness is seldom aroused to the point of even seeing through the delusion of materially conceived existence, much less of recognizing the possibility of breaking its spell.

Blindness, ignorance, stubbornness, evasiveness, recklessness, inconsistency, indifference, insincerity, self-justification,—these are only a few of the many aspects of unreality by which mortals are tricked. Every mortal is such by reason of the manifestation of tendencies like these in greater or less measure. Immortality, therefore, is to be won by the individual through examination of self, by uncovering and putting off these characteristics which enter into the make-up of the personal so-called man, and bringing out in their place the reflections of Spirit.

When we face the situation squarely, does it not usually turn out that the root of this or that specific manifestation of suffering, sickness, and inharmony of every sort, lies in the reluctance of personal sense to submit to the dismantling process which it must undergo in course of the spiritualization of consciousness? Is there not apt to be a deep-down desire to evade the obligations involved in the issue, to avoid giving up some offending quality or propensity which stands in the way of true progress?

"Ye shall know the truth, and the



truth shall make you free," said Christ Jesus, referring to the absolute, spiritual truth of being. Nevertheless there is a general impression that amid the confusion of beliefs it is extremely difficult, if not indeed impossible, to find out what the truth is. This is because men are seeking relative aspects of truth which appeal to their peculiar intellectual or moral bias, instead of "the truth," the Christ, the spiritually awakened sense which is "the Saviour of the world." "Every one that is of the truth heareth my voice," declared the great Teacher on one occasion. This truth, which according to his words he came to "bear witness unto," is made known in experience as "the Comforter," even "the Spirit of truth." The Christian Science text-book does not claim to impart this truth to the reader, but it points the way he must follow in order to become acquainted with it as a fact of experience.

The idolatrous propensity which lures mortals from the pursuit of the spiritual idea into paths of self-deception, takes on a thousand different aspects. In one case it may be the indulgence of appetites and passions; in another, the sensuous charm of material nature which renders its devotees oblivious of the spiritual creation; or perchance it may be some person who is the idol of the affections; it may be devotion to learning, art, social intercourse, dress, recreation, humanitarian or religious endeavor, or any other object, legitimate enough in itself, which usurps the place of Principle in the affections. It may even be zeal for the letter of Christian Science without a willingness to obey the spirit of its

teaching. Jesus said to the Pharisees, "Ye will not come to me, that ye might have life." Their main difficulty lay not in a disposition to violate the commonly accepted canons of right doing, but in shutting their eyes to the facts of spiritual being, in rejecting the means of enlightenment which would expose their self-deceived condition. The hypocrite is usually thought of as one who deliberately professes to be what he is not. More accurately speaking, however, he is one who has fooled himself until he has reached the point where he no longer realizes that he is being fooled.

We should ask ourselves, Are we ready to be undeceived; do we really dare to face the reality of spiritual being? How far do we really want to be disturbed in the course we have settled down to follow, in our enjoyments, our "rights"? When we sift the matter, are we not likely to find that the lack of spiritual progress we profess to deplore in ourselves, is due not so much to deficiency in understanding as it is to unreadiness to act on the understanding we already possess? Under the circumstances we may indeed be thankful that, as in the phantasmagoria of the night dream, so in the day dream, suffering sense, like a monitor, stands ready to rouse mortals and compel them at length to forsake the material dream for spiritual living.

Mrs. Eddy says (Science and Health, p. 22), "Waking to Christ's demands, mortals experience suffering. This causes them, even as drowning men, to make vigorous efforts to save themselves; and through Christ's precious love these efforts are crowned with success."



# HEALING THROUGH RIGHT THINKING

ERNEST C. MOSES

**C**HRISTIAN SCIENCE declares and demonstrates that God, the infinite, omnipotent Mind which was so fully manifested by Christ Jesus, heals the sick today, and is "the savior of the body," to quote St. Paul, as well as the savior, or redeemer, of that human sense which has long been called the soul. This Science also declares that the physical ills of the human body are not products of the flesh, but that all bodily discords, all abnormal conditions, are the results of fear or wrong thinking. They are caused by false beliefs which manifest themselves on the human body, according to the nature of the belief. Hence their cure must be mental, wrought through the right understanding of cause, rather than the giving of attention to effects. If the corrective attention proceeds from a right understanding of God and of the true spiritual status of man, it results in the destruction of the mental influence which claims to produce the disorder, and the malady then vanishes.

All healing work is largely mental, even when the work is alleged to be accomplished by material means. Practitioners in *materia medica* do not treat simply the effects which manifest themselves on the sick man, woman, or child. While they address much attention to the visible or invisible effects of which the patients may complain, still their treatments are largely mental, because they make demands on thought-processes, including appeals to the faith of the patient

or of those in charge. It is what the physician, the patient, parents, or others think about the drug or the drugging system, and what the general mortal thought claims to set in action as the result of administering a drug, which produces any seeming effect.

Many, discovering the powerlessness of large doses of drugs, take a slight step forward to homeopathy, where drugs become almost negligible and mental influence is given more power. Others go farther by dropping all material medication and relying on the human mind. Then the attempts to heal become humanly mental; but those who pursue this method are still groping in the dark, because they are not only ignorant of causation, but also lack an understanding of the one true spiritual process of mental healing which was taught and practised by Christ Jesus, and is today revealed anew in Christian Science. All mental or material methods aside from the Christ-method are unscientific, because they appeal to human will and are mesmeric; they seek to utilize and hence are limited by mortal mind, which, from the spiritual standpoint, is not Mind at all.

The Christian Science method of treatment as explained in "Science and Health with Key to the Scriptures," absolutely eschews all human will-power, hypnotism, mental suggestion, or material means of healing. It teaches the practitioner that, as St. Paul says, we are not "sufficient of ourselves to think anything as of our-



selves; but our sufficiency is of God," and that he is to rely in Christ-like humility and faith on the divine Mind for every healing. Nothing can be accomplished to change for the better a patient's thoughts of his physical condition, except by a firm reliance on God and an understanding of man as the divine image and likeness. This is the Christ-way, and there is none other. The carnal mind is so minutely imitative and boastful that the practitioner of this Science must be constantly alert to see that his healing work is not the effect of will-power or self-mesmerism, which operates to prevent permanent healing, however much such influences may at times seem to bring transient relief.

In defining "matter" on page 591 of *Science and Health*, Mrs. Eddy clearly states that what the human mind cognizes as material has no origin in or connection with God, who is infinite Spirit. In pursuing this line of thought the question may arise: If God, the divine Mind, does not have any cognizance of matter or of the flesh, how then are the ills of this mortal mentality to be healed by divine Mind, which is revealed in Christian Science to be the only true mental energy of the universe? If there is no connection between this one universal Mind and the so-called mortal mind which makes men sick, how is this condition of discord to be overcome and destroyed?

This seemingly difficult proposition can be explained in very simple terms. Christian Science teaches that the one real Mind of the universe, including man, is infinite Truth, comprising all the real intelligence there is or can

be, and this divine, all-comprehending intelligence is perfect. Sickness, sin, sorrow, poverty, and all other discords are shown in Science to be errors, caused by false sense, or wrong thinking, and having no cause in or relation to divine Truth. This Science teaches that all the evils referred to are false beliefs; that all false beliefs are without cause or Principle; therefore are nothingness. When these facts are realized by or for the patient, either through reading the literature of Christian Science or through a practitioner's correct demonstration, the false belief of sin or sickness destroys itself, the resulting discord ceases, and the patient is healed.

This change of thought whereby the healing is accomplished can be effected only by the spiritual idea of divine Mind presented in Christian Science. The human mind is powerless to produce any permanent alterative effects in healing sickness through the action of one alleged stronger human mind inducing a changed condition in the mind of another, for the assumed stronger mind, rightly analyzed, has no Principle, no real existence. Being limited by mortality, it is constantly reaching the end of its powers and destroying itself; whereas the healing effects of Christian Science are the approximates of divine Mind.

It is impossible to trace the manifestations of true metaphysical healing to any other fundamental cause than God, rightly named in Christian Science infinite Principle, the divine all-controlling Mind. Hypnotism, will-power, personal magnetism, or mental suggestion, under whatever



ancient or modern name they may be classified, are not in any way factors in true Christian healing. They have no relation to the practise of Christian Science, which heals all the results of wrong thinking strictly according to the teaching and practise of Christ Jesus. He said, "The Son can do nothing of himself," and, "The Father [divine Mind] that dwelleth in me, he doeth the works." Therefore the healing of mortal, sickly, and sinful beliefs through the practise of this Science is the result solely of the spiritual understanding of the same Father to whom the Master ascribed all the power, credit, and glory.

Mrs. Eddy tells us that "reason is the most active human faculty," and that "reason, rightly directed, serves to correct the errors of corporeal sense" (Science and Health, pp. 327, 494). Reason means, according to the Standard dictionary, "the mental power that . . . apprehends first principles and transcendental realities," that is, spiritual realities. Reason, therefore, rightly understood, is an innate spiritual quality in the human thought, linking men to the divine and enabling them to think aright, to perceive the ideas of truth.

It should be remembered that Christian Science never fails. Its origin is divine, and there are no divine failures. A practitioner may fail adequately to apprehend or to present the truth of Christian Science, or through lack of receptivity or other mental condition patients may not be healed, but such failures are not due to any fault in the divine Principle and rule of Christian Science. Failures are due to the same condition, general or individualized, which Matthew gave

as a reason why Jesus did not heal the sick of his own time in Nazareth,—"he did not many mighty works there because of their unbelief."

The science of mathematics never fails when applied with sufficient intelligence, and when those who use it are obedient to its laws. Nevertheless, a mathematician might carry to Central Africa an arithmetic containing absolutely correct propositions in regard to the science of numbers, and find that it meant nothing whatever to the inhabitants of that region. Their ignorance or unbelief would not, however, affect the truths of mathematics, for the science of numbers is also at "the point of perfection . . . and must be practised therefrom." In every line of true activity, human power is "proportionate to its embodiment of right thinking" (Science and Health, p. 225); and this, as Jesus proved, is just as true in regard to healing the sick as in the practise of mathematics.

Treatments in Christian Science and the statements made in its literature are therefore appeals to the reasoning faculty, to one's mental power to apprehend the truth. Where there is any reasonable receptivity, spiritual truths correct the errors of mortal sense, and that right thinking is established which is sustained by God, divine Mind, by the same power which Christ Jesus manifested,—by the Father who "doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" If this were not true, Christian Science would have long since lost its hold on humanity.



# PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, MANCHESTER, ENGLAND

**T**HIRTEEN years ago Christian Science was practically unknown in the North of England. About that time a doctor practising in the neighborhood of Manchester heard of the healing through Christian Science of a relative in California, and decided to try it for a case of serious illness in his own home. Many inquiries were made as to the best way of finding a practitioner, and finally through the California relative the address of a Christian Scientist in London was obtained. The doctor immediately applied for help, and the daughter, who was said to be dying of tuberculosis, was healed. As a result of this healing, many so-called incurable cases in the doctor's practise were handed over to Christian Science for treatment, and were healed.

Soon, these people wished to have an opportunity of learning more of this healing truth, and services were accordingly commenced at the lodgings of the practitioner in Manchester, who had meanwhile been joined by another Christian Scientist from London. In a month or so the attendance had grown beyond the capacity of the little room, and it was determined to seek a larger and more public place for meeting. The difficulties in making this move seemed not a little formidable, for no hall or suitable place could be engaged because of the antagonism aroused by the healing of so many cases deemed by medicine and surgery to be incurable. The services were consequently suspended until January, 1901, when

a wareroom in the center of the city was found. This room served its purpose until at the end of the year a house was rented in a residential part of Manchester, and here a reading-room and meeting-room were opened.

The first lecture in Manchester on Christian Science was given May 8, 1902, to a large audience. To the cable sent to Mrs. Eddy on this occasion she sent the following reply:—

I rejoice you are reaping what you have sown.

The attendance was now beginning to overflow the new room, and it soon became necessary to provide a permanent meeting-place capable of accommodating the growing numbers. A building fund was accordingly opened. In July, 1902, First Church of Christ, Scientist, Manchester, was organized. An announcement of the fact was cabled to Mrs. Eddy, and her reply was:—

Your desire is fulfilled. God bless you.

The difficulties that had been experienced in the endeavor to obtain a hall, were again to be met with in procuring a site for the church edifice; but a suitable lot of land was eventually purchased in Victoria Park, a nicely situated residential district within easy distance of the center of the city. At Christmas of this year the church sent a message of greeting to Mrs. Eddy, who cabled in reply:—

Christmas congratulations and love.

The corner-stone of the new building, of granite specially brought over from Concord, New Hampshire, was



laid May 30, 1903, and marked an epoch, this being the first Christian Science church edifice to be erected in the United Kingdom. A portion of the building was opened for services in April, 1904, and seated the congregation for about three and a half years, when it was again found necessary to make further provision. The edifice was then completed, and it was dedicated Jan. 5, 1908. In the *Christian Science Sentinel* of Jan. 6, 1906, Mrs. Eddy commented on a letter sent to her by the clerk of the church in part as follows:—

#### FIRST CHURCH OF CHRIST, SCIENTIST, SANTA MONICA, CAL.

As in other fields, the Christian Science movement in Santa Monica received its impetus from the healing of a student, thereby awakening a desire among friends to know more of this wonderful truth. As long ago as 1892 the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, were being read by a small but earnest group of students, who met each Sunday in a private home for that purpose.

After several years of informal services in the homes of some of those interested, the need of a definite church organization was recognized, and in May, 1897, a meeting was called to organize formally First Church of Christ, Scientist, of Santa Monica. Incorporation papers were secured on July 1 of that year. As interest grew and members increased, it became necessary to remove to larger quarters, so that in October, 1897, the use of Odd Fellows Hall on Third street was secured for the church services. Looking to the fu-

Neither space nor time can separate genuine Christian Scientists. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

In 1907 a city reading-room was opened, and for this purpose a shop was taken, first in Victoria street, afterward in St. Peter's square, both busy thoroughfares. Since the organization of Second Church, in 1909, because of the full attendance at the services, and especially at the Wednesday meetings, this reading-room has been supported and managed in common by the two churches.

ture, the necessity of a permanent church building became evident to these earnest Christian workers who were listening for the voice of Truth, and a fund was established with the aim of securing a building site as soon as possible.

The Sunday school was organized in March, 1898. In the spring of 1899 arrangements were made for the first public lecture on the subject of Christian Science, and this was soon followed by the opening of a public reading-room, all these activities denoting a steady and substantial growth. With the purchase of the lot at the southwest corner of 7th street and what is now Santa Monica boulevard, in 1900, the first step toward a church building was taken, and the following autumn the loving activity of the members brought about its completion. In December, 1900, the first service was held in the new church edifice with great rejoicing.

For the next ten years regular Sunday services and the mid-week



testimonial meetings were held in this edifice. During this period a deep-rooted loyalty to God, to our beloved Leader, Mary Baker Eddy, and to the cause of Christian Science, was implanted in the hearts of all the members. Thus the foundation was laid upon which has risen the superstructure of the added growth of more recent years.

The time came when the subject of necessary and extensive repairs on the building occupied the attention of the members, and a fund was raised for this purpose; but on further consideration and by unanimous vote the repair fund was converted into a building fund and plans were launched for a new church building in a new location. A resolution was drawn up, asking permission of the court to remove the location of the church to the present site on Nevada avenue, near Third street, where a lot had

been purchased in August, 1910. The same unity and activity of thought was again evidenced in planning and carrying out the details of the new structure. To each and every member of the church fell the duties and the problem-solving which accompany such undertakings.

Working and praying to be led aright, the members pressed steadily on, overcoming all obstacles and rejoicing in the daily manifestation of divine Love. Plans and specifications were completed in March, 1911, and three months later (June 11) marked the day of the first service under the new roof. On Nov. 23, 1913, with three services, the church was dedicated, free from financial debt, but with an ever increasing debt of gratitude to God, who has drawn the members in the bonds of loving fellowship and consecration to the cause of Christian Science.

#### FIRST CHURCH OF CHRIST, SCIENTIST, MANCHESTER, N. H.

IN the fall of 1882 a student of the Massachusetts Metaphysical College came to Manchester and opened an office. Many cases of healing from sickness and sin resulted. A few purchased the Christian Science textbook, "Science and Health with Key to the Scriptures," and the seed began to grow. Two years later Mrs. Eddy called the student back to the college to take a normal course, the first such course ever given. As a result of this added experience a few classes were taught in Manchester, and the cause assumed a brighter outlook. Soon after this Mrs. Eddy came up from Boston and spent the night with her student, and gave a parlor talk. At first, people came freely from all

denominations for physical healing, but when they learned that Christian Science was a religion, and, as it seemed to them, different from theirs, they became afraid of it. Still the little band worked on, alternating between joy and sorrow, between sunshine and clouds.

In the spring of 1889 the first Christian Science service in New Hampshire was held in a private dwelling with only a few women present. Early in the fall of this year a Christian Scientist from Boston was persuaded to come to Manchester and give some afternoon and evening talks in Odd Fellows Hall, Hanover street. Some interest having been awakened, it was decided that a reading-room



would be helpful, and a room in the same building was taken for that purpose. At this time there were but three or four Christian Science reading-rooms in the field, but the room was kept supplied with all the literature then published. Sunday services, morning and evening, also Friday evening meetings, were fairly well attended. As time went on it became evident that Manchester was not ready for a Christian Science reading-room, and this part of the work was temporarily given up.

The society then made arrangements to hold its meetings in rooms occupied by two Christian Scientists in the Weston, Hill & Fitts Block in the heart of the city, and this proved to be a good move. In March, 1894, a state charter was obtained, and First Church of Christ, Scientist, was organized with twenty-three charter members. These quarters being soon outgrown, a hall was taken in Weston Building, and at nearly every communion service (there were four yearly then) new members were admitted. Some good healing was done, and prejudice formerly manifested against Christian Science seemed to be yielding somewhat.

With this encouraging outlook, a

building fund was started. A little boy whose mother had been healed, earned and gave five dollars, and this token of gratitude proved to be the nucleus which in 1898 had gathered to itself sufficient to buy a generous lot of ground, the site of the present church edifice. Meanwhile the church, having outgrown the quarters in Weston Building, engaged a larger hall in the Kennard. In 1901 plans were submitted, and it was decided to build. The corner-stone was laid Dec. 7, 1901. Obstacles which, prospectively, seemed insurmountable, disappeared as they were approached, and the work went on to completion. On Jan. 11, 1903, the church was dedicated.

At the present time there seems to be a renewed interest in Christian Science in Manchester, and the seating capacity of the little church is hardly sufficient for its needs. The reading-room has been removed from the church edifice to the Kennard, a more central location, and the literature is gratefully received at the public institutions. Much good healing is being done among all classes, and the outlook seems very bright for the future of Christian Science in this city.

#### FIRST CHURCH OF CHRIST, SCIENTIST, WILLMAR, MINN.

CHRISTIAN SCIENCE first made its appearance in Willmar in the spring of 1897, two people having become interested in its beneficent teachings by being benefited physically, one of them being restored to health and activity after having been an invalid for more than two years. They began meeting together to read the Christian Science Lesson-Sermon Sunday

forenoon in the home of one of them. After some time, another, whose case was hopeless according to the doctors, and who had been told that people who believed in Christian Science claimed that it healed the sick, became interested enough to try it, and was restored in comparatively short time. Soon after, one by one, others came to these meetings, and after a while



eight or nine people were meeting regularly.

In the spring of 1901 it was decided to rent a small hall at a more central location, and a room in the Odd Fellows Block was secured. This step, to meet in a public hall, seemed to be the right thing, as the attendance increased. As the mission of Christian Science became better known, not only as salvation for the soul, but also to set mankind free physically, by healing sickness, calls for help began to come in, and a Christian Science practitioner from another town came here off and on for some time. By the summer of 1902 the conviction was unanimous among those interested that the time had come to form a society; and this was done. At the same time it was decided to rent the large lodge room, located in the same building, for Sunday services, which also proved to be another step forward, as the attendance increased and all expenses were easily met.

The first Christian Science lecture was given in the spring of 1903. The attendance was good, and much interest was manifested. The same summer a practitioner located permanently here, and the healing work was attended with marked success. A public reading-room was instituted, as were also regular Wednesday evening testimonial meetings. This in a marked degree helped to establish the cause more firmly, and added to the attendance at services. The Wednesday evening meetings were a great help and comfort to those interested, and aided in spreading the good news to those in need of healing and comfort.

After some time the desire was unanimously manifested to organize as a church, and on Feb. 2, 1906, this was accomplished by incorporating under the laws of the state. This same year, in the summer, it was decided to begin to gather a church building fund, and to acquire a plot of ground for a church home, or purchase some building suitable for a place of worship. The building fund kept accumulating, and finally the ideal location on which the church now stands was secured and paid for in the spring of 1908. At the annual meeting in January, 1910, it was decided to build a church edifice the same year. Individual subscriptions to increase the existing building fund were decided upon, and a large amount of money was at once pledged. The ground for the foundation of the building was broken in May of the same year. The work progressed satisfactorily, and the corner-stone was laid with appropriate ceremonies on the early morning of July 26.

The first service in the then completed church was held Nov. 20, 1910, and was a very joyful occasion for the congregation and a number of friends who were present. A lecture was given in the church the next evening, and was listened to by as large an audience as the building could accommodate, a number having to be turned away for lack of room. The cause of Christian Science has since progressed satisfactorily, although to outward appearance the growth has been slow. There is a consciousness, however, that if the church does its share, it will be blessed with strength and courage to better efforts in the future, for it is God's work.



## TESTIMONIES FROM THE FIELD

**F**OR fifteen years I have not taken any medicine, but have depended upon divine power for my healing. For the same length of time God has been trusted with my happiness, and this is the only period of my life in which I have been well and contented.

From early childhood I was considered extremely delicate and nervous. At the age of eighteen I began teaching, but was soon obliged to resign a very desirable position on account of failing health. This disappointment added to my burden of unhappiness, and I grew more nervous and fearful. Headaches, stomach and spinal troubles, partial blindness, and other disabilities followed this mental state.

While in this distressing condition, one who was very dear to me passed out of my life, and I cried out to God to pass me over the space of ten years in a night. I then believed that time alone could heal sorrow and that death was the only conqueror of suffering. Grief, fear, and pain had made me a confirmed invalid and a miserable skeptic. That there was a God, a creator of man and the universe, I never doubted; but the proof that there was a heavenly Father who answered the prayers of His children, was lacking in my case, for I had prayed unavailingly for years, until I was convinced of the folly of praying to deaf ears or to a God who saw fit not to answer. When able to go, I attended a church with my family, but the bread and wine of the sacrament failed to heal my heart hunger, and the sermons and prayers did not ease

my physical sufferings, so I turned away and was classed by sorrowing friends with unbelievers and infidels.

Another loss came to me, again followed by a long illness in which there was a constant crying out for God. My existence was so miserable that I prayed to die. Nothing but the awfulness of facing the unknown future and a deep conviction that I would be shutting myself forever from heaven, kept me from some desperate step. I had reached the place where I was afraid to live and afraid to die. In this hopeless, terrified condition Christian Science found me, healed me, and saved me,—healed me of the sense of physical pain and saved me from the terrible fear of future punishment. My healing began the same hour in which I heard that God did not punish but healed and saved mankind. My heart went up with a bound when I learned that we can work out our own salvation by knowing God aright; that we can never be separated from God, good, except by a false belief.

Almost all of that day was spent in a hotel with the practitioner who was helping me. I saw her as often as possible until toward evening, when I suddenly declared that all pain had disappeared. The friend who had taken me in the carriage, asked if I could walk home, as the carriage had been dismissed in the morning. Not having walked any for years, I was utterly dismayed at the prospect of walking a mile; but the friend, knowing more of Truth than I did, encouraged me to try. Not only was



the walk a revelation of freedom and harmony to me, but within a week I undertook a long journey without any ill effects. More healing took place within twenty-four hours through the beneficent influence of Christian Science than had been realized in twelve or more years under medical treatment. Now I am convinced that most of the tortures I passed through in early life came from my interpretation of the religious teachings, which always filled me with dread, and I am equally convinced that my healing came from hearing the wonderful truths about God and man gained from "Science and Health with Key to the Scriptures" by Mrs. Eddy.

It would not be possible to tell in these pages the wonderful transformation which Christian Science has effected in my life, but I would like to tell of two demonstrations. Although many forms of error had disappeared, I was still troubled with indigestion and looked pale and thin, this appearance being in seeming contradiction of my assertion that I had been healed. In the beginning I was ready to shout my healing from the housetops, thinking that every one would rejoice with me; but ridicule and rebuffs made me shrink from public notice, and I began to frame all kinds of excuses in order to find opportunity to study the Lesson-Sermon and attend the church services unnoticed. Finally a test came. It became necessary for me to give up the privilege of attending the beloved services or to take an open stand for Truth. I chose the latter, and made my declaration of independence in no half-hearted way. With this, another shackle fell off, and I was perfectly

free from the fear and from its physical effects. My appearance naturally improved.

One day I had a remarkable escape from bodily injury, but the fright brought back a sense of pain and weakness which I fought for three days, when suddenly a blood-vessel broke in my head. My face became so disfigured that my sister, the only person who saw me that day, said I was beyond recognition. She begged me to allow her to call her husband, who is a physician, but I said that I had asked for Christian Science help and that I would soon be well. Although in great pain, I continued to make statements of truth, knowing I could not be separated from God's healing presence for one moment, and in a short time great peace came over me, the pain passed away, and all other manifestations of the error left in a few hours. When the shock first came, I thought from the sensation that the left eye was destroyed, on account of the pain and blindness, but after a few days my sight was better than it had been for years. I was confined to my bed just one day, and to the house two days. This speedy healing was a fresh marvel, although I needed no new proof that God's power is the same today as it was in the days when Jesus healed the sick.

It has always seemed to me an incident of great moment that the day I united with the Christian Science church was just ten years from the day when I prayed to God to pass me over ten years in a night. It was proof to me that at last I had found the true God. Such health, peace, contentment, and gratitude filled my



consciousness as I never expected to experience in this world. It shows me that there is no past, no future, no pain, no separation in Truth, in the understanding of divine Principle, in which there can be no separation between God and His creation. I seemed to become fully conscious for the first time that God is present good.

As I better understand the sacrifice, patience, and love of our Leader, my love and reverence for her deepens. To her I owe a world of gratitude, which cannot be expressed in words. Only through a joyous, useful life can a measure of it be manifested. My heart goes out in gratitude to every one who gave me a helping hand. To God I give all the glory, for at last peace and safety are mine, because I know He is ceaseless, unchangeable Love, the infinite Principle of all good, "the Father of lights, with whom is no variableness, neither shadow of turning."—*Kate Leighton, Massillon, Ohio.*

I FEEL it a duty as well as a pleasure to tell what Christian Science has done in our home. When our second boy was two years old, he swallowed what the doctors called a deadly poison. We asked a Christian Science practitioner for help, and in a short time the child was playing again. When the doctor heard we had sought Christian Science treatment, he said we would have a dead child in a little while; but the boy is now strong and going to school.

Two years ago, when our twin girls were born, the doctor said I could not live, but we again asked for help in Christian Science, and in a little while

I was much better. The doctor thought I would never walk, but in less than three weeks I was walking everywhere, and helped care for one of the other children who had a bad eruption on his leg, which was healed in one week under Christian Science treatment.

In the spring of 1909 our oldest boy, then eleven years old, was pushed over a bank eighteen feet high under a steam railroad plow. He seemed to be passing on when we called the practitioner, but he was soon asleep, and slept for four hours, after which he received another treatment, and slept nearly as long again. Then he asked to be lifted into a chair and wanted something to eat, which was supplied. It was after ten o'clock in the evening when we laid him back on the bed, and he slept soundly until eight o'clock in the morning. He then got up, dressed himself, and walked a block and back. He is now strong and well and plays all the games that a boy of fourteen enjoys. This same boy was healed in one day of an attack of lung trouble.

An attack of croup was overcome in a few minutes, when it seemed that our baby was alarmingly ill. We have six children, and not one of them has ever taken medicine of any kind. These are only a few of the many demonstrations of Christian Science which have been made in our home, and we thank God for all the help received.—*Laura Zehrung, Beatrice, Neb.*

I DEEM it a great privilege to testify through the *Journal* to the blessings I have received in Christian Science. Four years ago my wife,



who had not known a well day in twenty years, was taken seriously ill, and it seemed as though some extra effort would have to be made to avoid a fatal ending. A few months previous to this time she had purchased from a neighbor a second-hand copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and had read it some, so that when this attack came, she understood enough to turn to Truth for healing. For two days she kept on reading, but seemed to get worse instead of better. I finally decided to interfere in the matter, and told her she must either get a doctor or a Christian Science practitioner, I did not care which, so that some efforts were made for her recovery.

The next day, sick as my wife was, she got down to a practitioner's office and received treatment. After about two days, the carnal mind took possession of me and I began to ridicule Christian Science. I told my wife that if she did get well, Science would have nothing to do with it, and I added much to her misery and suffering by my antagonistic attitude. I remember leaving the house one morning and telling her I was going down to the practitioner's office to put a stop to the whole business; but I did nothing of the kind. Instead, I went down to my office, and for the next ten days did less work and more hard thinking than I had ever done before.

The end of all this came when I got up Sunday morning, Feb. 2, 1908. I felt different in some way, and I told my wife I had had a tussle with old Satan, that I had given him a good drubbing, and that he would not

bother me any more. I did not at the time really understand what I was talking about, but it was shortly made clear to me. My wife had not improved very much with the treatments, but had been able to keep out of bed. She was still a very sick-looking woman, yet she had the courage to go to church.

To my sense, the following is certainly a beautiful proof of the power of God to heal sin as well as sickness. It was a few minutes after eleven o'clock, about the time of silent prayer in church, and I had just sat down to my breakfast, when suddenly my consciousness was filled with a glorious light. I was fairly lifted from my chair on to my feet, and in an ecstasy of joy I walked the floor for probably twenty minutes. During that time I realized clearly that my old ways were wrong ways. I also realized that there was a God, and that this light which I was experiencing was from Him, and that my mind and body had been purified.

When only a boy, I had left my home in a small country town to seek employment in a larger city, Atchison, Kan., with a former employer, who had been very kind to me while publishing a weekly paper in the country town; but despite all of his good advice and kindly warnings, I fell in with evil companions and laid the foundation of many vicious habits which had grown to be uncontrollable. I used strong drink and tobacco, was profane, etc. From all these I was made actually free, with positively no desire at all for any of them. What was more, I was sure that I would never yield to them again. I was so



thankful, that I knew I would always be grateful; and would prove my gratitude by my life. This I have done, and will continue to do, for many times since I have proved God's power to heal.

My wife has entirely recovered, and is now a healthy and robust woman. I have never since that day, over four years ago, missed a Wednesday evening meeting or a Sunday service. My position at the time of coming into Science was that of superintendent and foreman of a daily afternoon newspaper with a large Sunday morning edition, published at Lincoln, Neb., and this necessarily kept me on duty all day Saturday and until about three o'clock Sunday morning. The Science church held only morning service, and the first thing I had to demonstrate over was the question whether I could walk two miles home after this stretch and then get up in time to attend church. I decided at once that if God was able to free me from all of my bad habits He was able to get me to church. With this understanding I have never missed a service and have never been tardy, and as an usher I can say that I have stood in the aisle looking as fresh as though I had enjoyed a regular night's rest.

I hope these words will help some one who may be struggling along in the darkness as I was once.—*John E. Howe, Oklahoma City, Okla.*

LIKE the woman who touched the hem of Jesus' garment and was healed, the first touch of the truth in Christian Science brought healing to me. I had been a wretched invalid for seven years, suffering

from spinal disease, female weakness, stomach trouble, extreme nervousness, and an intense fear of insanity. Part of the healing was instantaneous; the rest has been gradually realized as my understanding of the relation of God and man has grown.

I had been brought up with no knowledge of or belief in God, and with the exception of Genesis and Revelation I knew nothing of the Bible. But I can say of myself, as Jesus said of another woman, that because I loved much, much was forgiven me. My first real knowledge of God was gained during a few days' treatment in Christian Science. Then my life seemed transformed—it was as if a burst of glorious sunlight had penetrated the darkened consciousness. I thank God that I am learning to love more and more. The Bible and "Science and Health with Key to the Scriptures" are the most precious books in the world to me. Our home has been changed from a place where darkness, suffering, fear, and lack were manifest, into one of peace and plenty, and there is a growing realization of God's love. My husband and two children are united with me in the truth.

For Mrs. Eddy, to whom was given the practical understanding of the word of God, I have heartfelt gratitude, and to God, the giver of all good, I offer unceasing praise for this revelation of the healing truth.—*Clara S. Savage, Rockford, Ill.*

I GIVE this testimony to the efficacy of Christian Science in the sincere hope that some one else may be helped out of the unutterable misery



and hopelessness of a belief of life in matter into the light of Christian Science. Through doubt and fear, and wrong beliefs about God, man, and the universe, I came to a point where I could not believe there was a God, where death seemed the only hope of release from an existence which had become unbearable.

This was recognized by physicians and other practitioners as a purely mental condition or disease, called nervous exhaustion, and in addition there were various so-called physical ailments, particularly a trouble with my eyes. I could not look toward the lights in a church without pain. An oculist fitted me with glasses and told me I should never be without them while awake. In addition, I wore colored glasses when out of doors, and used a green shade over my eyes when trying to read; but I could scarcely read anything for many months, as I had no interest in anything unless I thought it would restore me to a calm mental condition.

I suffered other physical disorders, but what seemed the worst was the insistent fear of blindness, paralysis, insanity, and sudden death, although death finally came to be looked upon as welcome. These various fears destroyed all sense of enjoyment and kept me from sleeping more than an hour or two each night. I tried drugs for sleep, as I had great fear of the results of sleeplessness, but soon gave them up as I feared the drug habit even more. I tried baths of all kinds, various forms of exercise; everything, in fact, that I had ever heard of, except Christian Science.

At the last extremity a friend mentioned Christian Science, but I had heard so much bitter talk against it that I held back a little. In a few days, however, I went to a practitioner, had a week's treatment, got a copy of Science and Health and began its study. Within a week I was eating whatever I wanted without ill effects, and very shortly laid off my glasses never to need them again; but I still clung to my old belief in an anthropomorphic God, and cherished many fears. I also retained my membership in the old church until I had read our text-book through once.

I returned to my work, that of a civil engineer in New Orleans, La., but I stopped reading Science literature and began the study of spurious teachings which only darkened my thought. I thus fell into the ditch again, and at this point my wife urged me to go to a Christian Science practitioner, which I did. This practitioner had worked faithfully with me and my many arguments for three weeks, an hour each evening, when I quickly regained my former mental and vigorous physical health and was better than ever before, after more than a year of the most dreadful bondage. I have had some battles to fight since that time, which is now two years past, but Science has always helped me to see the truth quickly.

In our little family we have had many marvelous demonstrations of healing, but we are particularly grateful for the spiritual uplift into a fuller and more perfect sense of the life eternal. I can never express my gratitude to God for the truth



which has lifted me out of atheism, or my thankfulness to our beloved Leader, Mrs. Eddy.—*L. O. Sloggett, New Orleans, La.*

[Translated from the German]

IT is with a sense of deep gratitude that I wish to tell of the rich blessings which have been mine through Christian Science. For seven years I suffered greatly with a severe abdominal complaint, to which, as often seems to occur in such cases, a nervous trouble was added. Besides these, my eyes became affected, and other disturbances manifested themselves. I repeatedly stayed in clinics for women, and in February, 1911, also submitted to a severe operation. This, however, only relieved my condition and was not conducive either to health or peace. Later on I was again severely stricken with similar ills, also hemorrhages and bladder trouble, and remained in this distressing condition for ten weeks, during which I many times uttered a desperate cry to God for help. Then, when I thought that I might recover after all, I was informed that an operation must be performed on the left side, and also that the appendix should be removed. Only those who have been in a similar condition will know how I felt.

But things took a different turn. Comfort came through acquaintances who were Christian Scientists and who had heard of my illness. I was furnished with books and copies of *Der Herold der Christian Science*. Although hardly able to sit up, I read a few things, when a rare sense of peace came over me. The God who created "the ends of the earth" will

save me, was my thought. After eight or nine weeks had elapsed, I applied for Christian Science treatment. A practitioner immediately gave my case due attention, and how glad was my surprise when after the first treatment I experienced a sense of well-being and happiness which grew with every day! How often did I exclaim, impelled by joy and happiness, "O Lord, how great are thy works!" Still more astonished than myself were my relatives and acquaintances, for a change was evidently taking place with me. I clearly recognized that God is everywhere, ever accessible to those who seek Him, and that He is always ready to help us if we turn to Him in an honest and child-like attitude of thought. Poisoning, which had manifested itself in the thigh, and with which, the physician said, I would be troubled for several months, was overcome within a fortnight, thanks to God's loving care.

It would take too long to tell of all the minor troubles of which I have been freed. My sole desire is to assimilate more of the truth as presented in Christian Science and to walk in the way which has been pointed out by Mrs. Eddy, in order to attain to worthiness and righteousness. My dear husband and I give sincere thanks to those who have called our attention to Christian Science and shown us so much faithfulness and loving-kindness.—*Frau M. Borchers, Vienenburg, Deutschland.*

HAVING received so much benefit from Christian Science, I am impelled to give this testimony, hoping that my experience may be beneficial to some one else.



At the time my second child was born the mental atmosphere was peaceful and harmonious, and the physical suffering was nothing compared with that of a former experience. In a little over a week I began to assist with the household duties, and have had no ill effects whatever. The baby is doing well, and I am healthier than ever before, while the spiritual blessings which have come into my life through this wonderful truth have added far more happiness than words can express. I have found the spiritual truths of the Bible, as our Leader has interpreted it, to be the best remedial agent for despondency, sensitiveness, and humiliation, to which I had been bound more or less all my life. Owing to the healing power of Truth which was manifested at the birth of our third child, I have much to be grateful for. Nearly all belief in material law was broken. The second day I was about the house; I did all my work after the third day, and have enjoyed remarkably good health ever since.

I am only beginning to realize in a measure what a great woman Mrs. Eddy really was. She had no one in the beginning of her great career who could sympathize with her high aims, but she lived her true and noble life just the same. For the many demonstrations of Truth's power which have been made through the study of the Bible and *Science and Health*, and by the aid of practitioners, I am indeed very grateful.—*Addie G. McComb, Fort Wayne, Ind.*

THE thankfulness of a friend for healing in Christian Science so much impressed me that in my hour of great

need I went to a practitioner for help. In the first treatment I was healed of chronic sleeplessness, and established in the moral courage and strength of Christian Science. I also received new hope, peace, and harmony, and enjoyed reading "*Science and Health with Key to the Scriptures*" by Mrs. Eddy better than anything else.

By continued treatment, chronic female trouble, fainting spells, severe bronchial coughs and colds, and a heart difficulty, have all been permanently healed, and for the first years in my life all the other organs have been carrying on their work in a more normal way. At another time, through my own slight understanding gained from the study of Christian Science, a severe attack of illness was broken up in a few hours. Again, while receiving treatment for rheumatism in my arms, I was healed of a serious ailment in three days, and am happy to say that the rheumatism was also entirely destroyed, which meant a great deal to me as a teacher of the piano. Later, with the aid of a practitioner, I was perfectly healed of acute lung trouble. While in this seemingly serious condition I was able to attend to all of my out-of-town business in cold and stormy weather without any fear or loss of any kind.

I am truly grateful for this wonderful truth about God and man which our loving Leader has taught us in Christian Science. I thank God with all my heart for these many proofs of His protecting care and readiness to save and heal, and for the moral courage, light, and comfort which Christian Science brings into our lives. I am especially thankful for the spirit of Christian love, patience,



and faithfulness which accompanies and accomplishes this Christ-healing work.—*Ella Marston Cox, Newton, Mass.*

It is with deep gratitude for Christian Science that I submit my testimony of healing. Not long since, I noticed what seemed to be a swelling on the top of my left foot. A day later the foot was very much enlarged, the third day even more so, and it seemed to be turning black in places. The pain caused me to limp quite a bit, but I managed to get around by remodeling an old shoe, and never gave up to error by staying away from my work, although advised to do so by my associates. I treated myself in the evenings, but the fourth day was Sunday, and I got down to work in earnest, trying to realize that as God's child I must be harmonious, and that matter has no intelligence and "cannot be inflamed" (*Science and Health*, p. 414). I was deeply grateful the next morning to find that nearly all of the swelling had disappeared, and that the disease was proved to be what it really was, nothing. The next day, Tuesday, I was wearing my regular shoe again, and the thought which I held uppermost was that the word of Truth is indeed "quick, and powerful, and sharper than any two-edged sword."

I have had many other healings through Christian Science, and I will mention two which I consider the most important. I came into Christian Science about three years ago, through the healing of a very bad form of stomach trouble. A year later I was healed of a fever, which kept me away from my work only five

weeks. For all of these healings I am truly grateful, but I am much more so for the spiritual uplift I have derived through the study of Christian Science. As a young man I started out in life with many false beliefs of pleasure, but Christian Science came to me as an angel in the night, and it has brought me abiding happiness.

About six months ago I left my home in Kansas City, Mo., and came West. What seemed to be financial problems have been worked out by an understanding of the same power that heals sickness and sin, namely, God, good; and though far away from former friends and home, I am content and happy, for divine Love is here and everywhere.—*Robert E. Johnston, Van Nuys, Cal.*

I HAVE had so many proofs of God's love and protection, of His ever-present help, that I should like to tell of some of them, in the hope that it may be a help to others who are suffering. When I was advised to try Christian Science, two years ago, I had no idea that it was a religion. I had suffered over twenty years from stomach trouble and from bloodlessness. I had an operation for the removal of diseased organs over sixteen years ago. This gave relief at the time, but it was followed by very depressing conditions. I tried all kinds of medicines and dieting, but they were of no avail, and the doctors told me the stomach trouble was chronic, that I would just have to find out what food suited me best, and latterly I was reduced to partial starvation. In 1908 my condition became very much worse, and a special-



ist, whom I consulted for lung and heart trouble, advised me to go to a sanitarium. I was there three months, but returned home no better; indeed, I was worse. My nervous system was shattered, and all winter I suffered from mental confusion and depression.

In the early summer I went to the country, and in July, when I started to read "Science and Health with Key to the Scriptures," I was in despair, and wished every day would be my last on earth. Reading had become too much of an exertion, but I was ready to grasp at anything which promised health, and the reading of the text-book seemed an easy thing to do to get health. I read on day after day, with little understanding, but I liked the first chapter, on Prayer, and gradually a chord seemed to have been struck which responded to Truth, and unconsciously I was being healed. I had found my heavenly Father, whom I could love. I had all my life felt in a hazy way that God protected me, and I had a secret desire to be good, but I did not know how. Science and Health showed me how this desire could be fulfilled, namely, by honest and earnest application of the truth.

I took up this study in July, 1910, and by September I was quite healed. I began to attend the Christian Science services, and these services have been, and are, a great joy and spiritual uplift. The first one was a revelation of peace. I had suffered nearly every winter from influenza, and for weeks was left in a very weak condition. Since studying Christian Science, I have had three attacks, but each has been met and overcome in about a day, with the slight understanding I had of God as omnipresent

Love. To me this has been a wonderful experience, and I have also been able to overcome much irritability of temper and many other discords.

I am very grateful for the good that has come to me, as I know that good is ever present. I am grateful to God for the Bible, and for the light that has been shed on it through Science and Health, as well as for Christ Jesus the Wayshower, and am thankful for our beloved Leader, who has proved for us that all the promises in the Bible are true. I am also grateful to all those who have so lovingly helped me on the road from sense to Soul. My sincere desire is to follow our Leader as she has followed Christ, in humility and obedience to God's will.

I am daily trying to put more love into my life and to practise the golden rule. While I am thankful for all the Christian Science literature, and for all the testimonies, I am deeply grateful to our Leader, since she has shown me how to study the Bible, which I now love, and for Science and Health, which is indeed a "Key" to the Scriptures.—*Elizabeth Wilson MacDiarmid, Edinburgh, Scotland.*

I have the greatest pleasure in verifying my wife's statements of her healing through Christian Science, when the highest medical skill in our city could do nothing for her.—*John MacDiarmid, Edinburgh, Scotland.*

It is now over a year since I became interested in Christian Science. When I look back on that time, it makes my heart rejoice, and I praise God for all the blessings I have received through the study of Christian



Science and the understanding gained therefrom. I became interested in this truth first of all through a brother in British Columbia, who had written to me about this time, telling how he had been healed of a very severe form of rheumatism through Christian Science. I was very much interested, and as I was then suffering from enfeebled eyesight, I resolved to know more of this wonderful religion. I became acquainted with a practitioner through a friend of whom I made inquiry. I took treatment immediately, and after two weeks was completely healed. I left off my glasses and have never needed them at any time since.

I had been told by an eye specialist that he could do very little for me. As I was suffering so much from eye strain, however, with a doctor's advice he supplied me with glasses; but after I had worn them for one year they proved of little use to me. I became very much discouraged, but just then I learned of Christian Science, and words cannot express my gratitude to God for this healing truth. Since then I have had some smaller demonstrations, one in particular which I wish to mention here.

I had from childhood suffered more or less from biliousness, which all the time seemed to be growing worse. I tried different doctors with the hope of getting relief, but they all failed to help me. I took treatment in Christian Science, and after a few weeks the trouble was entirely overcome. It just slipped away, as it were; I was surprised to find myself partaking of almost everything on the table without any fear of being sick. Before this time, when taking even a short

railway journey, I would become car sick; but this too has passed away.

For the physical healing received I am indeed grateful, but for the spiritual light which divine Science has thrown on the Scriptures, I am even more thankful. I write this testimony with a view of helping some other poor sufferer, as I have been helped many times through the testimonies in the *Sentinel* and *Journal*.—*Sadie McDowell, Plainfield, N. J.*

For eighteen years I thought I had to take medicine every night, and that if I did not I would be sick. I had three Christian Science practitioners treat me before the various ills from which I suffered were overcome, but after I had had a week's treatment from the last of these, normal action was established, and it has continued ever since. Female trouble, which an operation in the hospital did not help, has also left me. About once a week I had to be in bed with severe headache, but that too is all gone.

For all this healing I am truly thankful to God, and for the many blessings that have come into my life. I am also grateful to our dear Leader, who stood so faithfully for Truth.—*Mrs. Ed. Johnston, South Denver, Col.*

[Translated from the German]

IN the spring of 1911 I became afflicted with a diseased condition of the gums, which the physicians diagnosed as very obstinate, and said that in order to check the decomposition I should have several teeth extracted. At the same time I suffered with a severe affection of the throat and high fever.



Having heard a good deal about Christian Science, and trusting that I might be helped through its agency, I asked for one absent treatment to be given, and very soon I was free from pain in the throat and the fever had considerably abated. When on the following day a Christian Science practitioner called and treated me, the pain in the mouth soon disappeared, and I was able to attend a Wednesday evening meeting. With a few more treatments I was completely healed of the disease.

For about three years I suffered with a bowel difficulty, and had to resort to drugs almost daily. This has also completely yielded, and I thank God from the depths of my heart for the blessings which I have received through Christian Science.—*Ch. Brederick, Tempelhof, near Berlin, Germany.*

THIS testimony is given in gratitude for the many benefits received through Christian Science. About four years ago, having applied for an insurance policy, I was examined by two doctors, whose report was of such a character that my application was refused. The doctors said that my kidneys were in a serious condition, and they advised me to put myself in the hands of a specialist. After three months I again submitted myself for examination, and they said that I was in an even worse condition and that I had not long to live. Another doctor to whom I was referred, refused to treat my case; he said he could be of no help to me. I finally saw another doctor, and with much pressure he consented to take me in hand, though he had not much hope.

He said it was the worst case of kidney disease he had ever seen.

After being under this doctor for quite a time, I heard of Christian Science, and while in the doctor's hands I began to study the text-book, "Science and Health with Key to the Scriptures." At the end of three months the doctor pronounced me incurable, and said that I could be kept alive only by the strictest medical attention, and that he would like to consult another specialist. Then and there I decided that I would place all my reliance upon Christian Science. The doctor, who was very kind, had said that if I cared I might call in to see him, so after a while I did so, and he was very much surprised to find me much improved. He said he did not know what I was doing and did not press to know, but that I was receiving more benefit than he could give me and advised me to continue. He also wished me to call again, as he was much interested in my case. After a period I did call, and he was still more surprised. He said I was practically healed, that I ought to go away a happy and very grateful man, and that I must forget I ever had such a disease. While under the doctors' care I was physically in a very weak state, but I had one treatment in Christian Science for this weakness, and on that day my strength returned, and it has been normal ever since.

Up to three years ago I was a very heavy drinker, and had been for sixteen years. The doctors had always said that my intemperate habits were aggravating the disease, and they sternly forbade my indulgence. I desired to be free, and struggled long



and painfully, but always in vain. I invariably gave in to the terrible craving I had for drink, and this failure added to my mental and physical wretchedness.

During the course of my treatment in Christian Science for the physical trouble, although I had not told the practitioner of my intemperance, the craving for drink was gradually overcome. Now all desire for strong drink has left me. Also prior to coming to Christian Science I was greatly addicted to profanity of speech, but during my first treatment this was entirely overcome.

I am conscious of having some things yet to overcome, but my benefits through Christian Science have been so numerous and so great that I feel it both a duty and a pleasure to express, though inadequately, my profound gratitude to God, and my thankfulness to Mrs. Eddy for her discovery of Christian Science.—*Frederick Kearsley Bolton, Urmston, Manchester, England.*

IN August, 1911, I was taken severely ill, and on his second visit the physician pronounced it typhoid fever. I was not a Scientist, but having seen some of the benefits derived from their treatment of disease, I decided that I would rather trust my case with Christian Science than with *materia medica*.

Upon reaching this decision, my sister telephoned a practitioner, who arrived about midnight, finding me with a violent headache and in a high fever; but by one o'clock the fever was broken and my head had stopped aching. This was on Friday night, and on Sunday I was able not only to

dress and come down-stairs, but also to play upon my clarinet. The treatments were continued only a short time, when I was able to be at work again. When I think of what might have been under medical treatment, words cannot express my gratitude to God for this beautiful demonstration of His goodness.—*J. B. King, Seattle, Wash.*

I, FOR one, have had no trouble to reconcile my Hebrew belief with Christian Science, once having divested myself of the prejudice the Jew has had against Christianity, a prejudice which, I am sorry to say, has been mainly fed by the treatment that many professed Christians accord to Jews. Can the Jew be blamed for not having readily accepted the teachings of Christ Jesus when the majority of Christian people deny that they can be followed today, and therefore look askance at Christian Science? I will not, however, quarrel with my Christian brethren, and neither will I allow my Hebrew brethren to bias me with respect to my religion; no one shall come between me and God. I can testify in my own case what wonders Christian Science has done for me. So-called locomotor ataxia held me in its grasp over two years ago, and a doctor of this city, who had not seen me for a year, asked me what I had been doing to myself. He was visibly astonished when I told him that Christian Science had been my only remedy since I left him.

While I could walk with only the greatest difficulty, and then not over ten to twenty blocks without being completely exhausted, I am now as active as a man of middle age can be,



especially one who has not yet sufficiently advanced in Science to understand thoroughly that man is the reflection of divine Mind. But however great my physical improvement may be, it is nothing in comparison with the spiritual light which I have received from reading and studying Mrs. Eddy's works, and for this I am everlastingly her debtor.—*M. Plo-witz, Harrisburg, Texas.*

[Translated from the German]

It is three years since we became acquainted with Christian Science, and during that time we have received many blessings, for which we are truly grateful. More especially would I like to tell of one instance of healing. In the beginning of November, 1911, my father was suddenly taken ill with an abdominal complaint. As we lived some distance from a Christian Science practitioner and the pain seemed

unbearable, father wished a physician to be summoned. After an examination the latter declared the case to be a serious one and gave little hope of improvement. We then telegraphed to a Christian Scientist in Zurich, who came at once and lovingly took up treatment. The pain soon subsided, and after four weeks, during which time absent treatment was given for the most part, my father was completely healed. He feels better today than ever before, and although he has passed his eightieth year, he is still accomplishing a great deal of work.

We are happy to live in an age in which Jesus' teachings have again been given to mankind, and we are constantly striving for more light in the truth. Our gratitude to God is great, and it is also great to our revered Leader, Mrs. Eddy.—*J. Voneschen, Fidaz-Flims, Ct. Graubünden, Switzerland.*



## CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.



## CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.



# THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY  
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK  
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN  
*Editor*

JOHN B. WILLIS, ANNIE M. KNOTT  
*Associate Editors*

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## EDITOR'S TABLE

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IN reading the new volume, "The First Church of Christ, Scientist, and Miscellany," in which is garnered up for us the ripened wisdom of our revered Leader's lifelong endeavor for the uplift of humanity, one cannot fail to be impressed, among other helpful features, with the dignity and forcefulness of its Foreword. The largeness of vision, the keen foresight of threatening dangers, the tender admonition, the conservative summing-up of what had been accomplished in the establishment of the cause of Christian Science,—all these bring clearly before us the immensity of our obligation as followers of so devoted a Leader, when weighed in the balances of service to mankind. How this obligation can best be met is tersely told in the closing paragraph:—

"Deeds, not words, are the sound test of love; and the helpfulness of consistent and constant right thinking—intelligent thinking untainted by the emotionalism which is largely self-glorification—is a reasonable service which all Christian Scientists can render their Leader."

Two factors which have loomed large in the progress of Christian Science, as organized and directed by its Discoverer and Founder, are the selflessness of her devotion and the instinctive prevision which not only enabled her to see great things but to do them in a great way, to anticipate and provide for a need and at the same time wait patiently for the fulness of its advent. We have only to review the historical facts set forth in the Foreword to see these potencies illustrated.



There can be no question as to the greatness of Mrs. Eddy's devotion to the uplift of her fellow men. From the time of her own healing through the power of Truth, when she came to see that on her had been conferred an inestimable privilege, we find her not selfishly or carelessly accepting the proffered blessing and following on in the old way, but giving herself earnestly and persistently to the task of finding the why and the how of the divine law which had worked for her own restoration to health, that she might help others. When her arduous research was rewarded by the discovery of the ever-operativeness and ever-availability of the divine Principle which had healed the sick in the time of the great Teacher, she seems to have grasped almost immediately the tremendous significance and possibilities which it opened up. There was no trace of self-glorification, only the ardent desire to make known among men that the Christ-healing was once more available; that the Science she had discerned was, as she defined it, "*a present help . . . the living, palpitating presence of Christ, Truth, which healed the sick*" (Science and Health, p. 351).

Though her claims were derided where she had reason to expect sympathy and cooperation, unashamed and unafraid she set about her self-imposed task. Today, because of that far-seeing vision, that unfailing courage which knew not defeat and brooked no obstacle, we have The Mother Church, reaching with its hundreds of branches the whole civilized world, and the periodicals,—white-winged messengers scattering abroad the seed of truth which, though some of it may fall by the wayside or on stony ground, here and there finds fruitful soil and bears an hundredfold.

What we need today is first of all to recognize and gladly acknowledge our indebtedness to the Discoverer and Founder of Christian Science. Then we should cultivate in our own consciousness that spirit of selflessness which will obliterate every last trace of personality, and think only of what the Church of Christ, Scientist, as instituted by Mrs. Eddy, stands for in its relation to humanity. We need to realize that it is not an avenue for the gratification of pride and ambition, but a great army, standing shoulder to shoulder,



rank upon rank, "enlisted," as Mrs. Eddy tells us (*Science and Health*, p. 450), "to lessen evil, disease, and death," a corps of workers in which it is a privilege to serve if thereby we may help our brother. We must see not only the duty of today, but try to grasp the immensity of the undertaking, the ever widening circles in which this healing truth is working.

Only with the eye of faith could one have visioned as did Mrs. Eddy at the dedication of The Mother Church in 1895, the approach of an era when the truth taught in Christian Science would be generally accepted by the Christian churches; but she knew its leavening power, and working, watching, and praying, could leave the results with God. Already the roll of the chariot wheels is heard, and in the degree of our faithfulness to the trust committed to our charge, shall we be permitted to witness the fulfilment of her prophecy. Mrs. Eddy likewise foresaw the mission of a clean daily paper twenty-five years before the time came to launch the enterprise. The while she established the *Journal* and *Sentinel*, she never lost sight of that vaster project, *The Christian Science Monitor*, a newspaper which, world-wide in its scope, was "to injure no man, but to bless all mankind" (*The First Church of Christ, Scientist, and Miscellany*, p. 353), a project so stupendous in its very inception as to amaze the world, but which has amply vindicated Mrs. Eddy's wisdom and judgment.

The chief difficulty is that we have not learned to think large enough. We become so absorbed in our own personal desires and ambitions that we accept as a matter of course facts and figures which are fairly staggering to the outsider who grasps their significance. There must be no yielding to the desire to be wafted heavenward vicariously, instead of girding ourselves anew, gaining that momentum of loving service which befits so great a cause, and sweeping the world for Christ. Let us, then, continue to strive, as did our revered Leader, for the coming of "that happy day, when man shall recognize the Science of Christ and love his neighbor as himself" (*Science and Health*, p. 55).

ARCHIBALD McLELLAN.



AS the years go by, and the Bible is studied more and more by Christian Scientists, a desire comes at times to grasp more fully the meaning of the passages which seem to be obscure, the difficulty in many cases being due to their Oriental setting. All who are familiar with the literature of Christian Science are aware that Mrs. Eddy gained her understanding of spiritual law from the Bible, which was illumined for her by the "Spirit of truth" promised by Christ Jesus. It may be said that her first great discovery in her quest for Truth was the divine Principle of the universe and man, and this assured her that the wonders recorded in Holy Writ were presentations of fact, of reality. At this point she says, "I won my way to absolute conclusions through divine revelation, reason, and demonstration" (Science and Health, p. 109). Here it should be noted that this great gain in spiritual understanding, which has blessed unnumbered thousands and brought healing, hope, and uplifting throughout the entire world, did not come to Mrs. Eddy through the study of any special translation or revision of the Scriptures, but through the old Bible so dear to Christian people.

Some may ask here whether it is wrong to make use of the various modern renderings of the Holy Scriptures purporting to be more correct translations of the original text than is afforded by what is known as the King James Version. To this it may be answered briefly, that while other translations may be very useful for comparative study, we may be sure that in what is generally known as the authorized revision of the King James Bible we have a reliable and authoritative translation of the original text.

Before going farther it may be well to recall these words of our revered Leader, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). The great need of humanity for a better acquaintance with God's Holy Word was acutely felt at the time of the Reformation, and so the printing-press came to supply this demand. Luther, Wyclif, Tyndale, and others counted not their lives dear in the effort to send forth the Scriptures in their purity, in the tongue of the peoples who were ready for the gift. What these men accomplished, by the grace of



God, we can perhaps but poorly estimate, but their names surely deserve to be remembered among those who first "spake as they were moved by the Holy Ghost."

These translations served the need for over a half century, but as there were at least three widely differing versions of the Bible in England, a strong demand was made for one which would better provide for the unfolding religious sentiment of the time. King James was then moved to call upon the best scholars of his realm to prepare a new version. In 1604 the task was undertaken. Forty-seven learned men were selected with great impartiality, some being High Churchmen, others Puritans, and some unconnected with any religious party. This work was brought to completion, and what is commonly known as the King James Version, "appointed to be read in churches," was published in 1611. No pains were spared to express the thought of each passage of Scripture in clear, vigorous, idiomatic English, while all the excellences of previous versions were retained, so far as this was possible. In admitting this, one of those engaged in the work wrote: "Neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered, fearing no reproach for slowness nor coveting praise for expedition." The result of all this devoted effort was the Bible which has meant so much to English-speaking peoples the world over, and which is destined to do so much more as the divine Science of the Bible is better understood.

In June, 1870, the revision of the King James Bible was undertaken by about one hundred distinguished scholars of England and America, men of differing theological views, but all animated by a sincere desire to consecrate themselves to the work before them. Important manuscripts had been discovered since the King James Bible had been completed, and these were of course consulted by the revisers, but it is noteworthy that in all essential respects the Bible was unchanged at the close of their labors. This work went on until May, 1885, when this authorized revision of the entire Bible was given to the public. Some slight changes have been made in subsequent editions, further light having been thrown upon the meaning of certain words in the original documents.

For this labor of love we owe a deep debt of gratitude,



and we need not hesitate to use this revised version of the Scriptures in our study, although in our services, and also in the quotations used in our periodicals, it has been deemed wiser to keep to the old, for the reason that, taken as a whole, it supplies as well as the other the needed guidance for us in working out the problem of eternal life. We should never forget that it is only the "spiritual perception of Scripture, which lifts humanity out of disease and death and inspires faith" (Science and Health, p. 547). As we read about the wonderful works of Christ Jesus we should ponder deeply his demand for even greater works on the part of his followers, a demand which can only be met by living the truth we know, and gaining each day more love for God and our fellow men. Thus shall we help to make the Bible more and more a vital power for good, and its inexhaustible treasures will be not only sought but found by those who seek aright "the deep things of God."

ANNIE M. KNOTT.



**P**REACHING before a famous association of scientists, a distinguished English prelate has recently remarked upon the stupidity of "the suggestion that there must be a barrier between knowledge and belief"! The exclamation is ours, and we use it because of the significant intimation, involved in the word "barrier," that while knowledge and belief may and should amicably dwell together, they pertain to two separate and distinct departments of thought.

In view of the long-time war of words waged between them, this thought of possible fraternity between science and religion may be classed as "advanced." Nevertheless, the Christian Scientist sees clearly that such a view is altogether opposed to spiritual progress, and that so long as it remains it will not only explain but perpetuate the startling and, to Christian thought, humiliating contrast between the achievements of physical science and those of Christian endeavor.

The indifference of the great majority of physical scientists to Christian teaching and their irresponsiveness to religious appeal, is surely traceable to the fact that in their estimate religionists are unscientific; that they are seeking to buttress creedal contentions, rather than to find the truth.



Physical scientists have always stood for the advance of certitude, of demonstrable knowledge, while for the most part religionists have stood for the maintenance of traditional beliefs. There has been a tacit clerical (and consequently general) consent to the relative unknowability of spiritual truths as compared with physical phenomena, and this attitude is immediately related to the fact that, while the physical senses have been cultivated, used, and regarded as capable of supplying a reliable basis of philosophical determination, the spiritual senses have been thought of as having to do simply with a life to come. Spiritual faculties have consequently been ignored and thus left latent and undeveloped.

Today Christian Science is proving to mankind that spiritual sense is a practical asset for every aspiring religionist; that it is the source of certitude, and supplies the only reliable basis for absolute science. Instead of building upon the colossal error that matter is the manifestation of Spirit, an error which has tyrannized over the realm of Christian thought for centuries, it builds upon Mind, the Mind which was in Christ Jesus, and which gave him that unexampled authority and power never to be dissociated from the reign of Truth. Christian Science teaches that in the nature of the case Science and certitude are indissolubly coordinated, and that the religion which is separate from Science is inevitably shaped by superstition and thus becomes simply an expression of dogmatic theory. With the most illumined and inspiring thought of both the Old and the New Testament Scriptures, Mrs. Eddy took unequivocal ground as to the possibility of a spiritual Science, of knowing spiritual truth in a way and degree which renders it demonstrable. She thus made the prayer closet a synonym for progress through demonstration, and gave it a place and relation to every-day life and its problems which has been monopolized heretofore, in the thought of most students, by the physical laboratory.

Science may be defined as the apprehension and orderly statement of truth, from which it follows that every knowable fact belongs to Science. The question as to whether the things of God and of spiritual being are knowable, is therefore vital; and respecting this the word of the Scriptures is



definitely assuring. In the Old Testament the attainment of a knowledge of God and His ways "upon earth," is everywhere named not only as a privilege but as a requirement. Job avers that mortal sense cannot know Spirit, but he as positively asserts that spiritual sense can, and he gives his own testimony thereto in the immortal words, "I know that my redeemer liveth." Isaiah declares that the Christ-man was to be filled with "the spirit of knowledge"; and the one theme and insistence of Christ Jesus was this: that men should know God as the Father of all, and show forth the divine law and life even as did he. His greatest mandate and prophecy for his followers was expressed when he said, "Ye shall know the truth." In response to this command St. Paul said, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries [deep truths] of God," the truths of which he speaks elsewhere as having been "hid from ages and from generations," but which are now "made manifest to his [God's] saints."

It was with the fullest Scripture authority, therefore, that Mrs. Eddy declared for the possibility of knowing spiritual truths. But if the things of the Spirit, the vital truths about God and man, can be known and demonstrated, as Christ Jesus taught and proved, it becomes clear that the only real science is divine Science, and that it embraces all truth; hence the startling fact, that "there is no physical science, inasmuch as all truth proceeds from the divine Mind" (Science and Health, p. 127); and that physical phenomena and relations "are of no real importance, when we remember that they all must give place to the spiritual fact by the translation of man and the universe back into Spirit" (p. 209).

If, as St. Paul declares, "the things which are seen are temporal," the asserted science of these things must also be temporal, and must belong not to the realm of the absolute but the relative, not to knowledge but belief; and Christian Science is effecting this reversal of the claims of material sense. The knowledge of God and His law, infinite Truth and its infinite manifestation, includes all the certitudes of being, and constitutes the as yet largely unexplored content of Christian Science.

JOHN B. WILLIS.



# Instructions Regarding Cards

PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND  
DER HEROLD DER CHRISTIAN SCIENCE

Applications for cards in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for cards in the *Journal*, payable in advance, are \$5.00 for each line or each fraction thereof; practitioners' cards in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in a card may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have it reinserted.

## PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their cards. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

## NURSES

Applications for cards in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

## CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

## SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal*, provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose card has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

## CHURCHES OF CHRIST, SCIENTIST

When a society having a card in the *Journal*, or any other group of Christian Scientists, proposes to become a duly organized Church of Christ, Scientist, as a preliminary step the Church Manual should be carefully studied, particularly Article VIII, Sect. 1, and Article XXIII, Sects. 6, 7, and 12. Article XXIII, Sect. 7, of the Church Manual requires that a branch church shall not be organized with less than sixteen loyal Christian



# THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but  
mighty through God to the pulling down of strong holds"*

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VOLUME XXXI

MARCH, 1914

NUMBER 12

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[Written for the *Journal*]

## THE PATH OF HONOR

EDMUND BEALE SARGANT

HE that in all things honored God,  
Saw man in heavenly guise;  
He pierced the palsy and the sin  
With his unerring eyes.

As light into the darkness falls,  
So Love's forgiveness fell,  
And each atonement made for sin  
Made naught disease as well.

"Go forth," he said, "to preach the word,  
And go to heal the sick!"  
If evil then as naught we see,  
With us the word is quick.

Heal we disease and sin in one,  
And walk the way he trod;  
Or we dishonor most his word  
Who most did honor God!



## NEW BOOK BY MARY BAKER EDDY IS GIVEN TO THE WORLD

THE publication of a new book from the pen of the author of "Science and Health with Key to the Scriptures" is an event of world-wide interest. There is probably no book published in this day, nor any book in the past save one of Mrs. Eddy's, for which so large an advance sale has been recorded. These things bespeak a wide-spread awakening to spiritual desires and attainment under the leadership of this great woman. Under the title, "The First Church of Christ, Scientist, and Miscellany," the new book records the events of Mary Baker Eddy's career at its culmination. It was compiled before the pen of the writer was laid aside three years ago, but its publication waited the adjustment of her estate. Like "Miscellaneous Writings," published in 1896, the volume collects many short articles, letters, items, and notices, certain dedicatory addresses not long enough to be published as separate books, together with comments of the press on the building and dedication of the extension of The Mother Church building in 1906, and Mrs. Eddy's contributions to current periodicals.

The dedicatory sermon of 1906 opens the book with its arresting title, "Choose ye." All through this address mention of the golden rule runs indeed like a shining thread. The author says: "The First Commandment of the Hebrew Decalogue, 'Thou shalt have no other gods before me,' and the golden rule are the all-in-all of Christian Science" (p. 5). One is

reminded again and again in the volume, by citations of this law of Jesus, that the deep impulse of Mrs. Eddy's life was loving service of her neighbor, and that she included every human being in this endearing relationship. Throughout the book the demands upon herself and upon her followers for what she has elsewhere called "unselfed love" (*Science and Health*, p. 1) are too numerous to be quoted. One of the most notable and characteristic of these sayings is found in the sermon that dedicated the church which Mrs. Eddy herself built in Concord, N. H., the city which was so long her home. She says: "The heart that beats mostly for self is seldom alight with love. To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science" (p. 160).

From the address of welcome into The Mother Church extension,—the great dome, or house, home,—with hospitality for five thousand hearers, to the editorial published in the first number of *The Christian Science Monitor*, this book of reprints seems peculiarly to express Mrs. Eddy's conviction of her world mission, even as it shows the world's growing acknowledgment of her beneficent activities. She knew that all humanity was hungering and thirsting for a better knowledge of God, for a working Christianity that would lift the shadows of sin, sickness, and death which seem to darken His designs;



and so she gave herself to the task of putting a practical Christianity again within the reach of the people. Courageously, with her great heart indeed "unutterable in love" (p. 134), she tells mankind in this book that she has never been their harsh critic or in any sense an opponent. She says: "A genuine Christian Scientist loves Protestant and Catholic, D.D. and M.D.,—loves all who love God, good; and he loves his enemies" (p. 4). Writing to the *Monitor* for the first issue, Nov. 25, 1908, she said: "The object of the *Monitor* is to injure no man, but to bless all mankind" (p. 353).

Feeling this pervading tenderness, then, all aglow through the book, one reads with a sudden responsive sympathy a passage on page 270. It was written after nearly forty years of selfless devotion to the work of spreading a pure Christianity, with the "signs following" which Jesus established as its witness. Here Mrs. Eddy notes with gratitude the fact that the First Congregational Church, her first religious home in Concord, N. H., had invited her to its one hundred and seventy-fifth anniversary; that leading editors and newspapers of her state congratulated her upon the great work at last established, and that the records of her ancestry "attest honesty and valor." Some one has said that one may know a gentlewoman by her serene courage. Who today will question how valorous, how faithful was the womanly pen, "mightier than the sword," which wrote here, with a hint of pathos: "Divine Love, nearer my consciousness than before, saith: I am rewarding your waiting, and 'thy people shall be my people'"

(p. 270). She had waited long for that hand of Christian fellowship at last extended; she had borne patiently the long misunderstanding. Now the change was come, and right-thinking people who had feared because misinterpreting her, were learning to know her as she was. In one of her hours of keenest trial it was written of Mrs. Eddy, "She literally trusts God, and this is the secret of her wonderful career" (*Sentinel*, April 6, 1907). So the hour had struck when the Christian churches reached a hand to her and saw her in her writings, understood the simple honesty in these words: "'Tis peace not power I seek," and, "Charity is quite as rare as wisdom, but when charity does appear, it is known by its patience and endurance" (pp. 341, 227).

The new chimes of The Mother Church extension rang in a new day. The "little church" of whose beginning we may read in this volume (pp. 49-57), was said by *The Boston Herald* to be "a comparatively new religion launching upon a new era, assuming an altogether different status before the world." Mrs. Eddy's work was finally declared one of the great constructive forces of its time. As the Leader of the movement and its spokesman, she had won to the place accorded a great religious teacher whom the people hear gladly. She was asked by many of the leading publications to contribute opinions on subjects that ranged from politics to divorce, from the war with Cuba to medical theories, from advice to young men to simply stating what was "nearest and dearest" to her heart. Her reply to this last question, from the Grand Rapids *Evening*



*Press*, is characteristic: "What is 'nearest and dearest' to my heart is an honest man or woman—one who steadfastly and actively strives for perfection, one who leavens the loaf of life with justice, mercy, truth, and love" (p. 271).

This saying is characteristic not only in substance but in form. It is often remarked that it would be impossible to imitate Mrs. Eddy's style. Of her tribute to President McKinley, *Harper's Weekly* found that it proved her possessed of an individual style, "a considerable literary merit." The present volume is marked to a notable degree by that conciseness which is the recognized trait of all great writing. Professor Palmer spoke lately of the "impact of brevity" that is felt in the great poets. Perhaps no other prose writing outside the English of the King James Bible ever has exemplified the "impact of brevity" as it is felt throughout Mrs. Eddy's writings. Her power to pack every phrase full of meaning gives everywhere a conviction of that deep sincerity which, as she says here on page 203, "is sure of success, for God takes care of it." Here, too, in succinct definition she sets a "spiritual hero." He is "a mark for gamblers, but he is unutterably valiant, the summary of suffering here and of heaven hereafter."

One could multiply endlessly these swift epigrammatic or textual sayings which seem to spring to the page full armed, four-squared against the blows of criticism, exegetical or merely literary. Here is a passage rather more picturesque than this self-denying pen often permits itself; for any one who reads Mrs. Eddy's writings

with care, knows that she would have loved sometimes to riot in color and the extravagances of mere word-painting had she been willing to risk hiding her important message under a word-garment that distracts attention to itself. She says on page 149: "Clouds parsimonious of rain, that swing in the sky with dumb thunderbolts, are seen and forgotten in the same hour; while those with a mighty rush, which waken the stagnant waters and solicit every root and every leaf with the treasures of rain, ask no praising." The very next page is luminous with a saying as clean-cut and bright as a diamond, perfect in form and in meaning: "A heart touched and hallowed by one chord of Christian Science, can accomplish the full scale; but this heart must be honest and in earnest and never weary of struggling to be perfect—to reflect the divine Life, Truth, and Love" (p. 150).

All inquirers into the life and character of Mrs. Eddy may find an answer to their questioning in her "Letter to a Clergyman" (p. 118). She wrote: "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me" (p. 120). On page 133 her love for the people is exquisitely touched into the picture, for the volume is indeed a picturing forth of the last fourteen years of her ministry. If the people have understood, she says, "the nature of this love . . . my book is not all you know of me."

There has been an opinion abroad to the effect that Mrs. Eddy has in some sort changed her statement of Christian Science, leaving out of it elements of teaching which formerly



appeared. This new book, with her final statements and revisions, wholly confutes such surmise. On page 210, for example, two articles are set in significant juxtaposition. They contain fundamental rules of Christian Science practise—the need to keep thought filled with the knowledge of God, and to guard thought constantly against those attacks of error that would turn men away from their true allegiance. Mrs. Eddy explains the nothingness of evil in the light of divine Mind, but she nowhere condones evil or minimizes the demand upon Christianity for steady watchfulness against the assumed authority or power of error, which would deceive if possible the very elect. The article, “Watching *versus* Watching Out” (p. 232), further emphasizes this requirement.

First and last, the book is a bugle-call of good cheer. There are waymarks of troublous times, to be sure, as when Mrs. Eddy had to vindicate “faith in metaphysics” as no token of mental unsoundness. She turned the tables neatly, then, on mortal mind, that would attribute to spiritual understanding its own loose illogic, its “house divided against itself.” There are victories, too, wherein the song of joy by its exultation alone hints the long battle that went before. The Leader always points onward. Such a victory is signaled in the brief reply to the letter signed by the board of trustees of First Church of Christ, Scientist, in New York city. They wrote to Mrs. Eddy, Jan. 19, 1910: “We rejoice that our church has promptly made its demonstration by action at its annual meeting in accordance with your desire for a truly

democratic and liberal government” (p. 361). This was in response to a letter from Mrs. Eddy to First Church, New York, wherein she asked them to “abide in fellowship with and obedience to The Mother Church, and in this way God will bless and prosper you. This I know, for He has proved it to me for forty years in succession” (p. 360). She again says: “I rejoice with you in the victory of right over wrong, of Truth over error” (p. 362). Nothing could be plainer and more final.

Of the future of The Mother Church Mrs. Eddy talked with a representative of the *New York Herald*, and the published interview was included by her in the new volume. The question is asked, “How will it [the church] be governed after all now concerned in its government shall have passed on?” Mrs. Eddy replied: “It will evolve scientifically. Its essence is evangelical. Its government will develop as it progresses” (p. 342). It was in this interview that the *Herald* writer misunderstood what Mrs. Eddy said about a possible successor to herself as head of the church organization. In reply to something noted by this writer Mrs. Eddy wrote:—

“I did say that a man would be my future successor. By this I did not mean any man today on earth.”

“Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses. What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the



Father-Mother God, man the generic term for mankind" (pp. 346, 347). Here is again sufficient denial of personal claims to a position of leadership as a successor of Mrs. Eddy.

In view of the present wide-spread interest in church unity among Protestant denominations, the following words from Mrs. Eddy, printed first in the *New York Commercial Advertiser* in 1899, are to the point: "I would that all the churches on earth could unite as brethren in one prayer: Father, teach us the life of Love" (p. 301). And again: "Nothing is worthy the name of religion save one lowly offering—love" (p. 258).

The position of the Christian Science church in regard to the equality of the sexes is sometimes brought into question from the fact that a man has thus far been chosen as first reader of The Mother Church, though women have held this post in many of the largest of the branch churches. A note on the subject from Mrs. Eddy in this new book may therefore be cited in part: "The report that I prefer to have a man, rather than a woman, for first reader in The Church of Christ, Scientist, I desire to correct. My preference lies with the individual best fitted to perform this important function" (p. 249). And again on page 255 she says that the rules of the church "are health, holiness, and immortality,—equal rights and privileges, equality of the sexes, rotation in office."

Mrs. Eddy's opinion has been sought on the subject of peace and similar questions. Many letters and statements in the new book show her position very clearly. She says, for example: "I believe strictly in the

Monroe doctrine, in our Constitution, and in the laws of God" (p. 282). The *Boston Post* published with her approval this statement of her views: "Mrs. Mary Baker Eddy has always believed that those who are entitled to vote should do so, and she has also believed that in such matters no one should seek to dictate the actions of others" (p. 276).

Among her straightforward enunciations of political practise which the nations might well ponder, we read: "The characters and lives of men determine the peace, prosperity, and life of nations." "War weakens power and must finally fall, pierced by its own sword" (pp. 277, 278).

For *The Ladies' Home Journal* Mrs. Eddy outlines her idea of Christmas: "Christmas to me is the reminder of God's great gift,—His spiritual idea, man and the universe,—a gift which so transcends mortal, material, sensual giving that the merriment, mad ambition, rivalry, and ritual of our common Christmas seem a human mockery . . . I love to observe Christmas in quietude, humility, benevolence, charity, letting good will toward man, eloquent silence, prayer, and praise express my conception of Truth's appearing . . . Material gifts and pastimes tend to obliterate the spiritual idea in consciousness, leaving one alone and without His glory" (p. 262).

These lines from "A Tribute to the Bible" (p. 295) may fitly close this slight recounting of the generous and non-sectarian quality of this book: "The Bible is our sea-beaten rock. It guides the fishermen. It stands the storm. It engages the attention and enriches the being of all men."



## THE SUPERSENSIBLE

CLARENCE W. CHADWICK

JESUS the Christ was ever directing thought to the realm of the supersensible. He was too wise and too scientific to reckon himself on a level with the physical senses. Had he done so, the Christ-idea could not have been made manifest through him. His declaration, "I am from above," separated him from all that was "from beneath," and gave him superhuman wisdom and understanding to correct the misguided senses.

If, on the other hand, Jesus had held to or stood for his seeming mortal investiture or corporeality, his thinking would have been on a par with that of mortals, and he could not have pointed the way to heaven, the conscious recognition of the Science of being. To him God was first, and the Christ, his eternal selfhood, therefore antedated any human concept. This understanding of God and His perfect spiritual creation placed the Master upon an immortal foundation, which has remained and will ever remain untouched by the theories and doctrines of men.

The mental attitude of mortals is the opposite of that of Christ Jesus. They have little use for the supersensible. They are in league with the material senses, which are "from beneath" and therefore opposed to the least advance of the Christ-idea in human consciousness. The thought of man's immortality makes no present-day appeal to them; rather is it considered a subject for speculation and future experience. They want nothing to do with the kingdom of heaven on earth. Well has it been

said of them, that they neither go in themselves nor suffer "them that are entering to go in." Nothing beyond the reach of the material senses has any interest for them. The operation of an unseen spiritual law, regardless of the great good it may have produced, is viewed with incredulity. "We acknowledge what is done," they say, "but we question the Principle back of it." They would credit the human or mortal mind with the production of good and cheerfully worship at the unhallowed shrine of mesmerism and hypnotism. Herod-like, they would put to death the child thought of simplicity and purity in its efforts to testify to the reality of the supersensible.

How shall this abnormality of human consciousness be dispensed with? How shall humanity be saved from the untold suffering which wrong thinking entails? Mrs. Eddy tersely states the answer to these questions when she says, "We apprehend Life in divine Science only as we live above corporeal sense and correct it" (*Science and Health*, p. 167). This living above and correction of corporeal sense is a subject that calls for and should enlist the serious attention of all thinking people. Christian Scientists themselves should not and can not be indifferent to the imperative demand to live consistently with what they profess. The very first step out of the belief in death is to hold one's thoughts above corporeal sense. Then must follow the living that is consistent with such thinking.

Unless action is in accord with



right thinking, the time spent in thinking is worse than wasted. As our Leader best expresses it, "To affirm mentally and audibly that God is All and there is no sickness and no sin, makes mortals either saints or sinners" (Miscellaneous Writings, p. 293). To affirm the allness of God, good, and then to act from the standpoint of belief in evil, would certainly make sinners; while living consistently with one's profession of the supremacy of good, leads to greater righteousness and purity. The actual forsaking and overcoming of evil is one's only authority for losing sight of evil. Unless the heart is right, one's mental effort to rise above the belief in sin will prove unavailing; and the only proof that the heart is right will be the living, or the putting into daily practise, of that which one professes.

The success of the Christian Science movement today hinges upon this one point of consistent living, of living "above corporeal sense" and correcting it. If thought and life are conformed to this world, there is no spiritual regeneration. It requires a degree of nonconformity to sense thinking and living to produce even moral and physical harmony, to say nothing of spiritual advancement. Submission to that which the Master overcame and admonished his followers to overcome, means mental stagnation, apathy, and indifference, a lack of desire for the supersensible. The notion that spirituality is void of practicality in this present world, is no valid excuse for holding to that which crucified Jesus of old, and which would crucify him today were he personally on earth.

Our Lord's hold on the supersensible made him the most practical Christian that ever lived. It gave him power to penetrate to the very depths of human thinking without being contaminated with its sense theories and opinions. He said that without an understanding of God and His idea, he could do nothing. His whole life was full of spiritual activity. He was constantly doing good, while his opponents were saying and not doing. He used good judgment; they knew not what it meant. He was practical; they were not. His thinking was conformed to the supersensible, theirs to the sensuous. His sympathy and compassion were expressed in his love for that which was above the reach of the carnal or mortal mind. He held man in the supersensible, exempt from matter, sin, disease, and death. Had he given power to matter, he would have failed to demonstrate over its discordant conditions; he could not have walked the waves, healed the sick, or raised the dead.

Adherence to the double-minded carnal senses would crucify the Christ-idea in this and every age. It insists that there is life in matter, soul in body, good in evil, and then arrogantly professes a saving belief in the Lord Jesus Christ. Suffice it to say, this is not Christian faith or worship. It is not an apprehension of the Life or being that is supersensible and eternal. Until humanity learns to live above the mists of mortal mind, or the material senses, it will remain uncorrected and unregenerated. No accurate, logical, or scientific conclusion can be adduced from the standpoint of the reality of matter. The



material senses know nothing of God, or of God's man. They know not the meaning of health, holiness, or happiness. It is, as Mrs. Eddy holds, "through spiritual sense only, man comprehends and loves Deity" (*Science and Health*, p. 481).

This spiritual sense is the understanding of Christ, Truth, which reveals the infinite nature of Mind, the supremacy of good, and the nothingness of materiality. It is the opera-

tion of God's law, annulling every supposed law of matter and disease and destroying belief in and the disposition to sin. It is the one road to heaven, the spiritual harmony of being, and this road, this way of peace, can be traveled only by those who "live above corporeal sense and correct it," who grasp the supersensible and cling to it at all times and under all circumstances as the sum and substance of all real being.

[Written for the *Journal*]

## NAAMAN THE SYRIAN

BEN. HAWORTH-BOOTH

HE bore the signet of the Syrian king,  
 With all the circumstance of princely pride,  
 With chariots in their bold emblazoning,  
 And broidered robes and wealth of gold beside.  
 Thus was it meet this messenger should ride,  
 Thus came the captain of the Syrian host,  
 The counselor in whom did most confide  
 His royal master, loved and honored most,—  
 But Naaman was a leper, white as shrouded ghost.

The king had set above his sovereign seal  
 This haughty mandate to his neighbor king:—  
 To Israel: I send to thee, to heal,  
 My servant whom this embassy doth bring,  
 Naaman the leper—signed with this my ring.  
 Loud was the king's lament, for, See, he said,  
 How Syria seeketh cause of quarreling!  
 Am I a god, to kill, or raise the dead?  
 And this dark tale throughout the countryside was spread.

When to the priest of God the troubled story,  
 Low-murmured in the market crowd, was told,  
 Elisha, reverend seer and prophet hoary,  
 Sent to the trembling king this greeting bold:—  
 Why rend thy garments? Lo, thou shalt behold  
 God is to Israel compassionate.



Send me the warrior with his worthless gold,  
The prince of lepers in his pride of state.  
So Naaman stood before Elisha's humble gate.

But while he stood the prophet stayed indoor,  
Nor greeted nor saluted, nor did deign  
One word, but sent his servitor, who bore  
This bidding: Wash away thy leprous stain  
In Jordan's cleansing wave; wash, wash again  
Till seven times, and then thou shalt be clean.  
But Naaman turned in wrath and proud disdain.  
I thought, said he, he would with reverend mien  
Have touched with healing hand where all my sores are seen.

Are not Abana, where the fountains flash,  
And Pharpar, where the stately rivers roll,  
Better than this mean flow? May I not wash  
In waters of Damascus and be whole?  
While angered thus, a servant softly stole  
Behind him, whispering: If the prophet bade  
Some doughty deed be done to gain thy goal,  
How gladly hadst thou heard! But since he said  
Wash, and thou shalt be clean, the price is easier paid.

Then bade he draw the rein, the chariot stayed,  
And went he down, and dipped in tearful guise  
Full seven times: thus humbly he obeyed.  
Then was a wonder wrought for wondering eyes,  
For healed was Naaman when he forth did rise.  
Like as a prisoner loosed from captive cave,  
He left his leprous load, his tears and sighs,  
He lost them all in Jordan's glancing wave;  
For Love had looked from heaven, and Love is strong to save.

Again before the prophet's gate he stands,  
His flesh fair as a child, new made, new born.  
To gracious heaven he holds his grateful hands,  
Thankful for freedom. Homeward then they turn,  
To tell their tale of grace with hearts that burn:  
There is no God but one in all the earth,  
To save the sufferer, comfort them that mourn,  
To turn our pain to peace, our woe to mirth,  
And bring to sin-bound hearts new hope, new health, new birth.



## “BRIGHTNESS OF HIS COMING”

WILLIAM D. MC CRACKAN, M.A.

TRUE manhood brightens all the world. What an effulgence announces the appearing of the right idea of man to human consciousness! What brilliancy pierces the gloom of mortal belief and dissipates the lethargy of personal sense, when the understanding of man as the son of God dawns upon the waiting thought! No wonder “the glory of the Lord shone round about” the watchful shepherds, and the wise men saw his star in the east, when Jesus came to bring this light to earth!

Christian Science is making plain to a great throng the meaning of a star as the symbol of spiritual light. All over the globe individuals and groups are reflecting the radiance which comes from a perception that the real man is neither the “miserable sinner” of the ceremonial law, nor the sick man of *materia medica*, nor the curiously constructed creature of physiology. Such an awakening as the world has not known since the days of primitive Christianity, is circling the globe. The “brightness of his coming” touches those who are groping in the darkness, bent and beaten by sad experiences and the oppression of uncertainty, and now they stand erect and fearless. This brightness appears at the bedside of those declared incurable, and lo, they recognize that they live and move and have their being in God, the source of all light. To the supposed victims of insatiable appetite, wandering in obscurity, desperate and resentful, there comes a beam of this light to

show them the way to freedom. The searcher in the Scriptures, baffled by the prevailing literal interpretations, is about to turn away from them in disappointment, when a ray of spiritual interpretation illumines the page and he joins the multitude who subscribe to this tenet of Christian Science: “As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life” (Science and Health, p. 497).

John wrote of this light that it “shineth in darkness; and the darkness comprehended it not.” The destruction of error goes on without error being aware of its doom. False beliefs, mistaken theories and doctrines, attempts to materialize religion, medicine, and science,—all repeat themselves, just as though their sentence of destruction had not already been pronounced. Mankind, lured by the erroneous sense that substance is material, engages in a morbid struggle to maintain its grip on matter. Error dangles before the puzzled human thought its material concepts of men and things, and as mortal man reaches out to grasp these toys, error jerks them away and mortal man keeps on pursuing the phantoms of his own belief. But perhaps just as he reaches the brink of a precipice, a light shines on his pathway; he draws back, and follows the new light to safety and sanity in Christian Science.

The “brightness of his coming,” namely, the understanding of man made in the image and likeness of



God, reveals and then dispels the shadow of a supposed man unlike God. The mystery of iniquity, *i.e.*, the supposition of an opposite of God, is no mystery at all when its inherent falsity is recognized. A lie is only mysterious so long as it seems true. As soon as it is recognized for what it is, it ceases to mystify and is reduced to its native nothingness.

Therefore the startling words of Scripture which declare, "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," need cause no apprehension, even though this counterfeit comes with "signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." To every Christian Scientist "that Wicked" is uncovered as the false Adam-concept, as the belief in man material and mortal, apart from God. This belief tries to emulate the signs and wonders of Spirit, and for this purpose is deceptive and unrighteous in its ways and means, but there is no reason for fearing it. Evil is by nature self-destructive. In the presence of Truth it seems to human consciousness first to shrivel up and become insignificant, then is seen to disappear altogether, leaving no trace of its supposed presence or boasted power.

The coming of the Christ-consciousness means salvation. The spiritual perception of the Christ was the star of the wise men and the glory of the Lord which shone round about the shepherds. There is no other salvation; no special privilege, no predestination, no special interposition of Providence, no cunningly contrived

set of rules, whether ecclesiastical or secular, no intellectual *tour de force*, or governmental regulations can ensure salvation or meet the issues of sin, sickness, and death; neither church nor state can guarantee the priceless possession of knowing God, and man as His reflection.

There seems to be a natural impulse on the part of mankind to seek salvation in some sort of a system or material organization. All down the ages one experiment after another has expressed this desire to contrive some method by which human affairs can be regulated and dominated so as to bring about that sense of security and order which personal sense believes to be salvation. Time after time the race has been woefully disappointed in its attempt to arrange its affairs so that they would run themselves, or at least call for the minimum of effort on its part. The pendulum of experiment has swung all the way from one extreme to the other, from absolute despotism to complete license, making frequent stops at all imaginable states and stages of government.

No system has ever yet been devised, however, which will relieve man from minding his own business and working out his own salvation. The governmental environment in which he moves may be more or less propitious to his bodily security and peace of mind, but it cannot determine his success in attaining the true ends of salvation. This needs to be said because of the proneness of mortals to worship ways and means instead of Principle, to seek salvation in sense instead of Soul. It does not lie in any system, whether that system is ecclesi-



astical or secular, to secure salvation for the individual.

Suppose some system could be devised which would take charge of a mortal the moment he was born, and ensure him pleasant mental, moral, and physical conditions for the term of his material life: would that be salvation? Suppose he were supplied from his babyhood with all the clothes and the food he needed, pleasant parks to stroll in, visits to the seashore and the country during the hot weather, and an admirably constructed house to live in; suppose opportunity were given him for an excellent education in those subjects which especially appealed to him, and facilities were provided him to hear the best music and view the grandest works of art: would that be salvation? Suppose not only every requirement of mind and body, but also every earthly desire of the heart, were vouchsafed to him by this system, so that he not only expressed physical strength and beauty, intellectual vigor and suppleness, but also commanded the respect and admiration of his fellow mortals and had won their love: could this eminently respectable individual be considered saved if he was ignorant of the true nature of God and man? Could we say that the system had saved him, or that he was really worth having after he had been saved,—this man who had no real understanding of man's creator or of his own intrinsic nature?

Mrs. Eddy thus defines salvation in the Glossary of the Christian Science text-book, "Science and Health with Key to the Scriptures": "Life, Truth, and Love understood and

demonstrated as supreme over all; sin, sickness, and death destroyed" (p. 593). To understand and demonstrate the allness of God is essential to salvation; to be conscious of the destruction, *i.e.* of the nothingness, of evil is to feel that one is saved. So that if a paragon of all the human virtues, such as we have imagined, could be reared by some system, and he yet failed to understand and demonstrate divine Life, Truth, and Love, it could not be claimed for him that he had even begun to be saved. If this product of system should believe that man is material instead of spiritual, and should refuse to correct his thought, he never could be saved until he abandoned this false belief. If such a man, after having been shown that God did not make evil and yet that He made all that was made, should persist in believing that evil was real, would not salvation be a closed book to him until such time as he was willing to surrender his misconception?

Organization and government respond to a human need, and are found useful in proportion as they leave men free to pursue their true life-purpose. To know man as God made him, and consequently to love one's neighbor as himself, is to live truly and thus to be. Any form of government which would interfere with man's recognition of his true being, or with man's divine right to heal through spiritual understanding, would evidently be attempting to keep salvation out of one's reach, and to dim the brightness of Truth's appearing.

Spirit is not subject to form, therefore God's government cannot be compressed into ready-made limitations.



The attempt to prescribe doctrinaire grooves and channels through which alone God can control man and bless him, has resulted in ceremonial religion, in circumscribing faith to a narrow area, dwarfing spiritual understanding, and divorcing the healing of the sick from the scheme of Christian salvation. Today the right apprehension of salvation as a matter not of system but of individual demonstration, is again gladdening humanity. Rendering unto Cæsar "the things which are Cæsar's" is enabling the modern Christian to reserve for God "the things which are God's," and inevitably leads the Christian to be more useful and law-abiding in the community in which he lives. Appreciating the absolute nature of God's government, he becomes less critical and impatient of human government, his charity for all increases, and it is easier for him to put himself in another's place; his sympathies are enlarged, his obedience becomes more intelligent, and he is the better able to exert a harmonizing influence upon public affairs.

When through Christian Science we come to understand God's government, we become more efficient members of The Mother Church as a visible organization. We rejoice in obeying the provisions of the Manual, because they express wisdom born of experience. We welcome every opportunity of contributing to the support of the cause we love, of assisting in the distribution of the good news, and of safeguarding as well as we may the purity of the teaching which we have received. While one recognizes the special need of organization to meet the human call, and

gladly joins in maintaining the accepted ways and means for placing Christian Science before the public, he does not worship these ways and means, but stands ready to put off the old and put on the new as wisdom dictates. The rebellious spirit has always been fostered by the worship of the letter instead of the spiritual essence of Scriptural teaching.

The brightness of Christ's coming brings unclouded satisfaction. As the psalmist sang, "I shall be satisfied, when I awake, with thy likeness." This brightness magnifies God, good, and man made in His image. It throws a flood of light upon our every-day affairs, illuminating the dark spots so that we may draw the line of demarcation between good and evil, between the real and the unreal. To him who is conscious of this coming, no earthly disappointment can seem lasting. He speaks to error in all its forms as one having authority. He knows man's divine rights, and he is able to inspire others to fight for these in a Christianly scientific manner. Who shall measure the length and breadth, the height and depth of that flood of light which lightens the world today by reason of the "brightness of his coming"?

It does not seem possible to crowd into a few words more of glory and bliss than is found in Mrs. Eddy's description of her understanding of true manhood. She says (*Science and Health*, p. 76): "The sinless joy,—the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pleasure or pain,—constitutes the only veritable, indestructible man, whose being is spiritual."



## SCRIPTURAL HEALING

REV. RICHARDS WOOLFENDEN

**M**ANY more people will be led to accept the teaching and practise of Christian Science when they find that it has a Scriptural basis on which the leaders and founders of other churches also laid claim to works of healing. When this fact becomes more generally known, a greater desire will be manifested to learn the reason why Mrs. Eddy met with so much success where others only partially succeeded or most egregiously failed.

In the church to which the writer belonged it was customary to pay homage to the theological writings of John Wesley. Every candidate for the ministry was expected to be familiar with these works. During the course of my study of them I became well acquainted with the rule of interpretation which finds ample illustration in "Wesley's Journal." It may be stated in these words, "that God gives holiness and health to His people in answer to the prayer of faith." Two things are necessary to a clear apprehension of that statement, namely, a proper understanding of the term "God," and of what is meant by "the prayer of faith." It was just on these two points where the old theological training failed men. It was easy to furnish Scripture proofs and to find adequate personal testimony to the fact of healing, but the explanation was lacking.

There was the difficulty which arose from the attempt to combine the use of material remedies with the prayer of faith. There was the still greater

difficulty of taking up the work alone, and making God responsible for one's efforts in trying to heal the sick. These difficulties were overcome through the study of Christian Science, and herein lies our debt of gratitude to its revered and noble Leader, Mrs. Eddy. Meantime it was good to know that one's previous study of Wesley's writings formed a fitting preparation for this greater discovery in the realm of applied Christianity. To have become familiar with them, and others of a similar character, was, after all, an excellent introduction to a study of the Christian Science text-book, "Science and Health with Key to the Scriptures."

The writer has always felt that Scriptural healing was an integral part of Christian doctrine, and can therefore sympathize with the clergyman who said it was a jewel which the church had thrown away and which was afterward picked up by a woman. Hence today my gratitude is heartfelt, deep, and sincere when I think of what it cost Mrs. Eddy to restore that jewel to its primitive setting and put its priceless possession within the reach of every child of God throughout the world. It was truly such a labor of love as the world can never adequately realize. But we know now that to love in the Christ-way, and to heal, are one and the same thing; indeed, lack of healing is simply lack of love, and if the church has lost its power, here lies the simple explanation.

The power of divine Love, then,



which was revealed to John Wesley and others in days prior to the discovery of Christian Science, the divine Principle of healing, runs through the sacred Scriptures. It will be profitable, therefore, to recall a few instances of this kind to show to what extent the truth was understood, and also to note the way in which Christian Science carries the application of this divine order to its only logical and practical issue.

In his "Notes on the New Testament," commenting on James v. 14-16, Mr. Wesley says: "This conspicuous gift which Christ committed to his apostles remained in the church long after the other miraculous gifts were withdrawn. Indeed, it seems to have been designed to remain always; and St. James directs the elders, who were the most if not the only gifted men, to administer it. This was the whole process of physic in the Christian church till it was lost through unbelief." In stating this opinion Mr. Wesley is only following the learned commentator Bengel, who writes on the same passage: "The gift of healing seems to have been given by God, that it might always remain in the church as a specimen of other gifts. Oh, happy simplicity interrupted, or lost only through unbelief!"

It seems strange that this opinion, "lost only through unbelief," should have been endorsed in more recent times through the action of the Wesleyan conference in England. By its special request, the Rev. Joseph Benson, one of its most learned, devout, and successful preachers, prepared his "Commentary on the Holy Scriptures" in harmony with the doctrines of Methodism, a work which is still

regarded as embodying its doctrines. In following Mr. Wesley's note on the passage in James, Mr. Benson writes: "This, St. James gives as a general direction (Mark vi. 13), adding those peremptory words, and the Lord shall heal him. He shall be restored to health, not by the natural efficacy of the oil, but by the supernatural blessing of God. And it seems this was the great standing means of healing desperate diseases in the Christian church."

Leaving for a moment the difficulty which these commentators have created for us by the use of the words "miraculous" and "supernatural," we notice how they all agree on the fact of divine healing for sickness in answer to the prayer of faith. In fact, all these writers, along with others who might be quoted, such as Luther, Fox, and Baxter, the author of "The Saints' Everlasting Rest," attest the truth of God's word from their own experience. For instance, Baxter says: "How many times have I known the prayer of faith to save the sick, when all physicians have given them up as dead! It has been my case more than once or twice when means have failed and the highest art of reason has sentenced me hopeless." The first instance in "Wesley's Journal" is that of his own brother Charles, who, he says, was justified by faith in Christ and healed at the same time of pleurisy, from which he was then confined to his bed.

I could personally testify respecting several cases which came within my own observation, where healing had taken place after they were pronounced incurable by eminent medical men. But what testimony can be



compared to that of the Discoverer and Founder of Christian Science, where she tells us, "The history of Christianity furnishes sublime proofs of the supporting influence and protecting power bestowed on man by his heavenly Father, omnipotent Mind, who gives man faith and understanding whereby to defend himself, not only from temptation, but from bodily suffering" (Science and Health, p. 387)?

Why, then, have we not always followed those who, instead of relying on medical skill, trusted in God to heal them? Perhaps the answer to this interrogation may be found first of all in a faithful reference to the Scriptures. We read, for instance, of Asa, who, when "diseased in his feet, . . . sought not to the Lord, but to the physicians," and died. We read also of Hezekiah, who, when told he should "die, and not live," "prayed unto the Lord," and "wept sore," and the Lord said, "I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years." What was it that made the difference in these two cases of Old Testament record? Take another instance, from the New Testament. In Paul's second epistle to Timothy we read of Trophimus, whom Paul says, "I left at Miletum sick." Is it not possible that this companion had to be left sick, for want of faith on his part to grasp "the abundance of the revelations" granted to his brother Paul? Paul said, "I can do all things through Christ which strengtheneth me." He knew that the divine law of Love is, "According to your faith be it unto you;" also, that nothing shall be im-

possible to him that believeth and shall not doubt in his heart. He knew that Jesus had said, "Have faith in God," or "Have the faith of God" (marginal reading).

What, then, is this "faith of God" which is the basis of all Scriptural healing and to which such remarkable testimony had been borne previous to Mrs. Eddy's great discovery of Christian Science? The answer to this, the most profound inquiry that can ever concern mankind, is now to be found in the text-book of Christian Science. Here we may learn for ourselves the true conception of God, and find what God is. Here we may also find the true prayer of faith, and learn what it is to pray aright. Here again we shall find that the real explanation of our inability to "heal the sick" lies in that sin for which the children of Israel were so often reproved, of limiting "the Holy One of Israel;" in other words, in the age-long tragedy of intellectual pride, the most unteachable of all material beliefs, the most intractable of all the phenomena of mortal mind. Here, then, is where our first lesson in Christian Science really begins, in the exercise of the humility which leads one to bow before that Mind "which was also in Christ Jesus."

Truly it was the apostle James who pointed out the lesson of all Scriptural healing when he said, "God resisteth the proud, but giveth grace unto the humble." How many troubles, trials, afflictions, and expenses we might have saved ourselves, had we been willing earlier to come to God in this way! How many intellectual difficulties, such as those revolving round the words "miraculous"



and "supernatural," would have been met "through divine revelation, reason, and demonstration" (*Science and Health*, p. 109), had we but earlier sought their solution in this truly Christlike way!

In "Miscellaneous Writings" Mrs. Eddy tells us that "humility is the stepping-stone to a higher recognition of Deity." She also says, "The time approaches when divine Life, Truth, and Love will be found alone the

remedy for sin, sickness, and death; when God, man's saving Principle, and Christ, the spiritual idea of God, will be revealed" (pp. 1, 2). It was in this way, and for reasons such as these, that the writer was led, almost reluctantly, yet nevertheless "not disobedient unto the heavenly vision," to affiliate himself with that church which stands preeminent in the world today as a true representative of Scriptural healing.

## HIGHER IDEALS

HORTENSE L. WHEELER

**I**N coming into Christian Science, one of the first things which the student learns is that the many beliefs he has entertained regarding himself are utterly void of truth and without foundation, and that it is doubtful if he has a single right thought about himself, unless it should be the belief that he is a child of God; but his conception of what God is and of what God does is so at variance with the truth, that this belief is of little if any value to him.

The world is suffering from its delusions about God and man, as evidenced by the misery, sin, and disease prevalent on earth today; and it follows that Christian Science, to do all it claims to do, is and must be essentially revolutionary, displacing old and self-destructive concepts with new and constructive ones. Hence the object in living a Christian Science life is to know God aright. Christian Scientists claim, as a sufficient reason for the existence of this movement, the discovery of the right idea about God and man, and they offer proof and demonstration all along the way to substantiate their faith.

The wise man starts out to prove the statements of Christian Science for himself, and being wise, he knows that this will not be accomplished by following the same line of argument and thinking that has led the world astray from the beginning. Right here, however, he finds himself at sea, not knowing how to change the old thoughts or how to think the new. If he is honest as well as wise, he will meekly and humbly acknowledge this, and being consistent as well, will admit that he knows no more about the Science of Christianity than he does, perchance, about the science of astronomy; or if knowing something of astronomy, that he must acquire the knowledge of Christian Science in somewhat the same way that he gained the knowledge of the other,—by the exercise of the mental faculties and through the same mental receptivity.

The student of astronomy would not rely upon this man's opinion, conjecture, or judgment regarding the magnitude, distance, and relative position of the planets; he would seek to learn from the highest possible



authority on the subject, an authority which proved what it knew, and be guided accordingly. The student of Christian Science does the same; he turns to the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, as the highest authority on the Science of Christianity.

As there is just one exact demonstrable science governing astronomy, there is also one true demonstrable scientific law, the Science of being, governing man; the same divine law proclaimed by the prophets, heralded by the wise men of the East, and demonstrated by Jesus. Having arrived at that mental state which knows its own insufficiency (for it is the apprehension and acknowledgment of a lack in human consciousness that brings enlightenment), the wise man begins to adjust himself to the new way of thinking.

The question then arises, Who or what in reality is God? and respecting this Christian Science declares that God is all that is included in Jesus' statements about Him, and very little that is not found therein. Turning again to the text-book for instruction, we find on page 587 that God is "Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence"; and in the opening chapter of Genesis we read, "And God said, Let us make man in our image, after our likeness: and let them have dominion . . . over all the earth"; while on page 591 of Science and Health we find man defined as "the spiritual image and likeness of God; the full representation of Mind."

It now becomes clear to the student that if those things which he has believed about God are not true, then

the things he has thought about himself must be equally untrue, and thus the more he learns of and from God, the higher becomes his ideal of himself. In adapting himself to the new order of thinking, he finds it constructive, and from his present view-point he begins to see and be a "new man." Learning that God is the all-knowing Mind, or intelligence, he sees that, as the likeness of this Mind, he must reflect intelligence; that he can know what the Father knows. Thus gaining a higher conception of his mental ability, he advances daily, if sincere and persistent, in the wisdom and knowledge derived from divine intelligence. Where doubt and discouragement before prevented the free exercise of his mental faculties, he is now delivered from the bondage of limitation, and knows that whatever is right for him to do, he certainly can do; nothing seems too difficult for him to attain. Having been assured of "dominion . . . over all the earth," and all things earthly, he fears no evil, disease, or death.

In following the precepts of Christian Science, the student learns that it means nothing less than right thinking and right living; and although he may believe and accept this in the abstract, it is not until he faces and solves the problems of his daily life through right thinking and right living, not until he brings the answer out in concrete experience, does he find any saving grace, for only that which is susceptible of proof and application is of any value to him. So there comes to every one the opportunity to prove and test his sincerity and understanding.

It would seem that for the student



to live up to his highest belief of right is all that can be required of him; but when we learn how prone to error is even the best of human judgments, we realize that reliance upon the wisdom which governs the spiritual senses of man is the only safe support and guide. In the light of the repeated failures which have mocked our most honest efforts and purest motives, who would not gladly turn for guidance to that wisdom which transcends all human knowledge?

However trivial, therefore, a problem may seem, it should be brought into subjection to Truth; and in doing this we must remember that the mission of a Christian Scientist is not to condemn or criticize the acts and motives of others, or to believe in or give any power to sin, but to purify his own consciousness, thereby uplifting humanity.

It is far easier to close and bar the door against all unholy, impure, and unchristian thoughts, than to detect the subtleness of those thoughts, seemingly so inconsequential and unimportant, which find their way through such cracks and crevices as doubt, fear, and discouragement. To doubt that God, divine Love, can protect and guard His children, gives the advantage to the belief in the power of evil to work harm; and any power we may concede to evil, any thought, condition, or circumstance that testifies to or affirms the absence of omnipresent and omnipotent Love, if acknowledged and entertained, finds its acceptance through our own lack of faith.

Though we may seem to be losing time, just now, in ridding the human mind of so much that is undesirable

in the way of wrong thinking, this is no cause for discouragement, as we have every reason to hope and believe that the mortal thoughts which now come to mislead and disquiet us will grow less as we gain more and more of the Mind "which was also in Christ Jesus," and the time we now spend in denying their affirmations can then be given entirely to the acceptance and expression of spiritual ideas, for man's capacity to grasp and understand the infinite is unlimited.

As the demand of this age is for proof rather than profession, in order to give any proof of our obedience and understanding, of our having entered into Life, we must to some extent have overcome the belief in sin and disease and be able to present evidence of our progress in purified lives, a more perfected character, bettered conditions, and an ever-increasing love for God and for our brother man. No one who faithfully follows the teachings and guidance of Christian Science, through which is revealed the power and allness of spiritual law, has failed to experience that power and receive in some measure the divine blessing shown forth in better health, in prosperity and happiness. The Christian Scientist not only perceives his unity with man's Maker, but demonstrates that unity.

St. Peter tells us that we should always be ready to give a reason for the hope within us, for while the understanding that brings joy, health, and freedom may be a great source of happiness and benefit to us, it is of little importance to our brother unless we can convince him of the correctness of our understanding. St. Paul says: "How shall he that occupieth the



room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified."

In his patient and earnest endeavor to rise superior to all mortal thoughts, to know no evil, and to reflect only

good, and through watchfulness and prayer to be delivered from all sin, and for willingness to learn the way, the Christian Scientist is daily proving his sincerity. At the same time he is putting off the "old man with his deeds" and putting on the new. He has begun to live.

## THE COMMONPLACE

HENRIETTA MARCUS

**H**UMANLY perceived, truth appears to be an attribute; metaphysically understood, it is a concrete fact, perfect, complete, infinite. The comprehension of this is a comparatively simple matter; the application of it necessitates a profound understanding of Christian Science, an understanding at which we can arrive only by constantly testing our thoughts in regard to the smallest details as well as to the most important affairs of our daily life.

Students of Christian Science, one and all, go through certain stages of progression, and whether the advance be rapid or slow, all have to work out of the beliefs of mortal mind before they can actively demonstrate the power of immortal Mind. The affirmation of the presence, power, and glory of God as the source of all love, beauty, and purity, is logical and simple,—it is a declaration of the positive; but the work to be done from the negative side is more difficult, and is the point at which, in some phase or other, the student is most likely to be retarded. Of course from the very outset this negative view is presented to some extent, and partly understood, but not in its entirety. In the treatment of sickness or sin, there must be a clear spiritual

perception of good as the only reality, if the healing is to be accomplished. The eagerness of the student to help, his desire to be a channel for Truth, the importance of the work to be done,—these blot out temporarily all thought of self and leave the field clear for the operation of divine Love. It is in less important matters that the snares and pitfalls laid by mortal mind cause the feet of the unwary to trip.

Black and white are easily distinguishable, but it requires a trained eye to distinguish between the colors which form the various neutral tints. Our work is evidently to remember always that good alone is the source of all that is real, and that evil has no substance, presence, or power. In our thought of those with whom we come in contact we are either affirming or denying the Christ; it is on this point that many may fail in their work. It is imperative for us to strive to see God's children as He sees them, and this is more difficult to do in our secret judgment of the ordinary people with whom we meet. The mediocre thought needs to be stirred out of its stagnation, and there is a large field in this direction for Christian Scientists to work in.

In one of his poems, Walt Whit-



man declares that he could wish to be the meanest, most insignificant of creatures, so that no man might feel worthless at his side. This expression of compassion for the degraded merely shows that warmth of love for humanity which so distinguished the poet; it offers, however, no excuse for the "commonplace," since it is only by affirming the unreality of all that is unworthy that people are helped to take off what Mrs. Eddy calls their "mental swaddling-clothes" (Science and Health, p. 255).

Perhaps there is nothing which so entraps the thought of the student of Christian Science as the pettiness of the man or woman whose thought and conduct is so unideal and tiresome that it worries itself into our consciousness as a reality and is put aside with impatience, which is all that mortal mind desires. It is sometimes easier to hold a right thought respecting a pitiful sufferer than it is to treat compassionately the woman who insists on our listening for half an hour while she explains her reason for changing the ribbon on her hat for a flower, or to be patient with the man who describes circumstantially why he always loses at golf though he is such a good player.

In one of her novels, George Eliot says that a woman may have a heart though she wear a wig, and the Christian Scientist must go a step farther and remember that though hidden oft-times by the commonplace, the real idea, perfect and unchanging, is waiting to be revealed to us. The healing of all frivolity, dulness, and prosiness must be accomplished by love. The people who are endowed with what Barrie calls "charm," do not need all the attention they get, while the

"commonplace" do not get all the attention, of the right sort, that they need. Poor, starved, dull, and uninteresting, they need the warmth of love to awaken a desire for freedom from the mental lethargy which weighs them down. There is a certain humor in the situation, too, for we all dwell in the commonplace more or less, quite unaware of it ourselves, though keenly alive to the fact that our neighbors live there; and we are all hurt and depressed at times by the palpable contempt, expressed or unexpressed, of our superiors. The shy and the awkward, the weary and the ignorant, the prosy and the garrulous, all stand for counterfeits, as unreal as the sick and the sinning.

In Christian Science we are rebuked for the uncharitableness of mortal mind when quite an ordinary patient, whom we have perchance considered a little dull and unimpressionable, very simply expresses some beautiful thought or speaks of some effort that he has made, all unconscious of the splendid character he thus reveals. As a matter of fact, we are constantly having proved to us that there is more glory reflected by our fellow man than we suspected. We have to know daily, hourly, that good alone is, and we are not to cease knowing it in the presence of the noble and the ignoble alike. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." With these words of the prophet in our thought we can rise above the commonplace ourselves, regardless of the cruelty of human opinion, and we can also blot out the seeming reality of all that is vulgar and dull in those around us by spiritually perceiving the light that is reflected by all of God's creatures.



## THE SPIRIT OF SERVICE

NELLIE B. MACE

WHEN Jesus said to his disciples, "I am among you as he that serveth," he not only rebuked their mortal striving as to who should be greatest, but he also definitely revealed the sign by which mankind might always recognize the presence of Truth. The desire to be of service to the world is a common characteristic of mankind, but the selfish element of the human mind too often seeks some lordly elevation over one's fellows, whence it may "exercise authority upon them" and thus be "called benefactors." This personal sense loses sight of the spiritual service which was instituted by the Master, and which can be emulated only by the individual who has discerned something of the divine Principle that animated Jesus.

To help others effectively, it is first necessary to have an intelligent conception of what humanity's need really is, and then to understand how to assist them; even more, to know what it is that inspires within one's self this loving desire to serve. In short, one must have some ideal to guide his efforts if he is to escape the foes of self-aggrandizement and sympathetic mesmerism from within, and to refuse understandingly to be exploited by the enemy of selfishness from without, as manifested by those mortals who are ever ready to "serve themselves of" any one who is found willing to be useful, to quote Jeremiah's unique phrasing.

Through the discovery, exposition, and practise of Christian Science,

Mrs. Eddy has contributed a surpassing illustration of true spiritual service to the world, such as was inaugurated by Jesus and practised by his followers during the first two centuries. Science and Health explains how service, to be divine and therefore truly helpful, must be scientific. It leads the human thought to the right basis of action, and points to the Principle and rule whereby right relations with others may be maintained through a spiritual sense of love which can neither be subjected to the blight of mortal sentimentality on the one hand, nor buried beneath a crust of selfish proprietorship on the other. Christian Science has set in motion a systematic crusade in the interest of humanity, and the adherents are as certain of the beneficent results of their labors as is the astronomer sure of the course of the stars which he has calculated by the rule of the science which he understands.

A stimulated desire to help some one, to do something for somebody else, is almost the first noticeable effect of Christian Science upon the character of its beneficiary. Whereas his thoughts were largely, though perhaps unconsciously, self-centered, striving for what he could get for himself out of the world, absorbing the labors of others, now he wants to give out, to reflect, to express. This new impulse predicates some knowledge of the divine Principle, Love, the creator of the universe, whose nature it is to diffuse throughout infinite



space the warmth and tenderness and glory of His own character and beauty. The consciousness into which this divine influence has gained admission, begins at once to reflect the activities of Love according to the measure of its reception of Truth.

The neophyte may well rejoice that he has caught a gleam of this ineffable meaning of life, Love forever acting through and expressed by love, in the understanding of which he now expects to practise the art of divine service. He is still somewhat at a disadvantage, however, for he does not at once rid himself of all his old beliefs in and sympathy with matter. He is therefore apt to have his first enthusiasm dampened when he finds himself at the beck and call of error, doing "service unto them which by nature are no gods,"—the impositions of human will, greed, injustice, the selfishness of unawakened mortals who prey upon his willingness,—almost the same as when he "knew not God." But it is not the same, for whereas he was once ignorant, now he knows definitely that there is a perfect Principle to guide him. He need not, therefore, suppress his desire to help others because of the impositions and ingratitude he has encountered, but he needs must gain a better understanding of Life and Truth, and thus discern more clearly what it is that we are commanded to serve. Increasing spiritual perception enables him to discriminate between the real and the unreal demands upon his kindness.

Throughout the Scriptures there runs a motif, recognized first in the early command, "Him only shalt thou serve," illustrated later in the perfect practise of Jesus, and proclaimed

in the final vision of the Apocalypse as a triumphant culmination, "His servants shall serve him." To serve God, infinite Love, includes loving service to all that represents Him, but it forbids the least support of aught which would contradict the nature of Deity and which consequently emanates from the false demands of human will and human selfishness.

True service, then, is absolute allegiance to the spiritual ideal. Like charity, this service begins at home, in our own consciousness, where we must loose the grasp of the material sense which attempts to hold Spirit in bondage to material ways and means. To serve the law of Love in the highest sense, is so to surrender our whole consciousness to the activity of divine ideas that we cannot at any moment be rendering service to their opposites. Moreover, it is patent that to yield service to the error of another is as unscientific as it would be to give place to its activity in our own thought. In either case we have admitted the verity of error, whereas a correct application of the Principle and rule of Christian Science would divest material belief, in any of its forms, of its appearance of power or reality.

While Jesus was among men as one who served, he gave evidence on all occasions that he never suffered the slightest confusion as to how he was to serve mankind for their highest good. He recognized no mortal or personal relationship as having any right to demand of him service to the unideal. When friendship made its demands upon him, he appeared to disregard utterly the generally accepted sense of obligation to per-



sonal friends. The touching reproach of the two sisters, "Lord, if thou hadst been here, my brother had not died," was dissipated by the glory of his clear, unswerving service to the spiritually ideal. It was not because Lazarus and his sisters were friends that he had come to help them, but that he might serve them in the highest possible way by inspiring them to lift their thoughts from him as a person to the ever-present Principle of life. He served Life in his own consciousness, and by his fidelity was enabled to break for his friends their false service to matter, with its resultant sense of death and grief.

On another occasion Jesus commended Mary for quietly listening to the truth he taught, when mortal thought would have had her bustling around to serve the more material needs of family and friends. By choosing to learn of the glorious ideal which the Master presented and to which she desired to conform her life, Mary wrought a genuine service to all mankind. Martha was not reproached for being a good housekeeper, but for forgetting that first, last, and always it is but the spiritually real which is truly needful. The true ministry is a mental service without which mere motion is as nothing. The admonition runs that we should forget self in laboring for mankind. There are many instances where the apparent sacrifice of one person for another would, if honestly analyzed, lose much of its luster on being found to be a subtle form of selfishness,—it may be of family pride, a desire to cover some unlovely condition of affairs; or it may be a self-glorifying rôle, the folly of which

would be recognized by a genuine understanding of self-immolation.

It may seem curious, but it is none the less a fact, that what we do for another does not have so great a bearing on our own spiritual growth as does the motive which lies behind the act. Our deed may appear to another as entirely benevolent, but if our thought lacks the real inspiration of love, we have failed in the spirit of service which alone is acceptable to wisdom. On the other hand, if our own thought is based upon the purest motive, and we squander this heavenly generosity in doing for another what he would be the better for doing for himself, we have not helped the other in the truest sense, but have caused him to become needlessly weakened by our sanction of his false dependence upon personality instead of upon Principle. We have also frittered away energy which should have been directed to legitimate demands, and we are therefore entitled to no reward for such perversion of service.

The admonition, "By love serve one another," is fulfilled in the highest sense when, by our steadfast refusal to submit to any demand which we are convinced comes not of God, we compel those about us to turn also from their false dependence upon person and to rely wholly, unconditionally, upon the divine Principle, Love, by whom alone all human needs are supplied. The highest justice toward others of which we are capable, calls for respondent justice from them toward ourselves. It calls loudly for the man in God's likeness to come into preeminence in each consciousness. Then we discover our own need in that of another and have pure delight



in the recognition of the spiritual identity of God's child. We are learning how to love another as ourself. This recognition of man in God's likeness is the one method whereby the sin, disease, selfishness, the untold miseries of earth, may be vanquished; and this is the true spirit of service of which the world stands in need.

Such service cannot be forced, nor does it ever spring from any other motive than love. It gives voluntarily, because it is a reflection of the Giver of all good. When Jesus said, "Whosoever shall compel thee to go a mile, go with him twain," his words seemed to import that we are not entitled to much credit for doing what we are compelled to do. But a forced service should not remain a forced service to us. If we are awake to the demands of the spiritually ideal, we may make the first mile so replete with right mental activity that the false claims of injustice, whatever character they may assume, will be reduced to nothingness, for the genius of Christian Science is to destroy error, not to serve it. But we must indeed achieve the self-conquest, the forgiveness and the love, which alone has the power to arise and cut off the unreal material demands for service to the unideal, and we must as certainly cultivate the willingness to do what Truth demands of us. Then we shall make our second mile a service such as service ought always to be,—a voluntary expression of good will and loving helpfulness. This self-conquest is the test of true helpfulness to others, the laying down of our own sense of life in matter in order that our vision may be cleared to behold the real man in another.

Every material grasp must be loosened, that thought may be left free to express the spiritual man. Then there comes the joyous realization that the universe is filled with God's ideas, all moving together in loving brotherhood and yet each one dependent alone upon God. The most perfect service which we can render to the world is, then, to conform our own lives to the perfect model, step by step, as fast as we see the way; to serve divine Love so loyally that we shall always be ready and willing instruments of wisdom and Love. This spiritual homage to the Principle of right which is supreme, assists effectively in expelling from our own and another's experience the false gods to which we have all rendered undue service, and brings us a benediction. "Blessed is that man," Mrs. Eddy tells us, "who seeth his brother's need and supplieth it, seeking his own in another's good" (Science and Health, p. 518).

It was his divinity of thought which made the Master's humanity so ineffably tender toward those who were yearning for freedom, yet withal so stern toward the error that prevented their freedom. No one has yet attained this ideal service to the world, but many are rejoicing that Christian Science has pointed for them the way, and made it possible to begin at once to cultivate within one's own heart the divine qualities of thought which have power to lessen the sin, disease, and sorrow of the world. The Master epitomized his method of and his reason for service in these words: "For their sakes I sanctify myself, that they also might be sanctified through the truth."



## THE TITLE OF OUR TEXT-BOOK

T. STANLEY BALL

**P**ROBABLY few writers since St. Paul have had such difficulties to overcome as had Mrs. Eddy in the preparation of "Science and Health with Key to the Scriptures." To prepare a work that must of necessity contain terms expressive of things which it is the author's desire to avoid acknowledging as having real existence, and to express one's self so as to be understood by those who really believe in the actual existence of these things, is a most difficult undertaking from the mortal point of view.

The translation from one language into another so as to convey correctly the fine shades of meaning which are apparent in the original, but which often cannot be so well expressed in another tongue, is one of the most difficult of tasks. Of her own work Mrs. Eddy has said, "The great difficulty is to give the right impression, when translating material terms back into the original spiritual tongue" (Science and Health, p. 115). All students of her writings will readily perceive that the effective accomplishment of this task was no ordinary undertaking, and that the labor would have been unfruitful had it been performed by the usual methods, since these methods would necessarily be based on a belief in materiality.

The proofs of her distinct purpose to express spiritual truths by means of ordinary material terms are to be met with throughout the whole of her writings. In "Retrospection and Introspection," when recalling her early

studies, she says (p. 10): "From my brother Albert I received lessons in the ancient tongues, Hebrew, Greek, and Latin. . . . After my discovery of Christian Science, most of the knowledge I had gleaned from school-books vanished like a dream." To the student of the Scriptures who is able to compare the Greek Testament with the translations in the Authorized and Revised versions of the New Testament, this is a statement full of interest and a clear indication of the spiritual intuition displayed by Mrs. Eddy in adopting terms used by her in Science and Health and her other writings, while at the same time clearly indicating the repudiation of the material sense of words, though compelled to use them as a means for the enlightenment of the reader regarding spiritual things.

The first part of the title of our text-book, "Science and Health," is itself a revelation in its striking appropriateness to the subject-matter. At first sight it would seem to be wide of and unsuited to the subject, although some indication of its purport may be discerned in the sub-title, "with Key to the Scriptures." When we consider the actual meaning of the words, as they are used in the New Testament, it will be quite apparent that no better or more apt title could have been conceived, and we will realize with Zacharias that the truth really came "to give light to them that sit in darkness." In St. Luke we read, as part of the song of



praise just quoted, that one of the objects included in the mission of the Christ on earth was "to give knowledge of salvation unto his people by [or for] the remission of their sins."

Now the word here translated "knowledge," is the Greek word *gnosis*, the true literal meaning of which is "science," and we find that the translators of the Authorized Version have actually rendered that particular Greek word as "science" in I Timothy vi. 20. In this connection it is interesting to note that Mrs. Eddy defines the word knowledge as "the opposite of spiritual Truth and understanding" (Science and Health, p. 590), thus confirming the superiority of the literal translation of *gnosis* as "science," and reminding us that divine Principle represents omniscience, or all-science.

Again, the word salvation, used in the text from Luke's gospel above quoted, is in the Greek Testament *soteria*, the correct rendering of which is "soundness" (in health), or "ease," as distinguished from disease; and in the King James Version, this very word is actually translated "health" in Acts: "Wherefore I pray you to take some meat: for this is for your health." In the Revised Version the word safety is substituted for health, a term which, having regard to the context, is even more remote from the obviously real meaning of the words than that adopted by the translators of the King James Version, except perhaps in the sense that Mrs. Eddy defines the word salvation as "sin, sickness, and death destroyed" (Science and Health, p. 593), which is safety indeed.

It is a striking circumstance that both Wyclif and Tyndale, the fathers of the English Bible, as well as later translators of the New Testament, rendered the words of St. Luke, "To give science of health to his people" (the spelling is modernized). It will be remembered that there were early versions of the Bible in the English language in use, though not printed, between the years 1382 and 1526, in which latter year Tyndale's version was printed, and it is interesting to note that where the word *gnosis*, which is translated "knowledge" in the modern versions of the Bible, occurs in the Greek or in the Latin Vulgate, the earliest English translators dealt with it in three ways. In twenty instances they made it "science," or "cunning," the Middle-English equivalent for "science," and in thirteen instances as "knowledge," or "knowing." (See The Holy Bible in the Earliest English Versions, edited by the Rev. T. Forshall and Sir F. Madden, Keeper of MSS. in the British Museum, published in 1850.)

The Greek word *soteria*, above mentioned, is found in Romans xiii. 11 and Hebrews i. 14 and ii. 3, and in each of these cases the early translators rendered it into English as "health;" but the translators of the King James and Revised versions adopted the term "salvation," which scarcely expresses the exact meaning of the Greek.

It is apparent, therefore, that the adoption by Mrs. Eddy of the title "Science and Health" is abundantly justified by these references to the original Scriptures; indeed, it is difficult to find a title more comprehen-



sibly appropriate to the subject-matter of that deep and marvelous mine of spiritual truth. Although one is bound to admit that the title of the work is subsidiary to the truth evolved therein, it is a conclusive answer to the oft-repeated objection that the title is unjustified, when we realize that it has the confirmation and support of the Scriptures in their original tongue.

Christian Scientists owe and feel a deep debt of gratitude to Mrs. Eddy for the constant and unflickering light cast upon the Scriptures by her writings, a light sufficiently powerful and brilliant to throw its radiance into the darkest recesses of what she has aptly termed mortal mind, and the illumination resulting therefrom is expressed in the health set forth in Holy Writ.

## PRAYER OF AFFIRMATION

LAURA GERAHTY

**T**HERE is a steady and substantial gain realized by the student of Christian Science who has advanced so far in his understanding of the subject as to appreciate the difference between the prayer of supplication of former years and that of affirmation, with which he demonstrates today the ever-presence of God, good. It has often been asked in the past and it is sometimes asked today, "Why was not my prayer answered?" For reply our Lord's words cannot be improved upon, "According to your faith be it unto you." Most assuredly, just as the unanswered prayer of supplication and entreaty to a seemingly deaf ear did not avail us then, neither will the prayer of affirmation avail us anything today, if it consists only of words and phrases, unaccompanied by the faith and understanding by means of which Jesus walked on the water and Daniel stood fearless before the lions. There is no mention of Daniel's having used any sign or speech wherewith to shut the lions' mouths; but the silent understanding he possessed so superlatively, "a

conscious, constant capacity to understand God" (Science and Health, p. 209), was his sole weapon.

Jesus made use of but three simple words, "Peace, be still," when the tempest roared about him and threatened to overturn the frail craft which held him and the terrified disciples. The first word in its beautiful simplicity conveyed only the affirmative, the absolute and indisputable fact which needed no corroboration or explanation, that everywhere in God's kingdom of undivided harmony is peace; but he added, for the destruction of the mortal belief before the eyes of his disciples, "Be still." There is no hint of his pleading with the Father for a smoother surface to the troubled waters; there was no anxious waiting for an answer to his prayer, save only in the hearts of his doubting disciples, for whose sakes he uttered that brief command.

The fear-filled child turns instinctively from the object of terror to the arms of its mother, and in its little thought there is not a shade of anxiety as to the safety therein contained. The belief of danger and the



knowledge of subsequent safety are almost simultaneous; there is actually no conscious interim in which the child suffers any doubt. This child thought resembles more closely than all others that of the Master, whose recognition of the human belief of fear and the realization of the allness of good were simultaneous.

The Christian Science healer who most closely follows in this pattern must necessarily demonstrate most uninterruptedly the blessing of instantaneous healing; and the Christian Science student who turns his thought into this mold of constant, fearless trust in infinite good, gradually draws away from the sense of doubt and fear through which for years he has viewed all the forms of evil. Then in the clear light of Truth he will see the glorious fact of being standing out bright and unsullied by any taint of uncertainty.

So passed Jesus through his earthly career, but with this distinction: he saw always before him, in different degrees of intensity, the enactments of all forms of evil, the hideous unrealities of life; but he paid no heed to them, save to deny their

existence in the quick affirmation of infinite eternal good, and so they never influenced him. Even the sick woman, who in her anxiety touched the hem of his garment, failed to pass any sense of disease to his life-governed thought. He perceived only that healing virtue had gone forth from him, and knew that virtue could meet every demand made upon it without sense of loss.

There is no doubt or uncertainty, no pleading or sadness in the Christian Science treatment of evil. According to the purity and the activity with which this light is thrown upon the beliefs of sin and sickness, so will these clouds be dispelled from the student's consciousness, and according to the intensity of his affirmation of the actual and continual presence of divine Love, in whose presence evil has no place or power, so will the perfect and instantaneous healing be demonstrated.

If e'er the brilliant day be dulled with care,  
Or ways seem balked by sense of limitation,

Watch, lest within the burden of thy prayer  
The suppliant's cry outweigh Love's affirmation.

[Written for the *Journal*]

## DOUBT AND CERTITUDE

COL. W. BONUS

REMEMBER, Lord, Thy works of old!

Thou wilt not in our need forsake us,  
Who in Thy strength alone are bold.

Remember, Lord, Thy works of old!

And when our doubting hearts grow cold

From lack of Love and Truth, then make us  
Remember, Lord, Thy works of old!

Thou wilt not in our need forsake us!



## PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, FORT WORTH, TEXAS

**I**N the chapter entitled Fruitage in the Christian Science text-book, "Science and Health with Key to the Scriptures," may be found a testimony of the healing in 1887 of a Fort Worth resident, while on a visit to Chicago. The return home with the story of this wonderful healing simply by reading the text-book, marks the beginning of Christian Science in Fort Worth.

After a time, two or three others, who had also been healed, began to meet in a little millinery store on Houston street for the study of the Lesson-Sermons. This was about the year 1892. Some healing work was done by this band of faithful students, and the meetings gradually increased both in numbers and interest. The little store soon proving too small, a hall, on Rusk, between 3d and 4th streets, was rented, and an organ procured. At this time about eighteen or twenty persons were attending the Sunday services. A more central location being desired, rooms were rented, in December, 1895, in the Board of Trade Building, corner of 7th and Houston streets. On March 7, 1897, the little body of adherents incorporated as First Church of Christ, Scientist, Fort Worth, Texas. By this time the Sunday school had been organized, with an attendance of from twelve to fourteen pupils.

In the year 1901, a lot on the "South Side" was donated, and a building was erected thereon in which

services were held for some years. In the course of time, as the attendance upon the services gradually increased and the membership of the church was drawn from all parts of the city, a move to a more central location was found to be imperative. Accordingly, in the year 1905, a corner lot, 100 by 144 feet, located on Lamar and 4th streets, with a substantial residence thereon, was purchased for the sum of eighty-five hundred dollars. Some of the partitions in the residence were removed in order to secure a room large enough for the services, and a reading-room was also established in the building. At the end of three years the remaining partitions in the building were removed, which provided a seating capacity of about three hundred. For the past year this auditorium has been taxed to its fullest capacity.

With the feeling that it would be a distinct advantage if it were possible to have the reading-room located in the business part of the city, suitable quarters were secured on the tenth floor of the First National Bank Building, in the very heart of the business district, and a regular librarian was employed. The results which followed this change have proved very gratifying. The work of the Sunday school has been productive of much good, and the attendance has shown a large increase in the passing years. The first lecture was given about sixteen years ago. For many years two lectures



have been given by the church annually, and these are always listened to by large and attentive audiences.

Because of the increased interest in Christian Science throughout the city, as well as the steady growth of the church, especially during the past three years, a need has been felt for some time of a new and larger church edifice. Preliminary steps, tending to the accomplishment of this purpose, were taken as early as 1912. A building committee was appointed in 1913, and contributions are now being received toward the erection of a commodious church building at the earliest possible date.

Christian Scientists in Fort Worth have at times trod a rugged path-

way, but though beginning meekly, the growth of the cause has been steady; its progress, though not rapid, has been sure, and its future seems assured, for at no stage of its history has its growth been more marked than during the past three years. That this progress can be traced in large part, either directly or indirectly, to the healing work which has been and is being done in their midst, is beyond question. The church has ever been a unit in recognizing the spiritual leadership of Mrs. Eddy, and in striving to demonstrate in thought, word, and deed the Principle of healing which through her discovery has been given to the world.

#### FIRST CHURCH OF CHRIST, SCIENTIST, RACINE, WIS.

It was in 1888 that interest was awakened in Christian Science among a few of the representative families in Racine. The reading of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with the healing brought about through the help of out-of-town practitioners, soon established a small circle of students, who met at each other's houses informally at first to exchange experiences and later on to join in more regular exercises. In 1894 this small band had grown to such proportions as to require the public room afforded by Second Ward Hall on Eighth street, where meetings were held for two years. During that time an interesting list of cases of various kinds of sickness had been completely healed under Christian Science treatment.

In 1896 the society was legally incorporated as First Church of Christ,

Scientist, Racine, Wis. The new quarters which by this time had become necessary, were found at Odd Fellows Hall on Wisconsin street, and in the spring of 1897 services were held in this new home. The interest grew, and so much blessing was experienced that early in 1898, four years after the first public meeting was held, the church sought to establish its work in a home of its own. A church building fund was formed by setting aside the collection of the first Sunday in each month.

Soon after the formation of the board of lectureship of The Mother Church in Boston, the Racine church availed itself of the privilege of this added service in propagating the healing power of Life, Truth, and Love as expressed in Christian Science. It was at this stage of growth that a residence property at the corner of Main and Seventh streets



came into the market. The church was prompt in securing an option to purchase it, and the members responded by increased contributions to the building fund. The purchase was completed and a church home demonstrated. On Dec. 3, 1899, the edifice was opened with two services.

From this time forward, growth and progress were steadily maintained. Racine being a manufacturing city, selling its products to all parts of the world, it was but natural that it should attract to itself, and send out as well, men and women from widely separated localities. It is gratifying to remember that the members of First Church of Christ, Scientist, who have gone out from Racine to take up homes in other states, have been chosen for service in metropolitan cities on the Atlantic and Pacific coasts, as readers and as chairmen of building fund committees. Illinois, Texas, Minnesota, and several cities in Wisconsin have witnessed to similar services. Coincident with this experience, the increase in membership has been steady.

In the spring of 1900, a committee was organized to provide a reading-room, where the Bible and Christian Science literature could be read or

purchased, and for years this work was conducted in a room above the church auditorium. About the time that Mrs. Eddy was getting ready to launch *The Christian Science Monitor*, the Racine church decided to remove its reading-room one block north, to the Robinson Building, overlooking Monument square, the civic center. For five years more the church has maintained this retreat where the tired seeker after Truth may find the longed-for peace and rest.

For years the activities of the church have included vigorous and persistent work in the distribution of literature through the committee to whom is assigned this function. The Sunday school now records more than a few "grown ups" added to the church congregation. In thus quietly and faithfully doing its duty, does this branch of The Mother Church hope to aid, as Mrs. Eddy so lovingly counsels in her definition of "church" (Science and Health, p. 583), in "rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

#### FIRST CHURCH OF CHRIST, SCIENTIST, SANTA BARBARA, CAL.

THE introduction of Christian Science into Santa Barbara was in the year 1892, when a practitioner, who was also an authorized teacher, came there for a short time, and afterward taught several students. Soon after the coming of this teacher, services were regularly held on Sunday in a private residence until the year 1895,

when public services were begun in Channell City Hall on West Carrillo street. In the summer of 1896 a society was organized, and a more convenient hall was rented on East Anapamu street, where Sunday service was held and a regular mid-week meeting was established; here, too, a Sunday school was organized.



In October, 1900, the church was regularly organized under the laws of the state, with sixteen charter members, all of whom were class students. After this organization there was a marked increase in attendance, and the membership increased in a very satisfactory way. In 1902 a small church building, on the principal street of the city, was purchased and refurnished. This made an attractive and convenient place for the services until 1906. Then, more room being needed, the auditorium was enlarged. The attendance, however, increased to such an extent that still more room seemed a necessity, and the lot being small and on the main street, where with the car-line there was a great deal of noise, it was deemed wise to seek a more fitting location for the permanent home of the church.

Accordingly a lot, 112 by 200 feet, was purchased at the corner of Micheltorena and Anacapa streets, and facing a city plaza. In 1910 the church building was moved on to this lot and again enlarged, doubling the seating capacity. The edifice was completely refurnished and a pipe-organ installed. In December, 1900,

a finely located Christian Science reading-room was opened, completely furnished, and with a five-year lease, the gift of a Christian Science friend. The sale of the literature is greater than ever before, and interest in Christian Science is growing steadily on the part of the community. The church is likewise very grateful for the courteous and friendly treatment which has been accorded it by both the pulpit and the press. There is now a goodly membership in the church as well as a large attendance at all of the services, and the Sunday school has grown to wonderful proportions.

Reviewing the years that have passed since the beginnings of this little flock of His shepherding were chronicled, surely the members of the Santa Barbara church have reason for gratitude to the Giver of all good. Daily they are striving to demonstrate Christianity as Mrs. Eddy defined it in her address to the Concord church at its organization (*The First Church of Christ, Scientist, and Miscellany*, p. 148): "The summons of divine Love for man to be Christlike—to emulate the words and the works of our great Master."

#### FIRST CHURCH OF CHRIST, SCIENTIST, CINCINNATI, OHIO

THE Christian Science movement began to be established in the thought of the people of Cincinnati as early as the year 1883. It was not long before the interest aroused by those early healings resulted in the teaching of classes by several visiting and resident students of Mrs. Eddy. Institutes for teaching were formed, and regular meetings for services were

held in parlors by four or five groups of students and friends.

It is interesting, in this connection, to note that in some instances these institutes and meetings were advertised in the early volumes of *The Christian Science Journal*, "Church of Christ, Scientist, of Cincinnati," advertising its services for the first time in the September Jour-



*nal* of 1889. In 1892 a charter was granted by the state of Ohio to another one of these groups, under the name of "First Church of Christ, Scientist, of Cincinnati," which organization continues to the present time. All the other gatherings have been merged into what are today legally known as First and Second churches of this city.

The growth of First Church soon made it necessary to move from the private home in which the services were being held, into larger quarters. The first public place of meeting was the Odd Fellows Hall on Fourth street. Subsequently the Odd Fellows built a temple for themselves on Seventh and Elm streets, and the Christian Scientists followed them, occupying in the new building what is known as Wildey Hall.

In connection with the church work, there was established what was then known as a dispensary, the room being open to visitors during the week and Christian Science literature kept on hand for distribution, help being given in the way of treatment when it was desired. In 1897 the auditorium in the same building was secured for services, and the reading-room was moved to the Mitchell Building on Fourth street, this location being more central and hence more suitable for library purposes. This branch of the church activity grew as the demand for literature increased, and finally a regular librarian was put in charge.

Three years after the beginning of services in the auditorium, the expansion in thought seemed to make it necessary for the Scientists to have a church home of their own.

Accordingly they purchased a church building from the Presbyterian denomination and remodeled it to meet their particular needs. This building was located on Rockdale avenue in Avondale, and the necessary repairs having been completed, the opening services were held there by the Christian Scientists in October, 1900.

The church soon became so crowded that it was finally necessary to invite those who could do so conveniently to remain away from the Sunday morning service and attend the evening meeting. This being a day of church building for the Christian Scientists, the next step in order was the building of a house of their own, an evidence of activity which brought great joy with it. In 1908 a suitable lot on Park avenue, Walnut Hills, was purchased, and here was built the house which is the permanent home of First Church of Christ, Scientist, of Cincinnati.

The opening services were held April 23, 1911, and it was with deep gratitude that the edifice, which cost completed one hundred and fifteen thousand dollars, was dedicated Sunday, Dec. 7, 1913. Though the auditorium seats nine hundred and fifty persons, already it is too small for the ever-growing congregations that fill it to overflowing, regardless of times or seasons, of winds or weather. Through its services this church is sending to the weary and heavy laden a message of "good tidings of great joy," that God in His boundless love still heals the sick and reforms the sinner; that the truth of Christian Science is practical, permeating the minutiae of daily living.



## TESTIMONIES FROM THE FIELD

**A**BOUT six years ago I fell and so injured my right hip that I could not get up. Kind friends lifted me and placed me in a conveyance, from which I was carried into my home. A surgeon said there was no fracture, but my injury was so great that for two weeks I could not turn over in bed. At the end of the first month I moved around the room on crutches. I had been quite active physically before this accident, but in consequence of the changed conditions the bodily organs became diseased, and I was being treated by my physician with no good effect, although medicine, massage, electricity, and dietetics were daily resorted to. With disordered stomach, liver, lungs, kidneys, and bowels, all of which was more, it seemed, than I could endure, these different treatments were added to my burden. I was up a few days, then in bed a few days, for over six months, when I gave up the physician, and in despair and indifference as to the end, lay helpless and hopeless on a sick-bed. I had been a church-member for a number of years, but in my trouble it did not occur to me that God had healing for me.

I had turned away from my wife's entreaty to try Christian Science, but undismayed by the woeful picture before her, she asked a lady, whom we well knew had been brought out of a critical illness through its ministry, to come in and talk with me. This lady came on a Sunday morning when I was at my worst. My wife retired, and then for an hour and a half I listened, in tears and smiles alter-

nately, to the sweetest story that ever fell from mortal lips. I turned completely around, for hope became a large asset. I wanted Christian Science treatment, so I got up and dressed, and did not go to bed again for the illness named.

My wife took me to Kansas City for treatment, as we knew so little about Christian Science at that time, and I was not able to go alone; but after ten days' treatment I gave up my cane, went home and took up my former arduous duty, and worked ten hours a day regularly without fatigue or any bodily inharmony,—and I did not relapse. At this point, however, I made a mistake. I did not read Science literature and so was not fortified against attacks of other diseases. Under severe exposure, about five months after the above-named healing, a severe attack of cold in a most violent form made me take to my bed again. I will say that I had been troubled in winters for twenty-five years with bronchial fevers, and this time my case became critical at once. Christian Science again brought me out in a few days, and I was permanently healed. A few years later I was attacked with something akin to leprosy. My hair came out, and a fiery itching attended with soreness of the skin covered my head, including part of my face. This time I was completely healed by the faithful work of my wife, who most of all people had my well-being at heart, and whose untiring interest brought about my salvation.

Many minor discords of mind and body and of financial and commer-



cial import have been met and overcome, and all these demonstrations of Truth's power were effected through an understanding of God as given us in "Science and Health with Key to the Scriptures" by our Leader, Mrs. Eddy. Our gratitude to God, along with that of unnumbered others whose peace "passeth all understanding," may not be expressed in words, for there is no describing the spiritual uplift, the mental joy, that comes to those who are beneficiaries of this wonderful teaching. At the age of seventy-one I am in excellent health and strength, and for this I certainly have occasion to thank God and Christian Science.—*N. C. Bishop, Iantha, Mo.*

IN regard to my husband's case, I would say that I briefly mentioned it in my testimony which appeared in the *Journal* of September, 1908. In reference to the leprous condition, it is to be noted that the spots on his face were plain to all. The first manifestation appeared in the fall of 1908, and when it did not yield to my treatment, we sought help twice of different Kansas City practitioners with no better results, until finally through much study I realized that it was my work. Because of the seeming dread of the affliction, I had evidently let fear and doubt overshadow my "clear sense and calm trust" (*Science and Health*, p. 495).

The burning and unrest were manifested most strongly after retiring, and night after night I arose and read the Lesson-Sermon for the coming Sunday, applying the truths therein taught to my husband's case. At first there was no apparent change, but as my understanding and devo-

tion to Truth grew clearer, the manifestation began to disappear, very gradually but more and more plainly, until the words of Job, "In my flesh shall I see God," words to which I had clung, became true. One passage from "Unity of Good" (p. 49) helped greatly. Mrs. Eddy there says, "I reach, in thought, a glorified consciousness of the only living God and the genuine man," and when I saw man as God made him, my husband was made whole and, as in the instance of Job, the healing power of Truth was made manifest in his flesh.

I cannot express the comfort and change for the better that Christian Science has brought to our whole family. We are a unit in depending upon God to meet our every need.—*Alice P. Bishop, Iantha, Mo.*

ABOUT six years ago, while I was visiting at my uncle's home in Marshall, Mo., he fell and hurt his hip so badly that he was under the care of different physicians almost all of the time for nearly six months. After trying every form of treatment which the doctors prescribed, a dear friend, who had been healed through Christian Science, called and gave so much hope for his recovery through Christian Science that he and my aunt went to Kansas City, Mo., where he was under the care of a Christian Science practitioner for ten days. On his return home he was able to resume his work in the express office with no trace of illness.—*Amanda Griswold, Iantha, Mo.*

I WOULD like to tell something of what Christian Science has accomplished in our family. After suffering for three years, and during that



time trying a number of physicians, including specialists, my husband as a last resort turned to Christian Science and was healed of a very distressing nervous disease, which seemed to affect the stomach and heart, in fact the entire body. While his healing was not accomplished all at once, and though it seemed slow, yet there was a gradual building up of the system, and he is now in the enjoyment of good health. Where melancholy once seemed to exist, cheerfulness has taken its place, and the world has a brighter outlook.

Through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, my husband was healed of a badly injured ankle. In the fall of 1911 he was bitten by a poisonous spider. Two hypodermic injections failed to relieve entirely the intense suffering, a doctor having been called on account of our not being able to get a Christian Science practitioner at once; but within an hour after the practitioner reached our home, my husband was able to sit up, in a short time the suffering was entirely overcome, and in a few days he was able to be at work again. In many ways I have been helped by Christian Science,—in severe attacks of cold, also in stomach and female trouble,—and I have found it a very great help with my two children in overcoming whooping-cough, croup, colds, mumps, and other ailments.

Beyond the physical healing, Christian Science has been a great help to me spiritually. As this healing truth began to dawn upon my consciousness, I found a great weight lifted; it has destroyed in me a sense of fear and worry, and brought a peace and un-

derstanding regarding God and Christianity that I never possessed before. For all the blessings we have experienced in Christian Science we desire to express thankfulness to God, and gratitude to our revered Leader, Mrs. Eddy.—*Dessa Metherd, Englewood, Ohio.*

EARLY in January, 1912, while we were finishing our new home, I was taken with severe cramps in my stomach, so-called painters' colic, and intense inward fever accompanied by chills. After rising one morning, feeling ill, I made an attempt at getting breakfast. I asked my husband for water, and after drinking it I immediately sank to the floor in an unconscious condition. He lifted me up, seemingly lifeless, carried me into another room, then hastened to call a Christian Science practitioner. Relief came at once, and I revived.

This was evidently a case of poisoning from the fumes of wood alcohol, etc., with which I had been working in closed rooms. I will say right here that my husband thought at first that life was extinct. Later in the day, when drinking some water, I again sank into unconsciousness, and again the practitioner was called. She came to the house and gave me treatment, and in less than an hour I sat up, healed. I could then drink all the water I wanted, free from pain and distress. This was further evidence of Truth's all-power. The following day my mouth peeled off inside and I seemed to go through a complete chemicalization, but I ate freely of food, was able to drink all the water I wanted, and have been perfectly well ever since.



I can truthfully testify that this healing work was done for me by Christian Science treatment.—*Mary Stratton, Vancouver, Wash.*

I WISH to relate briefly what God, through Christian Science, has done for me. Up to two years ago, when I appealed to Christian Science, I had been troubled for about eight years with sleeplessness, stomach and liver troubles, also nervousness. I would go as many as three or four nights without sleep, and on one occasion seven nights, until I was in a very bad condition. I was treated by some of the leading physicians of Chicago and Detroit, also tried electricity and other methods, went to the seashore to gain my health, but all was of no avail. I steadily grew worse, until I expected to lose my mind or die.

Then it was that man's extremity was proved to be God's opportunity, and through the kind instructions and prayers of a Christian Science practitioner I was healed in about one week. My delight may be imagined, after all those years of misery, to see the light of Truth and to know of God's goodness. The Bible had been a closed book to me, but now never a day passes without my reading from one to three hours in it, and I know I am a better man in every respect. I hope to be worthy in the near future to be called a Christian Scientist. I am thankful to God for His many blessings, and grateful to Mrs. Eddy for having shown us the way.—*A. E. Chilcott, Royal Oak, Mich.*

MRS. EDDY says, "To those leaning on the sustaining infinite, today is big with blessings" (Science and Health,

Pref., p. vii). Christian Science has brought me out of the wilderness of mortal thought into the marvelous light and freedom of truth as revealed in "Science and Health with Key to the Scriptures." This key indeed unlocks the door to the struggling children of men, and enables them to know God, and man as created in His image and likeness.

For twenty-five years I suffered greatly from what the physicians called liver and stomach trouble in the worst form, together with rheumatism, which was said to have caused curvature of the spine. I was also said to have organic disease of the kidneys. In addition to all this, I could not walk without crutches. The attending physician said he could do no more for me, and advised my husband to have me drink beer and to try a change of scene, as he thought I would live only a short time. I could eat very little and was reduced to a mere skeleton. With starvation staring me in the face and the grave awaiting me, I was indeed in a pitiful condition.

We came to Oregon, and I thought my health would improve, but I found no permanent relief until it came through Christian Science. I asked a practitioner to call on me, but he was too busy, and I had to be content with absent treatment. He spoke of the omnipotence and omnipresence of God, and after about three weeks of absent treatment I began to apply the truth for myself. I learned that the Principle and rule of Christian Science are both good, and also that only good can come to me if I live the truth as



taught in Science and Health. In the Bible we read that the prodigal returned, after having fed on husks so long, and found both food and drink. I too found all that I needed, physically, mentally, and spiritually, and I can now say with our dear Leader, "Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith" (Science and Health, p. 45). I am at last free and a very healthy woman, and I know that Christian Science will bring the same blessings to all who accept and live the truth.

I feel deeply grateful to our dear Leader for her untiring energy in giving to the world such a gift. I am trying to be a true Christian Scientist, so that by my life I may prove my sincerity and give a cup of cold water to others in Christ's name. —*Mrs. M. J. Irons, Freewater, Ore.*

DURING nearly fourteen years my life has been governed by Christian Science as taught by our revered Leader, Mrs. Eddy. It found me in 1898. As a young man a splendid opportunity was given to me, but like many others, it was not improved as it might have been. Christian Science has, however, taught me that the day of opportunity is today and always, here and now. It has enabled me to make demonstrations in my business that have been of the greatest value.

The benefits which have come from this knowledge of Christian Science have meant to me the difference between success and failure. The knowledge that one's duty is well done is a treasure which can be real-

ized only by experience. Careless and indifferent effort is what generally brings failure.

The happiness of knowing it to be my God-given inheritance to do and to give nothing but the best work, has come through Christian Science. From it we also learn that man is God's image and likeness, and anything less than the best service of which we are capable would dishonor God. A "radical reliance on Truth" (Science and Health, p. 167) has shown me that the power of God does heal, save, protect, and defend here and now. I have had many proofs of this, but will relate only one.

On the 2d of December, 1909, I was taken suddenly ill while downtown and had to be brought home in a taxicab. During the next three weeks I was unconscious except at short intervals, and had no knowledge of passing events. A faithful practitioner, relying absolutely on divine Love, was given the wisdom to lead me through this trial. He was backed by the loving assistance of my devoted wife and son. On account of the continued severity of the case at different times, and to satisfy the opposition of other members of my family to Christian Science, two doctors were called, one a specialist, both of whom said I would never recover. At no time, however, was I subject to anything but treatment as it is known and practised in Christian Science.

My healing was slow, but thorough and complete, so that now for more than two years I have enjoyed good health. That I am deeply grateful for this manifestation of divine Love expresses but feebly the joy I feel,



not alone for the healing, but for the far greater joy of knowing that God is with us here and now.—*John Chester Lyeth, New York, N. Y.*

[Translated from the German]

I AM writing this testimony with a sense of great joy and gratitude, and also with the feeling that it is my duty to tell of the many blessings which I have received through Christian Science. For many years I suffered from headaches and never felt entirely well. Every attempt to do strenuous work was followed by a nervous condition which kept me from sleeping at night. The trouble grew worse from year to year, until in May, 1912, it reached a point where it became unbearable. I then had treatment for the first time from a well-known woman physician, according to whose diagnosis I was afflicted with a serious abdominal complaint, for which she treated me three weeks. Nevertheless the condition grew worse, and she assured me that the trouble, which was of long standing, could be relieved only by an operation. I went home dejected, and feeling that I could not decide upon this question at once, despite the fact that I experienced great difficulty in performing my household duties. It was evident to me, however, that something must be done, and I finally made up my mind to have the operation performed, although this meant an awful struggle.

I prayed to know if it were God's will, but things took another turn, in proof that "man's extremity is God's opportunity." A few days before I was due at the hospital I received a letter from my dear mother, in which

she called my attention to Christian Science. I immediately decided to give it a trial, and through a dear relative in Zurich became acquainted with a Christian Science practitioner, who lovingly took up treatment. I was told that God is Love, and only Love; that we are His children, and that He does not want us to be sick. Great joy filled my heart, and the pain began to yield. I fully trusted that I would recover health through Christian Science and returned home in a happy frame of mind. The healing took place during the following night, when all at once I felt as if great weights were being rolled off me. I was healed in that instant, and quite overcome by a sense of gratitude, I gave thanks to God with the firm conviction that this help came from Him alone. The recollection of that hour will never leave me. A year has elapsed since, and today my health is as good as ever and I experience no pain of any kind.

My mother, brothers, and sisters were so much impressed by this sudden healing that out of love and gratitude to God they all took up the study of Christian Science, and they have been blessed in various ways thereby. It affords me much joy to be able to say that my two sons, twelve and fourteen years old, evidence great interest in this teaching, and we study the Bible Lessons together daily. The understanding of Christian Science has enabled me to overcome many difficulties which have presented themselves, and words fail to describe the benefits I have received or to express my deep-felt thankfulness to God, and next to Him my gratitude to Mrs. Eddy, who has again given to the



world the pure Christ-teaching and showed such faith and courage in her work for the cause of Truth.

I am daily striving to acquaint myself more thoroughly with the teachings of Christian Science, and my desire is to be able to help others as I have been helped. The Bible and the Christian Science text-book are my daily companions, and I feel convinced that this truth is destined to bring great blessings to mankind. I am very grateful for all that has helped me on the way; but even more than the attainment of health I prize the spiritual uplift which I have experienced.—*Frau Betti Wetten, Regensdorf, Ct. Zurich, Switzerland.*

ABOUT ten years ago I began to read our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was not seeking physical healing, but I was unconsciously searching for a better understanding of God, although at that time a member of an orthodox church. This true knowledge of God, good, and of man as His child, I found through the study of Science and Health. From the first I had proof of its application to human needs, in instances of healing both for myself and for other members of the family who were becoming interested in Christian Science. This encouraged me to go on, and since that time Truth has been my only physician. It has not only healed me when I had need of it, but has been a great preventive of ills. Several times I have had help from a practitioner, but very often the need has been met through my own work in Science.

Among the ills overcome were se-

vere headaches, a difficult case of dentistry, heavy colds and fever, which were quickly banished, also a stomach and bowel disorder. A fear of lack, and continual manifestation of it in financial affairs, is steadily being overcome, and we are learning to prove the truth of what our Leader says on page 507 of Science and Health, "Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God."

Words seem feeble when Scientists try to express their gratitude to Mrs. Eddy, who through unselfed and unceasing labor has made all this possible. I am likewise very grateful for the kindness and watchful care shown me, and for our inspiring periodicals, the *Journal*, *Sentinel*, and *Monitor*. I never read one of our periodicals, even for a few minutes, without being conscious of some good received, some cloud dispelled. Thank God for these many evidences of divine Love.—*Persis A. Cox, Brookline, Mass.*

ABOUT two years ago, the company with which I was then employed sold out to another large concern, leaving me without work. I immediately sought many of my friends who are prominent and influential in business, confident that through some one of them I would secure work in a short time. I had a great many promises, and I also trusted in a small measure to God, so I had very little conscious fear; but time lengthened into weeks and months, and still I had no work. My wife finally advised me to go to a practitioner, which I did, and told my story. I was informed that



I had been depending upon personality, and that I must rely only on God. The scales dropped from my eyes and I saw my great mistake.

Immediately I endeavored to place all my trust and confidence in God, knowing that He is the source of our supply, and when I left the practitioner, I was assured that God would direct me in the right way and that there was a position waiting for me. I walked about half a block and inquired for work at a large electrical power company. I was employed, and during the following nine months I was given four different positions, each a little better than the other, and am now filling an important place with this company. Though my surroundings at the time of my seeming trouble were anything but harmonious, this condition has been overcome, and I have also been healed of the tobacco and liquor habits.

Some time later I ran a nail into my foot. For a while this seemed to be a very stubborn case, and the flesh turned blue several times, which frightened those about me; but I knew that an accident could not harm man, and that God's child could not be injured. I did not lose a day's work, although at times the pain was so severe that I would have to sit down; but after receiving four absent treatments I was completely healed.

My blessings are indeed many. To say that I am grateful to God is to express my feeling in but small measure. I wish to live each day so as to prove my thankfulness for the great blessings that our dear Leader has taught us are ours, if we only apply ourselves.—*Edward Myers, San Francisco, Cal.*

It is with a grateful heart that I wish to tell of some of the blessings which have been brought into my life through Christian Science, as well as of its healing power. I had suffered greatly for about ten years from an organic disease which the physicians said was caused by congestion and displacement of internal organs. I had been treated by many physicians, both in the East and West, and had taken all kinds of medicines supposed to cure such diseases. I had also undergone an operation which caused me untold suffering and was a very expensive one as well, but which left me worse than before. The doctors did all they could, but they all failed even to relieve my suffering. I had lost all faith in everything, had thrown away all medicines, and was despondent, wondering why God had so afflicted me.

When I heard of Christian Science for the first time, there were only two or three Scientists in our town. I went to the home of one of these and asked for treatment, which the lady gladly and lovingly gave me. She also advised me to get a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I did so, and began its study with an earnest desire to understand it.

With the reading of that wonderful book, which to me is priceless, and also with a few treatments at different times from the practitioner, I was healed in three months, absolutely and completely! But that is only one of the many blessings I have received. For the physical healing I am indeed grateful; but words cannot express my gratitude for the spiritual awakening, and for the better understand-



ing of God and our relation to Him which Mrs. Eddy has given us. The fact that God is man's Life and that He is ever present and all powerful, that He is not the author of sickness, sin, or death, gives one a sense of protection and peace which nothing can ever take away.

I desire to express my deep thankfulness to God for His great love, and gratitude to our beloved Leader for her unselfish life, also for her wonderful spiritual interpretation of the Bible. I know, however, that real gratitude cannot be fully expressed in words; it can only be lived in the daily life.—*Ella Pitchford, Nelson, British Columbia.*

IN December, 1910, I had a sudden attack of illness, which soon became much worse. As it was Sunday, I was unable to get a message to a Christian Science practitioner until the following day. By that time I was in bondage to what is known as rheumatic fever, with swelling and great pain in both hands and feet, and was delirious. At first absent treatment had been given me, but with the practitioner's return, the symptoms soon abated and I was greatly improved, for the swelling was reduced and the temperature became normal by the end of the first week. Owing, however, to the fear of my wife and family circle, which was added to by public knowledge of the case and constant inquiries of customers and friends, it was thought best to have medical aid.

When the doctor came he pronounced it a decided case of rheumatic fever; but he said that the worst was over. He prescribed a diet and sent medicine, and ordered my

hands (which were at that time showing the only symptoms left) to be wrapped in cotton-wool; but this was not done, neither did I change my diet, but ate whatever I desired. For the satisfaction of the others I took one dose of medicine, which only made me very much worse; so I decided I would not take any more, but would trust absolutely to Christian Science. The doctor, seeing that I was neither following his instructions nor taking the medicine, ceased coming; but although the fear and adverse thought were all around me, I continued to improve, and in five weeks I was out again. By the end of another week I walked a distance of six miles into the country on business, without the aid of a stick and in very bad weather, with no ill results.

This complaint was considered to be hereditary in my family, on both sides, my sister having had severe attacks on two occasions, when she was in bed for three or four months, and for weeks thereafter was unable to do anything for herself. I consider my experience to be a very speedy and satisfactory case of healing in Christian Science, for which I am deeply thankful to God, and it has caused me to have no fear of placing myself under the care of a Christian Science practitioner if I found that I was unable to handle the case myself. I have remained perfectly well ever since, and am in better health, and better in every way, than I ever was in my life, all of which I attribute to the healing power of Truth.—*George Foster, Stoke-on-Trent, England.*

It is with deep gratitude that I add my testimony to the efficacy of Christian Science in bringing better



conditions into my life,—better health, better morals, and quickened spiritual understanding. A few years ago I was an unhappy, sickly girl, with belief in an inherited heart trouble, which had been greatly aggravated by scarlet fever, contracted when on duty as a nurse in the contagion ward. When I left the hospital for my home, my one desire was to get well, so that I could finish my training, as I loved the work and had already had fourteen months' experience. At this time we moved to Dayton, Ohio, and I applied for admission to the hospital there, so that I could be near home; but the evidence of heart trouble prevented my passing the physical examination.

This was in the fall of 1907. The following winter was one of the worst I had experienced, between ill health and the bitter disappointment of not being allowed to continue my hospital training. The symptoms seemed to be so much worse that my family were very much alarmed, and I thought there could be but one termination. Early in the spring of 1908, after taking a kind of medicine all winter on which I had always depended for help, but this time without result, I had a plain talk with my doctor, who told me that I might live a number of years, but I would never be well. He said further, that I would have to be very careful, and give up active exercise, such as long walks, running up-stairs, also tennis, swimming, and all those things which I had formerly enjoyed.

I went home in the depth of depression over the prospect of being a burden to my family, and only wished that the end would come soon. I had

known of Christian Science for some time, and one Sunday morning in the early spring I attended the church service. I continued in this course from that time on, and the following January joined the church. On that first Sunday I had walked home with an earnest student of Christian Science, and I am deeply grateful for this lady's efforts to help me gain an understanding of the truth.

Christian Science answered many questions for me, and as a religion it seemed to supply a long-felt want. I had always been dissatisfied with my former beliefs, as I had felt that there was something lacking. My physical improvement was slow, but during the summer there was a gradual disappearance of the difficult breathing at night, with other symptoms, and I resumed all the kinds of exercise which I had been told to give up, without fear of bad consequences. There was a strong thought of heredity to overcome, as my father had been ill with heart trouble for years, and passed on very suddenly in March, 1909.

In the spring of 1910 we moved to Lubbock, Texas, and the following August I went into the photography business. I did all the work in the studio without help, and although at times it was very hard and the hours were long, my health was such that work was a pleasure. In January, 1912, however, I began to notice a continuous pain in my back at the right side. I tried to overcome the difficulty myself, but when it became so severe that I would not have been able to keep on with my work at the studio much longer, I wrote to the friend in Dayton who through her



understanding of Truth had helped me several times before. For a while there seemed to be no change; then the trouble suddenly left, there being no trace of it by the last of April.

From a physical standpoint one may know what a healing like this means to a person who is in a regular business and must be there day after day, while every student of Christian Science who has had similar experiences, knows of the gratitude, humility, and uplift which follows, each healing giving us added proof of the ever-presence of good, and strengthening our faith in the power of divine Truth to overcome all error. To know that I am now free from some of the most troublesome of the old ills and greatly improved in respect to others, also that I am now able to make myself useful and am not a burden to others, as I once feared I would be, makes me more grateful than words can express. Then when I remember all that Christian Science has been to me since I began the study of it; my thought goes out in love and gratitude to God, and in thankfulness to her who has made such blessings possible in this age.

I am indeed grateful for physical healing; but the gradual change in the basis of thought caused by the study of Science literature, the knowledge that I have found the truth, and release from an unhappy, morbid disposition, seem to me of much greater importance.—*Edna Brown, Lubbock, Texas.*

IN December, 1905, I was compelled to return home after making an attempt to start out on my regular work, that of traveling salesman.

For about ten days I had been slowly yielding to an attack of what *materia medica* called bronchial pneumonia, and in the evening of a particular day I was unable to breathe, except with the utmost difficulty and severe pain. Added to this physical distress was an overwhelming sense of fear, because about seven years previous to this I had been laid up with this same trouble and had been told by my physician at that time to look out that it did not occur again, for if it did, it would be the last time. With a large family dependent upon me, I was very much discouraged, but it drove me to the help that is always available.

Feeling that it would do no good to call a doctor because of the sentence already pronounced, I startled my family by calling a Christian Science practitioner and asking that she begin work for me at once and call to see me in the morning. This was done, and the first question asked by the practitioner was whether I was taking medicine, and then she explained that I must decide between that and Christian Science. This seemed so much like common sense to me, that after a moment's thought I said, "I have sent for you, to test Christian Science, and am willing to do as you say." I will add right here that I have never taken one particle of medicine in any form from that day to this, and the same is true of my family of eight children. After what seemed to me a very brief call the practitioner took her departure, assuring me that if I had any business I might get up and attend to it and God would take care of me.

Before the practitioner came my



body was racked with pain and I was seemingly without strength enough to turn over in bed, but now I took God at His word, and with the conviction that I could go about my business came the strength to do it. I arose and dressed, and after attending to some duties about the house, sat down to a hearty dinner, a thing which I had not done for nearly two weeks. I then took the train and journeyed one hundred and thirty-three miles, arriving at my destination just in time for supper, which was much enjoyed, because of the freedom and absence of fear and pain. I had read Christian Science literature on this journey, and all the rest of the week I continued to read. It seemed to me that life was all before me, and discouragement had vanished with my aches and pains. I felt happy and buoyant. I began to see that God really loved me, that He had never done anything else but love me. My fellow man also looked different to me, and I wanted to help everybody, and above all I wanted to tell every one of my healing.

Soon after this, with the consent of my wife, all our medicines, a very large quantity, were emptied into the sewer, an expensive book on disease was consigned to the flames, and every bridge-burning of this kind has meant a forward step and a broader vision. The text-book, "Science and Health with Key to the Scriptures," and the Bible have journeyed with me during the years since my healing, and have been my constant companions. While I have had problems to meet, divine Love has gone before me—a pillar of cloud by day and of fire by night.

Over three years ago I was called upon to face the hardest trial that a man can be called to meet, and while I tremble to think what the result would have been without Christian Science, at that time those sweet words, "My grace is sufficient for thee," came to me, and I was lifted, and all the dear ones with me, to behold the abundant love of our Father-Mother God. Thus every problem is being worked out, and gratitude is the keynote in our home. As for the author of Science and Health, the Founder of this great movement, what shall I say of her unselfish devotion to humanity, and of my deep sense of indebtedness?—*Harley W. Carey, Laconia, N. H.*

WHEN my attention was first called to Christian Science I felt very unkindly toward it. I was prejudiced, and ridiculed it in general. It was my opinion at that time that any one claiming to be a Christian Scientist could not be well balanced mentally. When, however, in the latter part of June, 1909, our little son was taken ill with a fever, my wife decided to try Christian Science, after the medicine prescribed by our family physician had failed to benefit the child; so we took him to a practitioner, and in two treatments he was healed. Shortly afterward, Christian Science healed me instantaneously of rheumatism; and I have since been healed of stomach and bowel trouble of ten years' standing, a case of catarrh which had annoyed me for about twenty-five years, also of a desire for strong drink and the tobacco habit. Besides this, my wife has been healed of nervousness and numerous minor ailments.



Some months ago I had the privilege of class instruction, which I value beyond expression. It came to me at a time when I needed the steady and assurance which the teaching gave me. The Bible, which I was compelled to study during my boyhood days, had always been an enigma to me, but through the illumination which Christian Science brought to my thought, that sacred book has become to me a treasure-house of good. While deeply grateful for the physical healing, the spiritual regeneration is to me of far greater importance.

It is with deepest appreciation that I acknowledge the loving, unselfed labor of our revered Leader, Mrs. Eddy, which made it possible for me to experience all these blessings.—  
*John G. Bergmann, Denver, Col.*

It is with a deep sense of thankfulness to God that I write this testimony. When Christian Science found me, I was a wreck, mentally and physically. I had many ailments, but lung disease was the one I feared the most, and I was fast getting to what is called the last stage of that dreaded disease. Doctors tried to help me, but they could not, and in March, 1902, the only hope held out to me was that possibly I could live a few months more if I returned to France, my native country. I, however, felt that my desire to live was not strong enough to take this journey, so I remained in Easton, Pa., until June. I then became so weak that I had to stay in bed; and as I had no relatives here, a hospital was the only place where I could think of going.

I had two friends who advised me,—one to go to the hospital, the other

to come to her home and receive Christian Science treatment. I did not know what Christian Science was, but I thought I would try it. I did not expect to be healed; I only wished to be relieved from suffering. The thought of going to my friend's house was almost painful to me, because I was afraid that some members of her family might get the disease from me, as I believed I had taken it while nursing a friend who had it and who passed away. But my Christian Science friend so kindly asked me to come that I went,—or rather I was carried there, as I could not walk.

I had been only a few hours in my friend's house, resting on my bed, when her little daughter came and gently kissed me before I had time to stop her. After she had gone I wondered what sort of religion Christian Science could be that it gave courage to a mother to send her child to kiss one as sick as I was. I concluded that I must know what it was, so I asked for "Science and Health with Key to the Scriptures" and for a practitioner. After reading a little in the book I was delighted, for I found it was the teaching for which I had so long wished. Many years of sorrow and sickness had taught me that there was something very wrong in the material sense of life, but what it was I could not tell. I had a strong belief that there was a book which could teach me how to live better, and in reading Science and Health I felt sure that I had found it.

Words cannot express the relief and the joy that Science and Health gave me. It was then July, 1902. I soon after took treatment for three weeks, and improved so much that in



September I was able to take a position as governess in Philadelphia, Pa., and I was there all winter. Two years later I had an examination by a doctor, who told me that I was one of the healthiest women he knew. This was eight years ago. Since then I have been cured of liver trouble, from which I suffered much, and many other ailments have been destroyed by the

word of Truth; but the thing for which I am most grateful is the spiritual uplift, the joy of knowing that the Scriptures are true, and that the promises of our Master can be fulfilled now. For more than fifteen years I had not known what a joyful thought was; now my joy is constant, and deeper than words can express.—  
*Marie Robinot, Paterson, N. J.*



### ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be June 5, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 13, 1914.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 7, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,  
105 Falmouth Street, Boston, Mass.



### NOTICE

Attention is called to the announcement by the publisher of Mrs. Eddy's works of the publication of a pocket edition of the "Church Manual." There have been many requests for an edition that would be convenient for constant reference, and as every member of The Mother Church should be familiar with its rules and by-laws, this special edition of the Manual will doubtless be a welcome addition to the working library of every Christian Scientist.



### CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

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# THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY  
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK  
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN  
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## EDITOR'S TABLE

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✓ **W**ITHIN the last year or two, a question affecting in a degree the moral and physical welfare of every child of school-going age in the United States has been receiving much attention in the press and from the platform, and for a time it seemed that the good sense and the sense of propriety of many communities had been or would be overridden by the persistence with which those who advocated the compulsory teaching of so-called sex hygiene in the public schools urged their views upon educators and school committees. Fortunately the current which for a time seemed to be setting so strongly in favor of this precocious and pernicious education as to threaten a tidal wave of wrecked ideals, has at length taken a turn, and in some communities, Chicago for instance, the determination to force this subject upon the attention of boys and girls of tender years has been abandoned because of the protests of parents who have revolted in amazement and disgust from the ruthless, needless wound and shock to the sensibilities of the children who have been subjected to lectures on this subject. One cannot touch pitch without defilement, neither can good come from the teaching of evil.

Turning from all that has been urged in favor of this offensive intrusion upon the natural modesty and innocence of the young, it is a relief to find men like Professor Taft speaking to the point on this question. In an address before the graduates of a Philadelphia school he said:—

The sharp, pointed, and summary advice of mothers to daughters, of fathers to sons, of a medical professor to students in a college upon such a subject is of course wise, but any benefit that may be derived from



frightening students by dwelling upon the details of the dreadful punishment of vice is too often offset by awakening a curiosity and interest that might not be developed so early, and is too likely to set the thoughts of those whose benefit is at stake in a direction that will neither elevate their conversation with their fellows, nor make more clean their mental habit. They will learn all that is wise for them to learn through the natural communications of their parents and their family medical advisers.

I deny that the so-called prudishness and the avoidance of nasty subjects in the last generation has ever blinded any substantial number of girls or boys to the wickedness of vice, or made them easier victims of temptation. It had generally been possible for them to recognize sin and to know that they ought to avoid it, without leading them into an atmosphere which they can hardly breathe without polluted suggestion. The moving cause of this grotesque and dangerous addition to the curriculum in education is the view that the sins of the individual are not his, but those of society, and that society, by giving him knowledge of evil, will give him or her a panoply against its temptations. I cannot think the small amount of possible good can make up for the great dangers of this experiment.

Commenting editorially on this speech, the *Philadelphia Public Ledger* goes even farther in its condemnation of this parade of vice in the guise of virtue, the obtrusion on youthful minds of an "indefensible moral excrescence." It says:—

Knowledge of good and evil drove Adam and Eve from Eden, in days when progress was neither so acute nor so cocksure as it now is. Virtue for virtue's own sake, morality that has its genesis in inherent love of good, the morality which is character, must be discarded for a new theory which would promote righteousness by parading vice in alluring vesture. A familiarity with vice which their forebears never knew is forced upon children. There is in vogue a campaign to excise modesty from girls, to deprive them thus of the most formidable weapon against which vice, as such, has been compelled to contend. To achieve purity by making it rub elbows with impurity is a new treatment which would not be tried did it not bulge the pockets of its exploiters. . . . Lifting the curtains that guard the sacredness of the home, brutally invading the domain of parenthood, taking the blushes from girlhood and the chivalry from boyhood, loathsomely materializing ideals and enveloping in a mantle of red the clean, white thoughts of those who are about to meet the world and learn it for themselves, as nature makes them able to understand it according to their experience, what is there of good and how much is there of bad in such a scheme! . . . It is time to take active measures against the Sodomization of America.

It is indeed time to awaken to this threatening danger, and as Christian Scientists we have reason to be grateful for the protection afforded the youth of this and succeeding genera-



tions who are so fortunate as to be reared in a home where they are taught to know that "evil is not the medium of good, and that good supreme destroys all sense of evil" (Christian Science *versus* Pantheism, p. 11). Like the great Teacher, Mrs. Eddy recognized the inherent purity of the child thought, and that guarded and strengthened by a knowledge of good—not evil—it could resist the temptations to which otherwise it might yield. Those who have had experience with this untainted thought, who know how readily and simply it accepts the teaching that divine Love will meet every need, that God is good and gives only good to His children, know too how strong a wall of defense against the attacks of the evil one is this unquestioning trust in the supremacy of good. How wise was that wisdom which guided Mrs. Eddy's pen when she wrote nearly forty years ago: "Children should be taught the Truth-cure, Christian Science, among their first lessons, and kept from discussing or entertaining theories or thoughts about sickness. To prevent the experience of error and its sufferings, keep out of the minds of your children either sinful or diseased thoughts. The latter should be excluded on the same principle as the former" (Science and Health, p. 237).

"But," some one will say, "how can I protect my child when these thoughts are forced upon him in the public schools?" Mrs. Eddy's counsel on obedience to the law of the land in a case of similar import (The First Church of Christ, Scientist, and Miscellany, pp. 219, 220) is applicable here. She says: "Rather than quarrel over vaccination, I recommend, if the law demand, that an individual submit to this process, that he obey the law, and then appeal to the gospel to save him from bad physical results. . . . I believe in obeying the laws of the land. I practise and teach this obedience, since justice is the moral signification of law." It is well to remember, however, that Christian Science is preventive as well as corrective. It is therefore a parental duty to be alert when such drastic measures are proposed, and to spare no effort so to enlighten one's fellow men as to make impossible the passage of laws that would invade individual rights.

ARCHIBALD McLELLAN.



THE human problem has never been more strikingly stated than in the words, "Given self, to find God." Nevertheless, for those who accept our Lord's teaching respecting the source of all being, the supreme requirement would be better phrased as, Given God, to interpret experience. The inadequacy of the sense of God's nearness, even upon the part of Christian teachers, is so manifest today as to render exceedingly pertinent the consideration of that far-away but positive promise, "My presence shall go with thee." It is quite clear that all possibilities of self discovery and development, together with all real triumphs and satisfactions, are embraced in our realization of the fulfilment of these words, and it is also clear that Christ Jesus' ability to minister to men was the immediate result of his perception of their deepest meaning. Indeed, his incomparable spiritual exaltation is revealed in the fact that his conscious identification with divine Love and law was such that he dared to act and speak for God, dared to rephrase the promise in the words "I will never leave thee, nor forsake thee."

As one thinks of the scope and practical significance of this assurance of the divine ever-presence, he begins to understand how it became true of the prophets and saints that they were caught up unto God. Their inspiration, their superiority to circumstance, and their efficiency in preaching the gospel and healing the sick,—all this becomes wholly explicable the moment we understand that they had gained a clear consciousness that God is ever near. Life's consummation is manifestly but an awakening to this fact, and Christian Science is certainly bringing it about. This accounts for every good which it is accomplishing and for every grateful word that is being spoken of it. The demonstrable knowledge of the nearness and availability of infinite good does bring freedom and joy, and withal, that power to stand in the evil day without which Christian profession is not only a failure but a farce. For this, aspiring hearts have always longed, and the one divine event of history today is that overcoming of sickness and sin through Christ which has attended the apprehension of the teaching of Christian Science and which satisfyingly proves anew that God is not afar off, but ever near.



Apprehending that spiritual sense is the radius of his range and demonstration in the realm of the real, and that the knowledge of God is the only true measure of life, one begins to understand why his experience has come so far short, why he has so lamentably failed to express in his life the beauty, the saving power, and the unvarying joy of Truth. Just here, therefore, one often needs to comfort himself with the remembrance that at its best the sense of unworthiness is but the obverse side of aspiration; that hope's vision, the upreach of our better self toward the ideal, the ability to outline, and the longing to attain to the stature of a man who can companion with the infinite,—all this speaks convincingly for the naturalness of such a relation and attainment. No one can dream of and desire a good that does not belong to his true selfhood. The beating of the bird's wings against the fettering cage leave no doubt as to its power to cleave the upper air, and we could not be thus appealed to and solicited by the goodness and beauty of Truth were it not ours by native endowment and inherited capacity. There is therefore no question as to our privilege in Christ if we are thus minded. It is simply a question of learning to relate the divine presence to experience, of learning, as our Leader has counseled, to "trust in Truth, and have no other trusts" (The First Church of Christ, Scientist, and Miscellany, p. 171).

At this point we enter the borderland of Christian Science, begin to understand the simplicity of the gospel, the philosophy of salvation as it is being presented to the world today. He who accepts the fact of the divine immanence, cannot hesitate to accept the statements of the one hundred and thirty-ninth psalm as specifically true for him. He can but say, God doth "beset me behind and before"—He hath laid His hand upon me. This realization, even in a faint degree, becomes to him not only a call but an irresistible impulsion to a holy, separate-from-the-world life, and he will always be seeking and finding the symbols and manifestations of an infinite beauty and wisdom and love. In all the relations and events of experience he will be saying continually, Open Thou mine eyes, that I may behold Thy glory. And whether



it be in the form and shading of the lilies of the field, in the marvelous cleverness of the oriole and the bee, in the glow of the star-lit night, or in the sweet appeal of the face of innocence, his thought will be so divinely centered and so spiritually transformed as to make every new chapter of his life a revelation of Truth and Love.

Christian Science is answering the desire voiced by Job, "Oh that I knew where I might find him," and it is thus bringing a vital and continuous gain to unnumbered lives which without it had registered neither growth nor satisfaction. It is bringing glad escape from the confusions and contradictions respecting God which have grown out of the acceptance of the testimony of the senses, and above all it is instituting a scientific procedure in the search for Truth. To find God is, however, but half the privilege and duty of the ministry to which we are called. It is ours also to reveal His presence and power to all about us in the purity, the unselfishness, and the love which we manifest. "Let your light so shine before men, that they may see your good works, and glorify your Father." This is our commission, and if as Christian Scientists we listen to its appeal hour by hour, in the quiet corridors of thought, those who meet us will be helped to go on and take up their duties by a new and stimulating sense of the divine nearness.

JOHN B. WILLIS.



WE may well rejoice in knowing that the Scriptures are being studied at this period as never before, and for the best of reasons, whether or not the result to the individual brings at once the fulness of blessing which it should. If it ever fails to do so, it can only be for the reason given by Christ Jesus, who said to some of his critics, "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life" (Revised Version). Those who daily strive to know better the ever-present Christ, find each day new treasures in the Word of God, and these in turn enrich the human experience and enable the earnest seeker to prove that the kingdom of God is here and now.



Mrs. Eddy tells us that "the central fact of the Bible is the superiority of spiritual over physical power" (Science and Health, p. 131), and only to the extent that this essential truth is recognized and demonstrated does humanity rise above the debasing bondage of servitude to materiality, with its entailed results of sin, disease, and death.

While it is true that Christian Scientists should above all else seek spiritual understanding, it is highly important that they study the Bible with the care it deserves, and strive to gain the utmost accuracy in quoting from it or in reaching conclusions as to the persons and events mentioned therein. No one would deny that this accuracy is demanded on the plane of physical science or in business affairs, and surely it is even more necessary to gain correct views of the events which point the way out of mortal beliefs about existence up to the harmony and power of spiritual being. This does not mean that much time should be given to critical research of the historical setting of Scriptural teaching where conclusions are apt to be at best uncertain, but we can at least avoid the acceptance of opinions which have to a large extent been gathered from works of fiction that deal with Bible topics and which can be corrected in many instances by a more careful study of the Bible itself.

An instance of this may be found in the use of the word "Magdalen," as applied to the woman mentioned in the seventh chapter of Luke's gospel, a word which is often used in literature to designate one who has fallen from virtue. Now no name is given to the woman whom Luke speaks of as "a sinner," but in some way she has come to be identified with "Mary called Magdalene" who appears in the eighth chapter of Luke. This appellation had really nothing to do with the woman's moral status, but signified that she was from Magdala. It seems that tradition holds these two women to have been the same, probably because of the "seven devils" cast out of Mary; but it is not possible to decide this question definitely. Furthermore, the important lesson is the spiritual in all cases.

Besides this, many suppose that the repentant woman mentioned by Luke was the sister of Lazarus, the one who,



as we read in the twelfth chapter of John, anointed the feet of Jesus with a costly ointment soon after he had raised Lazarus from the tomb. Matthew, Mark, and John tell us that this anointing took place in Bethany, shortly before the crucifixion, and that it was criticized by Judas on the plea that the money spent for this costly offering should have been given to the poor. There is nothing to show that Mary, the sister of Martha and Lazarus, was the one spoken of as Mary Magdalene, or that she was the woman referred to in the seventh chapter of Luke's gospel.

While from our present point of view it would seem strange that the Master should have been anointed on two occasions and by two different women, it is not so when Oriental customs are taken into account. Luke tells us that the objection in the case which he cites came from the host, who was a Pharisee, and that it was because of the woman's moral status; while at the feast in Bethany the objection to the anointing came from one of Jesus' disciples, on the ground of its wastefulness. It would also seem that the incident in the house of the Pharisee took place in Galilee, and at an early stage in the healing ministry of the Master, while that at Bethany was shortly before the crucifixion. That the name of the host was the same in both instances, is of little significance, since it was a very common one at that time.

When all this is said, the vital consideration is the Master's teaching, which is far above the extraneous circumstances of time, place, and persons. It was the truth which he taught and demonstrated that called forth gratitude beyond words, typified by the costly ointment. It was this truth, too, which called forth the cold criticism of the Pharisee, and again the more subtle suggestion of Judas; but both were met by Love's fearless exponent. As we today "search the Scriptures," illumined for us by Christian Science, we find in them the words of eternal life which awakened and saved the sinful, healed the sick, and raised the dead in a bygone age; and remembering the eternality of Truth, with grateful hearts we affirm, as a familiar hymn expresses it,—

Thy touch has still its ancient power;  
No word from Thee can fruitless fall.

ANNIE M. KNOTT.



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Contributions for the columns of this periodical should not be addressed to individuals, but to the EDITOR, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Falmouth and St. Paul Streets, Boston, Mass.

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### *New South Wales*

SYDNEY First Church—First Reader Albert Edward Harding—Sunday 11 AM, 7.15 PM; Wed 8 PM—Protestant hall, Castlereagh st. Reading Rm 11 AM to 5 PM except Sat; 10 AM to 1, 2 to 9 PM Sat; also 7 to 9 PM Fri—Challis house, Martin pl.

SYDNEY Second Church—First Reader Miss Mary A. Kirkland—Sunday 11 AM, 7.15 PM; Wed 8 PM; Reading Rm 2.30 to 5 PM Mon Wed Fri; also 7 to 7.45 PM Wed—Rangers rd, Cremorne.

SYDNEY Third Church—First Reader Miss Mary Alexia Cusack—Sunday 11 AM, 7.15 PM; Wed 8 PM—Rechabite hall, Campbell st. Reading Rm 12 M to 5 PM except Sat—Sav bnk chmbs, George and Hay sts, Haymarket.

### *Western Australia*

PERTH Society—First Reader Mrs Rose Chlorice McKay—Sunday 7.30 PM; Wed 7.45 PM—96 St Georges ter.

## NEW ZEALAND

AUCKLAND Society—First Reader Albert Joseph Clark—Sunday 7 PM; Wed 8 PM; Reading Rm 2 to 5 PM—King Edward hall, Lower Symonds st.

CHRISTCHURCH First Church—First Reader Mrs Annie Frith—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Gloucester and Manchester sts.

## EUROPE

### FRANCE

PARIS First Church—First Reader Miss Alice B. Tournier—Sunday French 10 AM, English 11.15 AM; Wed 8.30 PM—Washington Palace, 14 rue Magellan, Champs Elysees. Reading Rm 2.30 to 6 PM—194 rue de Rivoli.

PARIS Second Church—First Reader William H. Norledge—Sunday French 10 AM, English 11 AM; Wed 8.30 PM; Reading Rm 3 to 6 PM—115 rue Notre Dames des Champs.

### GERMANY

BERLIN First Church—First Reader Countess Fanny von Moltke—Sunday German 10 AM, English 11.30 AM; Wed English 5.30 PM, German 7 PM—Philharmonie Säle, Köthener und Bernburgerstr. Reading Rm 10 AM to 2, 4 to 8 PM; Sat until 10 PM—Dessauerstr 32.

BRAUNSCHWEIG Society—First Reader Miss Marie Fricke—Sunday 9.30 AM; Wed 8.20 PM; Reading Rm 2 to 4 PM Mon Wed Fri—Schützenstr 37 p.

BRESLAU Society—First Reader Miss Justine Müllendorff—Sunday German 10 AM, English 11.15 AM; Wed English 7.15 PM, German 8.30 PM; Reading Rm 4 to 6 PM except Wed; 6 to 8 PM Wed—Goethestr 51.

DRESDEN N. Society—First Reader Miss Martha Lier—Sunday German 10 AM, English 11 AM; Wed 8.15 PM; Reading Rm 3 to 5 PM except Wed; 6 to 8 PM Wed—Bautznerstr 48.

FRANKFURT a M First Church—First Reader Miss Amy Bentinck-Beach—Sunday German 10 AM, English 11.15 AM; Wed English 7.30 PM, German 8.30 PM; Reading Rm 4.30 to 6.30 PM Mon Wed Sat; 10.30 AM to 12.30 PM Tues Thurs Fri—Hochstr 48 I.



HANNOVER First Church—First Reader Mrs Bertha Günther Peterson—Sunday 10 AM; Wed 8.30 PM—Hildesheimerstr 216 a. Reading Rm 2 to 5 PM—318 Haus Continental.

STUTTGART First Church — First Reader Hugo Hieber—Sunday German 10 AM, English 11 AM; Wed English 7 PM, German 8.15 PM; Reading Rm 3 to 6 PM Mon Sat; 5 to 7 PM Wed—Silberburgstr 174 a.

## GREAT BRITAIN AND IRELAND

### *Channel Islands*

GUERNSEY First Church—First Reader Albert W. Le Messurier—Sunday 6.30 PM; 1st Wed in month 7.30 PM; Reading Rm 2.30 to 4.30 PM Tues; 6 to 8 PM Wed (except 1st Wed)—10 Mount Row.

### *England*

#### BEDFORDSHIRE

BEDFORD Society—First Reader Mrs Clara Walker—Sunday 11 AM, 6.30 PM; 2d and 4th Wed in month 8 PM—49A Conduit rd. Reading Rm 11 AM to 12.30, 3 to 4.30, 6.30 to 8.30 PM (except Wed evenings)—8 Windsor pl, St Cuthberts st.

#### BERKSHIRE

BRACKNELL Society—First Reader Miss Emma J. Norman—Sunday 11.30 AM, 6.30 PM; 3d Wed in month 6.30 PM; Reading Rm 2.30 to 4.30 PM Mon Wed Sat—C S hall, London rd.

READING Society—First Reader Henry Francis Ross Greatwood—Sunday 11.30 AM, 6.30 PM; 2d and 4th Wed in month 6.30 PM; Reading Rm 2 to 4 PM except Sat; 12 M to 4 PM Sat; also 7 to 9 PM Mon—153 Friar st.

#### BUCKINGHAMSHIRE

HIGH WYCOMBE Society — First Reader William Thomas Briscoe—Sunday 11 AM, 6.30 PM—Auction mart. Reading Rm 3 to 5 PM Mon Wed Fri; 7 to 9 PM Tues Thurs Sat—Crendon st.

#### CAMBRIDGESHIRE

CAMBRIDGE Society — First Reader Mrs Eleanor M. Currie—Sunday 11.30 AM, 6.30 PM; Wed 6.30 PM—Church, Panton st. Reading Rm 3 to 4 PM Mon Thurs—St Eligius st.

#### CHESHIRE

ALTRINCHAM Society — First Reader Miss Alice Gertrude Hulley—Sunday 11 AM, 6.30 PM; 1st and 3d Wed in month 8 PM; Reading Rm 4 to 8 PM Mon—1 Market st.

BIRKENHEAD Society—First Reader James Cleland Forrest—Sunday 11 AM, 6.30 PM; 1st Wed in month 7.30 PM; Reading Rm 2 to 4 PM—43 Shrewsbury rd.

#### DERBYSHIRE

DERBY Society—First Reader Mrs Ethel H. Martin—Sunday 11 AM, 6.30 PM; 2d and 4th Wed in month 8 PM; Reading Rm 2.30 to 4 PM Wed Fri; 6.30 to 9 PM Sat—49 Friar gate.

#### DEVONSHIRE

EXETER Society—First Reader Miss Nellie Short—Sunday 11 AM, 7 PM; Wed 7.30 PM; Reading Rm 3 to 7.30 PM Wed; 12 M to 5, 7.30 to 9 PM Fri—23 Goldsmith st.

PLYMOUTH Society — First Reader Major Henry Bertram Des Voeux—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 2.30 to 4 PM Mon Thurs; 7.30 to 9 PM Tues Fri—12 Treville st.

#### DURHAM

DARLINGTON First Church—First Reader Arthur E. Jennings—Sunday 11 AM, 6.30 PM; Wed 7.30 PM—N Lodge ter. Reading Rm 3 to 8 PM—1 Bondgate.

#### ESSEX

LEYTONSTONE Society—First Reader George Alfred Birnage—Sunday 11 AM, 7 PM; 1st and 3d Wed in month 8 PM—56 Fillebrook rd. Reading Rm 3 to 9 PM except Wed Sat—27 Church lane.

WESTCLIFF-ON-SEA Society—First Reader Angus R. Gunn—Sunday 11 AM, 7 PM; 1st Wed in month 8 PM; Reading Rm 3 to 5 PM except Sat; also 7.30 to 9.30 PM Thurs—Kings hall, Hamlet Court rd.

#### GLOUCESTERSHIRE

BRISTOL First Church—First Reader Mrs Lilian Dester—Sunday 11.30 AM, 7 PM; Wed 8 PM—Hamilton rms, 40 Park st. Reading Rm 11 AM to 6.30 PM Mon Wed Thurs; Tues Fri until 9 PM; Sat until 1 PM—79 Park st.

CHELTENHAM Society—First Reader Miss Edith M. Ingpen—Sunday 11.30 AM, 7 PM; 1st Wed in month 7 PM; Reading Rm 2.30 to 4.30 PM except Sat; also 6.30 to 8.30 PM Wed Fri—3 Cambray.

STROUD Society—First Reader Mrs Evelyn M. E. Gwynne Evans—Sunday 6.25 PM; 1st Wed in month 7.30 PM; Reading Rm 3 to 5 PM Tues Fri; also 6 to 8 PM Fri—7 George st.

#### HAMPSHIRE

ALDERSHOT Society — First Reader Mrs Violet Blanche Cumberlege—Sunday 11 AM, 7 PM; Wed 7 PM; Reading Rm 3.30 to 6.30 PM; also 3 to 5 PM Sun—10 Grosvenor rd.

BOURNEMOUTH Society—First Reader Miss Helen G. Holroyd—Sunday 11.15 AM, 7 PM; Wed 8 PM; Reading Rm 11 AM to 1 PM; also 5.30 to 7.30 PM Wed—4 Avenue rd, The Square.

PORTSMOUTH First Church—First Reader Robert Fellowes Chisholm—Sunday 11.30 AM, 6.45 PM; Wed 8 PM; Reading Rm 11.30 AM to 1, 3 to 4.30 PM—19 Marmion rd, Southsea.

SOUTHAMPTON Society—First Reader Charles William Doudney—Sunday 11.30 AM, 6.30 PM; 1st Wed in month 8 PM; Reading Rm 3 to 4.30 PM except Sat; also 7.30 to 9 PM Fri—Portland ter.

#### HERTFORDSHIRE

BUSHEY Society—First Reader Samuel Edward Curry—Sunday 6.30 PM—Cooperative hall, Pinner rd.

LETCHWORTH Society — First Reader Mrs Lena Truman—Sunday 11.15 AM, 7 PM; 1st Wed in month 8 PM; Reading Rm 7 to 9 PM Wed (except 1st)—Eastcheap.

ST ALBANS Society — First Reader Miss V. M. Blanche Stievenard—Sunday 11 AM, 6.30 PM; 1st Wed in month 8 PM; Reading Rm 3 to 5, 7 to 9 PM Tues; 6 to 9 PM Thurs; 5 to 7 PM Sat—62 Alma rd.

#### KENT

BROMLEY First Church -- First Reader Mrs Ida Ellen van der Beeck—Sunday 11.30 AM, 7 PM; Wed 8 PM—Town hall, Market sq. Reading Rm 11 AM to 1, 3 to 6 PM except Sat; Wed until 7.45 PM; also 8 to 10 PM Tues—16 Widmore rd.

SEVENOAKS Society—First Reader Douglas Parker—Sunday 11.15 AM, 6.30 PM; 2d Wed in month 7.45 PM; Reading Rm 4.30 to 8 PM—75 High st.

#### LANCASHIRE

BLACKBURN Society—First Reader Mrs Jane Ellen Mitchell—Sunday 11 AM, 6.45 PM; 1st and 3d Wed in month 8 PM—75A Preston New rd. Reading Rm 2.30 to 4.30, 5.30 to 8 PM except Thurs—62 King William st.

BLACKPOOL First Church—First Reader Miss Minnie Bullock—Sunday 11 AM, 7 PM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Church, Hornby and Park rds.



**BOLTON** First Church—First Reader Mrs Martha A. Entwistle—Sunday 11 AM, 6.30 PM; Wed 8 PM—The Institute, Henry st. Reading Rm 2 to 9 PM except Tues Wed; Wed until 7 PM; also 2.30 to 4.30 PM Sun—99 St Georges rd.

**LIVERPOOL** First Church—First Reader Mrs Mary Owen—Sunday 11 AM, 6.30 PM; Wed 7.30 PM—27 Leece st. Reading Rm 10 AM to 6 PM except Sat; Wed until 7 PM; Sat until 1 PM—11 Old Post Office pl.

**MANCHESTER** First Church—First Reader Walter Wilding—Sunday 11 AM, 6.30 PM; Wed 7.30 PM—Daisy Bank rd, Victoria pk. Reading Rm 10 AM to 6 PM except Sat; Wed until 6.30 PM; Sat until 1 PM—16 St Peters sq.

**MANCHESTER** Second Church—First Reader William Royle—Sunday 11 AM, 6.30 PM; Wed 7.45 PM—Liberal Club, Barlow Moor rd, Didsbury. Reading Rm 11 AM to 1 PM; also 3 to 6 PM except Sat—56a Wilmslow rd, Withington.

**OLDHAM** Society—First Reader Charles Newton—Sunday 6.30 PM; 3d Wed in month 8 PM; Reading Rm 3 to 5, 7 to 9 PM Tues; 7 to 9 PM Fri—Trust blgs, Manchester st.

**ROCHDALE** First Church—First Reader Mrs Emma Jane Woolfenden—Sunday 11 AM, 6.30 PM; Wed 8 PM—Lecture rm, public hall. Reading Rm 3 to 9 PM except Wed; Wed until 7 PM—Station blg, Maclure rd.

**SOUTHPORT** Society—First Reader Mrs Ada J. Clemesha—Sunday 6.30 PM; 1st Wed in month 7.30 PM; Reading Rm 3 to 5, 6.30 to 8.30 PM Tues Thurs—10a Hoghton st.

## LONDON

**LONDON** First Church—First Reader John Sidney Braithwaite—Sunday 11.30 AM, 7 PM; Wed 8 PM—Sloane ter, SW. Reading Rm 10 AM to 9.30 PM except Wed; Wed until 7.15 PM; also 3 to 6.30 PM Sun—41 Brompton rd. Telegram Scienziiale, London. City Reading Rm 9.30 AM to 5.30 PM except Sat; Wed until 6.30 PM; Sat until 12.30 PM—15 Queen st, E C.

**LONDON** Second Church—First Reader Miss Violet Kerseymer—Sunday 11 AM, 7 P; Wed 8 PM—Palace gdns ter, Notting hill gate, W. Reading Rm 10 AM to 9.30 PM except Wed; Wed until 7.30 PM; Sat until 4 PM—33 High st, Notting hill gate, W; telegram Secolon, London. City Reading Rm 9.30 AM to 5.30 PM except Sat; Sat until 12.30 PM—15 Queen st, E C.

**LONDON** Third Church—First Reader Mrs Frederica L. Miller—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 10 AM to 9.30 PM except Wed; Wed until 7.45 PM; also 3 to 7 PM Sun—Curzon st, Piccadilly, W.

**LONDON** Fourth Church—First Reader Ernest C. Tulk—Sunday 11.30 AM, 7 PM; Wed 8 PM—Library hall, Church st, Stoke Newington, N. Reading Rm 6.30 to 9.30 PM except Wed; 3 to 7 PM Wed—98a High st, Stoke Newington, N.

**LONDON** (Brixton) Society—First Reader Miss Grace Wilks—Sunday 11.30 AM, 7 PM; 2d and 4th Wed in month 8 PM—Raleigh hall, Saltoun rd. Reading Rm 3 to 7 PM—437 Brixton rd.

**LONDON** (Finsbury Park) Society—First Reader Miss Gertrude E. Buck—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 7 to 9 PM Tues Thurs; 7 to 8 PM Wed—137 Stroud Green rd, N.

**LONDON** (Putney) Society—First Reader Mrs Harriet J. Gaye—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 3 to 4.30 PM; also 7.30 to 9.30 PM except Wed—Chelverton rd.

## NORFOLK

**NORWICH** Society—First Reader Frank Balls Ousley—Sunday 11 AM, 7 PM; 1st Wed in month 8 PM; Reading Rm 2.30 to 5, 7.30 to 9.30 PM Tues Sat; 2.30 to 5, 7 to 8 PM Wed—Burlington blgs, Orford pl.

## NORTHUMBERLAND

**NEWCASTLE-ON-TYNE** First Church—First Reader Miss Ellen Frances Proctor—Sunday 11 AM, 6.30 PM; Wed 8 PM—Northumberland hall, High Friar st. Reading Rm 11 AM to 4.30 PM; also 7 to 9 PM except Sat Wed—59 Northumberland st.

## NOTTINGHAMSHIRE

**NOTTINGHAM** Society—First Reader Mrs Mabel Ahrons—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 3 to 5, 6.30 to 8 PM—14 S Sherwood st.

## OXFORDSHIRE

**OXFORD** Society—First Reader Miss Edith Rynd—Sunday 11.30 AM, 7 PM; 1st Wed in month 8 PM—Taphouse music rms, Cornmarket st. Reading Rm 2.30 to 4.30 PM Mon Tues Thurs Fri; 12 M to 5 PM Wed Sat; also 1st Wed in month until 7.45 PM—26 Cornmarket st.

## SOMERSETSHIRE

**BATH** Society—First Reader Lady Menendez (Hetty T.)—Sunday 3 PM; Wed 3.15 PM; Reading Rm 11 AM to 4.30 PM—Assembly rms.

**WESTON-SUPER-MARE** Society—First Reader Mrs Alice Holcroft—Sunday 11.30 AM, 6.30 PM; 1st Wed in month 8 PM; Reading Rm 3 to 4.30 PM Tues Thurs—24 Salisbury ter.

## SURREY

**CROYDON** First Church—First Reader Mrs Emily Frances de Lacy—Sunday 11.30 AM, 6.30 PM; Wed 8 PM; Reading Rm 3 to 6 PM Mon Tues Wed; 3 to 9 PM Thurs Fri; also 3 to 5 PM Sun—96 High st.

**KINGSTON-ON-THAMES** Society—First Reader Mrs Lottie Shakespear—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM; also 5 to 8 PM Wed—C S hall, Penrhyn rd.

**RICHMOND** First Church—First Reader Maurice Kennedy—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 12 M to 1, 2.30 to 4.30 PM; also 7.30 to 9.30 PM except Wed; 3 to 6.30 PM Sun—20 Hill rise.

## SUSSEX

**BEXHILL-ON-SEA** Society—First Reader Miss Millicent M. A. Mayer—Sunday 11.30 AM; 1st Wed in month 8 PM; Reading Rm 3 to 5 PM—5 Marina arcade.

**BRIGHTON** First Church—First Reader Miss Kate E. Andrae—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 11 AM to 5 PM; also 7 to 9 PM Thurs—97 Montpelier rd.

**EASTBOURNE** First Church—First Reader Mrs Florence Elizabeth Bell—Sunday 11.30 AM, 6.30 PM; Wed 8.15 PM; Reading Rm 3 to 5 PM; Wed until 8 PM; also 8 to 9 PM Tues Fri—2 Terminus blg.

**WORTHING** Society—First Reader Harry Wakelyn—Sunday 11.30 AM; 1st Wed in month 8 PM; Reading Rm 2.30 to 4 PM Mon Wed Fri—Broadway house, Brighton rd.

## WARWICKSHIRE

**BIRMINGHAM** First Church—First Reader Mrs Edith Beddoe—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 11 AM to 8 PM except Sat—191 Corporation st.

## YORKSHIRE

**BEVERLEY** Society—First Reader Walter James Marson—Sunday 6.30 PM; last Wed in month 8 PM—I O O F hall.

**BRADFORD** First Church—First Reader Miss Emily Harrison—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM except Sat; Sat until 1 PM—Eldon pl, Manningham lane.



**HALIFAX** First Church—First Reader Charles W. Swift—Sunday 10.45 AM, 6.30 PM; Wed 8 PM; Reading Rm 6 to 9 PM except Wed—6 Central st.

**HARROGATE** First Church — First Reader Miss Kathleen Kennedy—Sunday 11.30 AM, 6.30 PM; Wed 8 PM; Reading Rm 11 AM to 1, 3 to 4.30 PM—4 Albert st.

**HORNSEA** First Church — First Reader Ben Hawthorth-Booth—Sunday 11 AM, 6.30 PM; Wed 8 PM—Back Southgate. Reading Rm 3 to 5 PM except Wed; also 7.30 to 9 PM Thurs—Cliff rd.

**HULL** First Church—First Reader Reuben Pogson—Sunday 11 AM, 6.30 PM; Wed 8 PM—Beverley rd, Newland. Reading Rm 12 M to 5, 7.30 to 9.30 PM except Wed Sat; Wed until 7.30 PM; 7.30 to 9.30 PM Sat—78 Prospect st.

**LEEDS** First Church—First Reader Mrs Laura Bertha Doorly—Sunday 10.30 AM, 6.30 PM; Wed 8 PM—Cavendish rms, Cavendish rd. Reading Rm 10 AM to 6 PM except Sat; Sat until 12.30 PM—20 Albion pl.

**SCARBOROUGH** Society—First Reader Miss Edith Drewery—Sunday 11.15 AM, 7 PM; Wed 8 PM—Nelson st chapel.

**SHEFFIELD** First Church—First Reader Mrs Addie Gunstone—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 3 to 7 PM except Sat; Wed until 8 PM—18 Pinfold st.

**WAKEFIELD** Society—First Reader Charles Harold Anderson—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 3 to 7 PM Fri—Institute of Literature and Science, Wood st.

**YORK** Society—First Reader Robert E. Key—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 2 to 7.30 PM Wed; 2 to 9 PM Fri—Assembly rms, Blake st.

### *Ireland*

#### COUNTY ANTRIM

**BELFAST** First Church—First Reader George H. Stewart—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 1.30 to 5, 7.30 to 9.30 PM Mon Tues Fri—54 Royal av.

#### COUNTY DUBLIN

**DUBLIN** First Church—First Reader Gervais Johnson—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 1 to 5 PM except Sat; also 7.30 to 9.30 PM Tues—35 Molesworth st.

### *Scotland*

#### LANARKSHIRE

**GLASGOW** First Church—First Reader Mrs Eliza Margaret Chick—Sunday 11 AM, 7 PM; Wed 8 PM—Queens rms, Clifton st. Reading Rm 11 AM to 6 PM; Wed until 7.30 PM—45 Renfield st.

#### MIDLOTHIAN

**EDINBURGH** First Church—First Reader Hector Wallace Smith—Sunday 11 AM, 6.30 PM; Wed 8 PM—Inverleith ter. Reading Rm 11 AM to 6 PM except Sat; Sat until 1 PM—71 George st.

### *Wales*

#### GLAMORGANSHIRE

**SWANSEA** Society—First Reader Thomas Augustus Goskar—Sunday 11.30 AM, 6.30 PM; 1st and 3d Wed in month 8 PM; Reading Rm 3 to 4.30 PM Mon Tues Thurs Fri; 7 to 9 PM Wed Sat—Uplands.

### HOLLAND

**AMSTERDAM** Society—First Reader Mrs Hermance Kriisemann—Sunday Dutch 10 AM, English 11.30 AM; 1st Wed in month Dutch 8 PM, Testim. 8.30 PM, English 9 PM—Marnixstr 402.

**HAGUE** First Church—First Reader Mrs Wilhelmina C. van den Brandeler—Sunday 11 AM; Wed 8 PM—Oranje Societeit, 15 Prins Hendrik Plein. Reading Rm 12.30 to 3.30 PM—Noordeinde 94a.

### ITALY

**FLORENCE** Society—First Reader Mrs Mary Helen Morris—Sunday 11 AM; Wed 5 PM; Reading Rm 3 to 5 PM Wed; also 10 to 11 AM Sun—Via Tornabuoni 4, 1st floor.

### NORWAY

**CHRISTIANIA** Society—First Reader Miss Angot Nerby—Sunday English 10.15 AM, Norwegian 11.30 AM; 1st and 3d Wed in month 7.30 PM—Harbitz gd 3. Reading Rm 12 M to 2.30 PM—Stortings gd 4 II.

### SWEDEN

**STOCKHOLM** Society — First Reader Miss Gerda Nordenstierna—Sunday English 11 AM, Swedish 12.15 PM; 1st Wed in month 7.30 PM—Tunnelgatan 19. Reading Rm 1 to 4 PM Mon Wed; 7 to 9 PM Fri—Smålandsgatan 20 III.

### SWITZERLAND

**BERNE** Society — First Reader Mrs Sarah Edith Welti—Sunday English 10.30 AM, German 8 PM; 1st and 3d Wed in month 8 PM; Reading Rm 2.30 to 5 PM; also 8 to 9 PM Mon—6 Schanzenstr.

**GENEVA** Society—First Reader Miss Eva Lassalle—Sunday French 9.45 AM, English 11 AM—4 Cour St Pierre; Wed 8.15 PM—Casino de St Pierre. Reading Rm 2 to 4 PM except Thurs—4 Cour St Pierre.

**ZURICH** Society—First Reader Mrs Frida Stelert—Sunday German 9.15 AM, English 10.45 AM; Wed English 6.45 PM, German 8 PM; Reading Rm 4 to 7 PM except Wed, Wed until 6.45 PM—Elsengasse 19.

### NORTH AMERICA

#### BERMUDA ISLANDS

**HAMILTON** (Bermuda) Society—First Reader Eugene C. Pearman—Sunday 11 AM; Wed 8 PM; Reading Rm 4 to 6 PM Wed—Burnaby st.

### CANADA

#### ALBERTA

**CALGARY** First Church—First Reader Percy Taylor—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church. 5th st, W, and 18th av. Reading Rm 10 AM to 5 PM—409 Judge Travis blg.

**EDMONTON** First Church — First Reader Daniel Dyer—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 12.30 to 5 PM; also 7 to 9 PM except Wed—Bijou theater blg, 630 1st st.

**LETHBRIDGE** First Church — First Reader Miss Edith M. Young—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Royal bnk blg.

#### BRITISH COLUMBIA

**NELSON** First Church—First Reader Mrs Helen M. Cochrane—Sunday 11.30 AM, 8 PM; Wed 8 PM; Reading Rm 3 to 5 PM—Kootenay and Victoria sts.

**NEW WESTMINSTER** Society—First Reader Frank Warner—Sunday 11 AM; Wed 8 PM—730 5th st.

**NORTH VANCOUVER** Society — First Reader Mrs Gladys Holman—Sunday 11 AM, 7.30 PM; Wed 8 PM—Reading Rm 2 to 4 PM; also 8 to 10 PM Tues Fri—146 3d st, E.

**VANCOUVER** First Church—First Reader William H. George—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 1166 Georgia st. Reading Rm 10 AM to 9 PM except Wed; Wed until 7 PM—901 Birks blg.

**VICTORIA** First Church—First Reader Mrs Katherine English—Sunday 11 AM; Wed 8 PM—Church, 935 Pandora st. Reading Rm 10 AM to 5 PM—412 Union bnk blg.



## MANITOBA

BRANDON First Church—First Reader George E. Hawkins—Sunday 11 AM; Wed 8 PM—Church, Victoria av and 8th st. Reading Rm 3 to 5 PM Tues Thurs Sat; also 8 to 10 PM Fri—1 Bnk of Hamilton chmbs.

VIRDEN First Church—First Reader Mrs Evelyn Mary Carr—Sunday 11 AM, 7 PM; Wed 8 PM—Church, 9th av and Queen st. Reading Rm 2.30 to 5.30 PM—Bank of Ottawa blg.

WINNIPEG First Church—First Reader Frederick M. O'Meara—Sunday 11 AM, 7 PM; Wed 8 PM—Church, Nassau st and River av. Reading Rm 11 AM to 5 PM; also 2.30 to 5 PM Sun—445 Somerset blk, Portage av and Donald st.

## NEW BRUNSWICK

ST JOHN First Church—First Reader David Magee—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM except Sat—15 Germain st.

## NOVA SCOTIA

HALIFAX First Church—First Reader Mrs Ann-Jean Moir—Sunday 11 AM; Wed 8 PM; Reading Rm 3.30 to 5 PM Mon Thurs—8 S Park st.

TRURO Society—First Reader Mrs Annle K. Huntley—Sunday 11 AM—9 Dominion st. Wed 8 PM—25 Walker st.

## ONTARIO

BERLIN First Church—First Reader Mrs Isabella L. Stewart—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, Water and Francis sts.

BRANTFORD First Church—First Reader Miss Addie E. Garvin—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM except Sat—44 George st.

CHATHAM First Church—First Reader Walter Scott Day—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—I O O F temple.

COBOURG Society—First Reader George James Anderson—Sunday 3 PM; Wed 8 PM—King st, W Cobourg.

FORT WILLIAM First Church—First Reader George W. Pepper—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Masonic temple, S May st.

GALT Society—First Reader Mrs Hattie E. Cross—Sunday 11 AM—Scott and Bennett blg.

HAMILTON First Church—First Reader Mrs Elizabeth Dumbrille—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 50 Jackson st, W.

KINGSTON First Church—First Reader Albert Gilbert—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 95 Johnston st.

LEAMINGTON Society—First Reader Mrs Mary Annie Watson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Sat—Irwin blk.

LONDON First Church—First Reader Peter E. McKay—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 2 to 4.30 PM—540 Richmond st.

OTTAWA First Church — First Reader Wilfrid S. Lawson—Sunday 11 AM, 7 PM; Wed 8 PM—251 Metcalfe st. Reading Rm 10 to 11.30 AM, 12.30 to 5 PM except Sat; Sat until 1 PM—410 Trafalgar blg, Bank and Queen sts.

PETERBORO First Church—First Reader Mrs Mary Ross Todd—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 2 to 5 PM Mon Wed Sat—Aylmer st.

PORT ARTHUR First Church—First Reader John Wellington Bray—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—12 Ruttan blk, Court st.

ST CATHARINES Society—First Reader Peter Shaw—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat; also 8 to 9.30 PM Fri—Merriman blk.

ST THOMAS First Church—First Reader Mrs May A. West—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—C S hall, 615 Talbot st.

SAULT STE MARIE Society — First Reader Mrs Adeline Wilson Hambly—Sunday 11 AM; Wed 8 PM—Library hall, Queen st.

TORONTO First Church—First Reader Jack M. Jackson—Sunday 11 AM, 7.30 PM; Wed 8 PM—Uni-

versity av and Caer-Howell st. Reading Rm 9.30 AM to 5.30 PM—1010 Lumsden blg, Adelaide and Yonge sts.

TORONTO Third Church — First Reader J. Edgar Fielding — Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 11 AM to 5 PM—22 College st.

WOODSTOCK Society—First Reader William Melville Shobotham—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Sat—336 Dundas st.

## PROVINCE OF QUEBEC

MONTREAL First Church — First Reader Arthur Earnshaw Norris—Sunday 11 AM, 7 PM; Wed 8 PM—Church, 41 Closse st, Western sq. Reading Rm 10 AM to 5 PM—Birks blg, Phillips sq.

SHERBROOKE Society—First Reader Miss Bessie G. Haight—Sunday 11 AM; Reading Rm 3 to 5 PM Tues Thurs Sat—Art hall.

WESTMOUNT First Church—First Reader Henry Bertram Stairs—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 11 AM to 1, 2 to 5 PM; also 8 to 10 PM Fri—Rm F, Victoria hall.

## SASKATCHEWAN

GRENFELL Society — First Reader Mrs Florence Eveleigh FitzGerald—Sunday 11 AM; Wed 8 PM.

MILESTONE Society—First Reader Mrs Elizabeth A. Perkins—Sunday 11 AM; Wed 8 PM—Hatlen hall.

MOOSE JAW Society—First Reader Mrs Kate C. Strickland—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Wed Sat; also 7.30 to 9.30 PM Mon—C S hall, 6th av and Oxford st.

REGINA Society—First Reader Mrs Ellen A. Pope—Sunday 11 AM; 1st Wed in month 8 PM—Banner blgs, 11th av. Reading Rm 2 to 4 PM—404 Kerr blk.

SASKATOON Society—First Reader Mrs Isabel G. Kilburn—Sunday 11 AM; Wed 8 PM—429 5th av, N. Reading Rm 2 to 5 PM—419 Ross blg.

## MEXICO

CITY OF MEXICO First Church—First Reader Roger Gilbert Hershberger—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Cinco de Mayo, 6.

## PANAMA

EMPIRE, CANAL ZONE Society—First Reader Mrs Marabel Teese Wald—Sunday 9.35 AM—Y M C A club house.

PHILIPPINE ISLANDS—See Asia  
PORTO RICO

SAN JUAN Society—First Reader Mrs Ruth Peck Lowell—Sunday 11 AM—"Yardley" Stop No. 85 (trolley line).

## UNITED STATES

## ALABAMA

BIRMINGHAM First Church—First Reader John R. Flenner—Sunday 11 AM, 8 PM; Wed 8 PM—11th av and 21st st, S. Reading Rm 10 AM to 4 PM—1111 American-Trust blg.

FLORENCE Society — First Reader Mrs Florence Prescott Lanham—Sunday 11 AM; Wed 3 PM; Reading Rm 10 AM to 12 M—461 Pine st.

GRAND BAY Society—First Reader Mrs Mary L. Smith—Sunday 10.30 AM.

JACKSONVILLE Society—First Reader Mrs Bessie Lusher—Sunday 11 AM; Wed 7.30 PM.

MOBILE First Church — First Reader Charles D. Henderson—Sunday 11 AM; Wed 7.30 PM; Reading Rm 11 AM to 3 PM—9 St Emanuel st.

MONTGOMERY First Church—First Reader Charles F. Williams—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 1, 2 to 4 PM—16 High st.



## ALASKA

FAIRBANKS Society — First Reader Mrs Frieda Dilley—Sunday 2 PM; Wed 8.15 PM—7th and Barnette sts.

JUNEAU Society—First Reader Mrs Clara F. McBride—Sunday 11 AM; Reading Rm 2 to 5 PM Wed.

KETCHIKAN Society—First Reader Chapin Hall Field—Sunday 11 AM; Wed 7.30 PM—C S hall, Front st.

## ARIZONA

BISBEE Society—First Reader Sidney M. Williams—Sunday 11 AM—Fair hall.

PHOENIX First Church—First Reader William A. Beller—Sunday 11 AM; Wed 8 PM—Ariz. School of Music. Reading Rm 11 AM to 4 PM—403 Nat bnk of Ariz. blg.

PRESCOTT First Church—First Reader Mrs Rosalind G. Wells—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Union blk, Gurley st.

TUCSON First Church—First Reader Paul H. M. P. Brinton—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 20 E Pennington st.

## ARKANSAS

EUREKA SPRINGS First Church — First Reader Mrs Dora Bridgford—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—7 White st.

FAYETTEVILLE First Church—First Reader George K. Peekham—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM except Mon—Wolf blg.

FORT SMITH First Church—First Reader Miss Lita Humber—Sunday 11 AM; Wed 8 PM—Church, 7th and C sts. Reading Rm 10 AM to 5 PM—719 1st Nat bnk blg.

HELENA Society—First Reader Mrs Mamie C. Coolidge—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Interstate bnk blg, Rightor st.

HOT SPRINGS Society — First Reader Mrs Abbie Meddis—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Fri—Prospect and Quapaw av.

JONESBORO Society—First Reader Charles N. Carson—Sunday 11 AM; Wed 7.45 PM.

LITTLE ROCK First Church — First Reader Mrs Julia Gillette Snodgrass—Sunday 11 AM; Wed 8 PM—Chapel, 20th and La. sts. Reading Rm 10 AM to 1, 2 to 5 PM—805 State Nat bnk blg.

MENA Society—First Reader Mrs Harriett E. Grimes—Sunday 11 AM; Wed 8 PM—Chapel, 12th st.

MONTICELLO Society—First Reader Mrs Kate MeQuiston—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM except Sat—Church, N Main st.

PINE BLUFF First Church—First Reader Mrs Talulah Lerew—Sunday 11 AM; Wed 8 PM; Reading Rm 1.30 to 4 PM—108 Pine st.

SILOAM SPRINGS Society—First Reader Mrs Nett S. Seward—Sunday 11 AM; Wed 8 PM—Rees blk.

TEXARKANA—See Texas.

WALNUT RIDGE Society — First Reader Sam B. Ellis—Sunday 11 AM; Wed 8 PM—Church, W 4th and Main sts.

## CALIFORNIA

ALAMEDA First Church—First Reader Miss Isabel Abbott—Sunday 11 AM; Wed 8 PM—Adelphian auditorium. Central av and Walnut st. Reading Rm 11 AM to 4.30 PM—1334 Park st.

ALHAMBRA First Church — First Reader Frank Flude Tuttle—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM except Sat—Chleo and Garfield avs.

ANAHEIM Society—First Reader William A. Wallace—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—Church.

ANTIOCH Society — First Reader Mrs Anna Marshall—Sunday 11 AM; Wed 8 PM—Union hall.

ARCATA First Church—First Reader John F. Benton—Sunday 11 AM; Wed 7.30 PM—Chapel, 14th st. Reading Rm 1 to 5 PM Fri—Marken blg, H st.

BAKERSFIELD First Church—First Reader Walter S. Diekey—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 17th and G sts.

BAKERSFIELD Second Church—First Reader Andrew Thronsen—Sunday 11 AM; Wed 8 PM—16th and H sts. Reading Rm 2 to 5, 7 to 9 PM—321 Brower blg.

BARD Society—First Reader A. Garfield Gordon—Sunday 11 AM; 1st and 3d Wed in month 8 PM—Sams hall.

BERKELEY First Church—First Reader John Gilson Howell—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Bowditch st and Dwight way. Reading Rm 10 AM to 6 PM—1st Nat bnk blg.

BISHOP Society—First Reader Thomas G. Watterson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—C S hall, E Line st.

BOULDER CREEK Society—First Reader Mrs Maude E. Hartman—Sunday 11 AM—Foresters hall.

BURLINGAME First Church—First Reader Mrs Miriam E. Wolfe—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Masonic temple.

CAMPBELL Society — First Reader Mrs Lila V. Strong—Sunday 11 AM; last Wed in month 7.30 PM—I O O F hall.

CATALINA ISLAND (Avalon) Society — First Reader Mrs Mary Parker Bort—Sunday 11 AM; Wed 8 PM—Eagles hall.

CHICO First Church—First Reader Mrs Alice C. Bennett—Sunday 11 AM; Wed 8 PM—Pythian hall. Reading Rm 2 to 5 PM—Noonan blg.

COALINGA Society—First Reader Mrs Emma C. Rebord—Sunday 11 AM; Wed 7.30 PM—143 West D st.

CORNING Society—First Reader Marshall De Motte—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Colusa and 4th sts.

CORONA First Church—First Reader Miss Maud C. Unger—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Masonic temple.

CORONADO Society—First Reader Mrs Mary Louisa Pierce—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—8th st and C av.

COVINA Society—First Reader Charles I. McIntyre, Jr—Sunday 11 AM; Wed 8 PM—Woman's club house, Citrus av.

EL CENTRO Society—First Reader ———— Sunday 11 AM; Wed 8 PM—Masonic hall, 6th and State sts.

ESCONDIDO Society—First Reader Mrs Gertrude M. Humphrey—Sunday 11 AM; Wed 8 PM—Line st.

EUREKA First Church—First Reader Mrs Blanche Alden Van Matre—Sunday 11 AM; Wed 8 PM—11th and H sts. Reading Rm 12 M to 4 PM—Carson blk.

FILLMORE Society—First Reader Mrs Hettie L. Anderson—Sunday 11 AM; Wed 8 PM—Chapel.

FORTUNA First Church—First Reader Mrs Florence E. Jarvis—Sunday 11 AM; Wed 8 PM—Newell hall, C st. Reading Rm 2 to 4 PM Tues Fri—7th st.

FRESNO First Church—First Reader Mrs Palmyre R. Gundelfinger—Sunday 11 AM; Wed 8 PM—2027 Merced st. Reading Rm 12.30 to 5 PM—209 Edgerly blg.

FULLERTON Society—First Reader Mrs Pearl S. Treher—Sunday 11 AM; 3d Wed in month 7.30 PM; Reading Rm 2 to 4 PM Tues Fri—124 E Amerige av.

GLENDALE First Church — First Reader Morris Schiek—Sunday 11 AM; Wed 8 PM—Masonic hall, Brand blv and Broadway. Reading Rm 12 M to 4 PM—415½ Brand blv.

HANFORD First Church—First Reader Mrs India C. Brown—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—127 E 10th st.

HAYWARD Society—First Reader Miss Inge M. Asmussen—Sunday 11 AM; Wed 8 PM—Woodmen hall.

HEMET Society—First Reader Mrs Mabel Chatfield Sawyer—Sunday 11 AM; Wed 8 PM—I O O F hall.

HERMOSA BEACH Society—First Reader Mrs Clara S. Rose—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Wed Thurs Fri—Chapel, 16th st.



**HOLLISTER Society**—First Reader Miss Sadie McIntire—Sunday 11 AM—Grangers Union hall.

**HUNTINGTON BEACH Society**—First Reader Mrs Frieda S. Tabor—Sunday 11 AM; Wed 7.45 PM 8th st and Olive av.

**HUNTINGTON PARK First Church**—First Reader Burwell O. Griffin—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 4.30 PM—Pacific blv.

**KENNETT Society**—First Reader Mrs Sadie Wheeler—Sunday 11 AM—Trinity blg.

**LEMOORE Society**—First Reader Mrs Amy Warrenburg—Sunday 11 AM—Alpha club house.

**LINDSAY Society**—First Reader Mrs Cora Crouch—Sunday 11 AM—The Arboretum, Mirage av.

**LODI First Church**—First Reader William J. Hazeltine—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—18 N Lee av.

**LOMPOC Society**—First Reader Mrs Antonette Sudden—Sunday 11 AM; Wed 7.30 PM—Res Miss Emma Robinson.

**LONG BEACH First Church**—First Reader Albert M. Cheney—Sunday 11 AM, 7.45 PM; Wed 7.45 PM—440 Elm av. Reading Rm 10 AM to 5.30 PM; also 7 to 9 PM Thurs—327 1st Nat bnk blg.

**LOS ANGELES Churches unite in Reading Rms:**  
704 H W Hellman blg, 4th and Spring sts; 9 AM to 9 PM except Wed; Wed until 7 PM; also 1 to 6 PM Sun and holidays.

**FIRST CHURCH**—First Reader Enos Eli Sutherland—Sunday 11 AM, 8 PM; Wed 8 PM—1366 S Alvarado st.

**SECOND CHURCH**—First Reader Amaziah Donald Davis—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 948 W Adams st. Reading Rm 2 to 9 PM except Wed; Wed until 6 PM—2222 S Union av.

**THIRD CHURCH**—First Reader Harry Pease Hitchcock—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 734 S Hope st. Reading Rm 9 AM to 5 PM; also 2 to 6 PM Sun—680 S Alvarado st.

**FOURTH CHURCH**—First Reader Thomas Pleasants McCrea—Sunday 11 AM, 8 PM; Wed 8 PM—Friday Morning club house, 940 S Figueroa st.

**FIFTH CHURCH**—First Reader John B. Holtzclaw—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 5 PM—Wilcox auditorium, 6380 Hollywood blv.

**SIXTH CHURCH**—First Reader Thomas N. Johnson—Sunday 11 AM, 8 PM; Wed 8 PM—Lomax hall, E Vernon and Central avs.

**SEVENTH CHURCH**—First Reader W. Brawn Hipple—Sunday 11 AM, 8 PM; Wed 8 PM—315 7th st. Reading Rm 12 M to 4 PM—7th and Beacon sts.

**EIGHTH CHURCH**—First Reader Mrs Georgia Dudley Paull—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Thurs—846 W 161st st, Gardena.

**LOS GATOS First Church**—First Reader William Charles Wurz—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Chapel, Broadway.

**MARTINEZ Society**—First Reader Miss Sadie E. Davenport—Sunday 11 AM; Wed 8 PM—M. E. church.

**MARYSVILLE Society**—First Reader Mrs Minnie Choies Oates—Sunday 11 AM; Wed 7.45 PM—I O O F hall, 3d and D sts.

**MERCED First Church**—First Reader Mrs Luella D. Albright—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—506 18th st.

**MILL VALLEY First Church**—First Reader Charles Kendrick Miller—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM; also 7.30 to 9 PM Mon Fri—Lovell and Olive sts.

**MODESTO Society**—First Reader Melville Baker Hamilton—Sunday 11 AM; Wed 8 PM—Chapel, 13th st.

**MONROVIA Society**—First Reader Elmer E. Wakefield—Sunday 11 AM; Wed 8 PM—Woman's club house. Reading Rm 1 to 4 PM—627½ Myrtle av.

**MOUNTAIN VIEW Society**—First Reader Mrs Emily N. Parkinson—Sunday 11 AM; Reading Rm 2 to 4 PM—Castro st.

**NAPA First Church**—First Reader Mrs Olive M. Watt—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Franklin and Polk sts.

**OAKLAND Churches unite in Reading Rms, 7th floor,**  
Perry blg, 414 13th st; 9.30 AM to 9 PM except Wed; Wed until 7 PM; 1 to 5 PM Sun.

**FIRST CHURCH**—First Reader ————  
Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 12 M to 4 PM—Church, Franklin and 17th sts.

**SECOND CHURCH**—First Reader Mrs Lillian G. Winter—Sunday 11 AM; Wed 8 PM—Church, 34th and Elm sts.

**THIRD CHURCH**—First Reader Mrs Sophia A. Runner—Sunday 11 AM; Wed 8 PM—Masonic temple, E 14th st and 34th av, Fruitvale.

**FOURTH CHURCH**—First Reader Herbert B. Perkins—Sunday 11 AM; Wed 8 PM—Masonic temple, E 14th st and 8th av.

**FIFTH CHURCH**—First Reader Mrs Nettie Evalina Duryea—Sunday 11 AM; Wed 8 PM—I O O F hall, E 14th st and 92d av, Elmhurst.

**SIXTH CHURCH**—First Reader Frank B. Norris—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—250 41st st.

**ONTARIO First Church**—First Reader Lewis Waltz—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Chapel, West B st.

**OROVILLE Society**—First Reader Miss Kate M. Tucker—Sunday 11 AM; Wed 8 PM—Superior Court rm.

**OXNARD First Church**—First Reader Mrs Hannah M. Chapman—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Thurs—Masonic temple.

**PACIFIC GROVE First Church**—First Reader Miss Helen Patia Balch—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—167 Fountain av.

**PALO ALTO First Church**—First Reader Harry C. Burbridge—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 2 to 5, 7.30 to 9 PM—126 University av.

**PASADENA First Church**—First Reader John Leland Mothershead, Jr—Sunday 11 AM, 8 PM; Wed 8 PM—Oakland av near Colo. st. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM—Chmb of Commerce blg.

**PETALUMA Society**—First Reader Charles E. Roach—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—117 Main st.

**PLACERVILLE Society**—First Reader Mrs Grace Rieber—Sunday 11 AM; Wed 8 PM—Eagle hall.

**POMONA First Church**—First Reader Allen P. Nichols—Sunday 11 AM, 7.45 PM; Wed 7.45 PM—Center st. Reading Rm 10 AM to 5 PM—438 Investment blg.

**PORTERVILLE Society**—First Reader John W. Thomas—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, 418 Mill st.

**REDDING Society**—First Reader Mrs Etta K. Tilton—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—406 Market st.

**REDLANDS First Church**—First Reader Ernest Edward Kendall—Sunday 11 AM, 8 PM; Wed 8 PM—105 E Citrus av. Reading Rm 12.30 to 5 PM; also 7 to 9 PM Sat—107 E Citrus av.

**REDONDO BEACH First Church**—First Reader Mrs Olga Lindsley—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—317 S Broadway.

**REDWOOD CITY Society**—First Reader Mrs Mary M. Felton—Sunday 11 AM; Wed 8 PM—224 Main st.

**RICHMOND First Church**—First Reader Walter F. McCoy—Sunday 11 AM; Wed 8 PM—Pythian Castle, 5th st. Reading Rm 2 to 4 PM—Berry blg, MacDonald av and 8th st.

**RICHMOND Second Church**—First Reader Mrs Fannie C. Turkington—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Sat—Bay av, Stege.

**RIVERSIDE First Church**—First Reader Miss Elizabeth Cutting—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 6th and Lemon sts.



**RIVERSIDE** Second Church—First Reader Rolf R. Newman—Sunday 11 AM; Wed 8 PM—11th and Lemon sts. Reading Rm 11 AM to 4 PM—624 Main st.

**SACRAMENTO** First Church—First Reader John P. Dargitz—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 23d st, between K and L sts. Reading Rm 9 AM to 5 PM; also 7 to 9 PM except Wed—608 Peoples Sav bkn bldg.

**SAN BERNARDINO** First Church — First Reader Mrs Ada M. Lee—Sunday 11 AM; Wed 7.45 PM—736 E st. Reading Rm 1 to 5 PM—301 Katz bldg.

**SAN DIEGO** First Church—First Reader Edward Champion—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 2d and Laurel sts. Reading Rm 9 AM to 8 PM except Wed; Wed until 5 PM—Scripps bldg, 6th and C sts.

**SAN FRANCISCO** Churches unite in Reading Rms, Sachs bldg, 140 Geary st; 9 AM to 9 PM except Wed; Wed until 6 PM; also 1 to 5 PM Sun and holidays.

**FIRST CHURCH**—First Reader Mrs Eugenia M. Fosbery—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Cal. and Franklin sts.

**SECOND CHURCH**—First Reader Peter V. Ross—Sunday 11 AM, 8 PM; Wed 8 PM—K of P hall, 115 Valencia st. Reading Rm 11 AM to 5 PM—2561 Mission st.

**THIRD CHURCH** — First Reader Miss Blanche Partington—Sunday 11 AM; Wed 8 PM—630 Shrader st.

**FOURTH CHURCH**—First Reader George Lincoln Putnam—Sunday 11 AM; Wed 8 PM—450 Arguello blv, between Clement and Geary sts.

**FIFTH CHURCH**—First Reader Belmore F. Brisae—Sunday 11 AM; Wed 8 PM—Native Sons hall, 430 Mason st.

**SAN JOSE** First Church—First Reader Francis J. Hambly—Sunday 11 AM; Wed 8 PM—Church, St James st, between 1st and 2d sts. Reading Rm 10 AM to 5.30; also 7 to 9 PM except Wed—1st Nat bkn bldg.

**SAN MATEO** First Church—First Reader Mrs Evelyn J. Trist—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 2 to 4 PM—15 Brown blk.

**SAN PEDRO**—See Seventh Church, Los Angeles.

**SAN RAFAEL** First Church—First Reader Mrs Annie Reynolds—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues—Red Men hall.

**SANTA ANA** First Church—First Reader Charles O. Fletcher—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Church.

**SANTA BARBARA** First Church — First Reader Clarence M. McDaniel—Sunday 11 AM; Wed 8 PM—Meheltorena and Anacapa sts. Reading Rm 11 AM to 5 PM—806 State st.

**SANTA CRUZ** First Church—First Reader Miss Ada Noble—Sunday 11 AM; Wed 8 PM—Church, Ocean st and Dakota av. Reading Rm 2 to 4 PM—I O O F bldg.

**SANTA MONICA** First Church—First Reader Arthur L. Waterhouse—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Church, Nevada av.

**SANTA PAULA** Society—First Reader Mrs Julia R. Packard—Sunday 11 AM; Wed 7.45 PM—I O O F hall.

**SANTA ROSA** First Church—First Reader Miss Ura E. Hise—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Masonic temple.

**SATICOY** Society—First Reader Mrs Mary Gertrude Wright—Sunday 11 AM.

**SAWTELLE** Society — First Reader Miss Amanda Smith—Sunday 10.30 AM; Wed 8 PM—7th and Minn. sts.

**SOUTH PASADENA** First Church — First Reader Mrs Millie Jean Carlson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—1130 Mission st.

**STOCKTON** First Church—First Reader Mrs Belle Cady Plummer—Sunday 11 AM; Wed 8 PM—Chapel, N Center and W Flora sts. Reading Rm 11 AM to 4 PM—34 Hale bldg.

**TULARE** Society — First Reader Mrs Margaret B. Woodward—Sunday 11 AM—Woman's club house,

**TURLOCK** Society—First Reader Mrs Kathryn S. Brooks—Sunday 11 AM; Wed 8 PM—Broadway hall.

**UKIAH** Society—First Reader Francis Marion Osborn—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Preston bldg.

**UPLAND**—See Ontario.

**VALLEJO** Society — First Reader Miss Jerita V. Blair—Sunday 11 AM; Wed 8 PM—Samoset hall.

**VENICE** First Church—First Reader Robert Nimmo, Jr—Sunday 11 AM; Wed 8 PM—2d and Brooks avs. Reading Rm 10 AM to 4 PM—114 Trolley way.

**VENTURA** First Church—First Reader Mrs Harriet E. Shaw—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Athene club house.

**VISALIA** Society—First Reader Miss Alice L. Gilham—Sunday 11 AM—Woodmen hall.

**WATTS** Society—First Reader Otis S. Kneeland—Sunday 11 AM; Wed 8 PM—I O O F hall. Reading Rm 1 to 4 PM Mon Wed Fri—7 Bank bldg.

**WHITTIER** First Church—First Reader Mrs Eva M. Denney—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, Bailey st and Wash. av.

**WILLITS** Society—First Reader Mrs Rose De Camp—Sunday 11 AM—Library bldg.

**WILLOW** Society—First Reader Sylvester W. Strothman—Sunday 11 AM; Wed 8 PM—225 Walnut st.

**YREKA** Society — First Reader Mrs Florence R. Theller—Sunday 11 AM; Wed 7.30 PM—Morrison and Lash bldg.

### COLORADO

**ALAMOSA** Society—First Reader Mrs Luella Williams—Sunday 11 AM; Wed 8 PM—Borns hall.

**ASPEN** First Church—First Reader Mrs Lillian D. Rice—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Fri—Church, 100 W Main st.

**BOULDER** First Church—First Reader Willard D. Moon—Sunday 11 AM, 7.45 PM; Wed 7.45 PM; Reading Rm 10 AM to 12 M, 2 to 4 PM—13th and Hill sts.

**BUENA VISTA** Society — First Reader Mrs Effie Markle—Sunday 11 AM; Wed 7.30 PM—Halsey blk, upstairs.

**CANON CITY** First Church—First Reader Mrs Mattie B. Wingert—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—824 Main st.

**COLORADO SPRINGS** First Church—First Reader Oscar K. Johnson—Sunday 11 AM; Wed 8 PM—Boulder and N Cascade avs. Reading Rm 9.30 AM to 4.30 PM—405 Hagerman bldg.

**CRIPPLE CREEK** First Church — First Reader Fred W. Crosley—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Carr av and 4th st.

**DELTA** Society—First Reader Mrs Genevieve G. Jennings—Sunday 11 AM; Wed 8 PM—Library.

**DENVER** Churches unite in Reading Rms, 908 Gas and Electric bldg, 9 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 5.30 PM Sun.

**FIRST CHURCH**—First Reader W. Stuart Booth—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 14th av and Logan st.

**SECOND CHURCH**—First Reader Charles Henry Phillips—Sunday 11 AM, 8 PM; Wed 8 PM—S Grant st and Bayaud av.

**FOURTH CHURCH**—First Reader Fred C. Putcamp—Sunday 11 AM; Wed 8 PM—Woodman hall, Clay st and Dunkeld pl.

**DURANGO** First Church—First Reader Mrs Sarah L. Cooper—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5, 7.30 to 9 PM Fri—Public library, 2d av.

**FLORENCE** Society—First Reader Mrs Laura Harvey—Sunday 11 AM; Wed 7.45 PM—312 E 2d st.

**FORT COLLINS** First Church—First Reader Hiram K. Jackson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Mount and College avs.

**FRUITA** Society—First Reader Mrs Stella N. Webber—Sunday 11 AM—S Mulberry av.



**GLENWOOD SPRINGS** First Church—First Reader Andrew C. Bottroff—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—305 9th st.

**GOLDEN** Society — First Reader Mrs Eudora S. Quick—Sunday 11 AM; Wed 7.30 PM—C S hall.

**GRAND JUNCTION** First Church—First Reader Mrs Rella H. McMullin—Sunday 11 AM; Wed 7.45 PM—652 White av. Reading Rm 2 to 5 PM—505 Grand Valley Nat bnk blg.

**GREELEY** First Church—First Reader Mrs Mary Colgate Elmer—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—Farmers Trust blg.

**LA JUNTA** Society—First Reader Mrs Matilda M. Barngrover—Sunday 11 AM; Wed 7.30 PM—Harmony hall, 13 E 5th st.

**LEADVILLE** Society—First Reader Mrs Marian P. Smith—Sunday 11 AM; Wed 8 PM; Reading Rm 8 to 5 PM Mon Wed Sat—816½ Harrison av.

**LIMON** Society—First Reader Mrs Lucy Mosher—Sunday 11 AM; Wed 8 PM—Carmon hall.

**LITTLETON** Society—First Reader Miss Susan E. Goddard—Sunday 11 AM; Wed 8 PM—C S hall.

**LONGMONT** First Church—First Reader Miss Sarah Asineth Gay—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Pratt st and 5th av.

**LOVELAND** Society—First Reader Miss Clara A. Witte—Sunday 11 AM; Wed 8 PM—417 N Lincoln av.

**MONTE VISTA** Society—First Reader Miss Clara E. Holt—Sunday 11 AM; Wed 8 PM—246 Batterson st.

**MONTROSE** First Church—First Reader Burton G. Daw—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—601 S 2d st.

**MOUNT MORRISON** Society — First Reader Amos Neal—Sunday 11 AM; Wed 8 PM—Lodge hall.

**PALISADES** Society—First Reader Eli S. Sherman—Sunday 11 AM; Wed 8 PM—4th st.

**PUEBLO** First Church—First Reader Robert R. Strong—Sunday 11 AM; Wed 8 PM—Unity Church blg, 9th and Court sts. Reading Rm 12 M to 5 PM—404 Central blk.

**ROCKY FORD** Society—First Reader Mrs May Love Recker—Sunday 11 AM; Wed 8 PM—Walnut and 9th sts.

**SALIDA** First Church—First Reader John R. Steinman—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 4 PM—125 E 3d st.

**TELLURIDE** Society—First Reader Mrs Printha L. Brown—Sunday 8 PM; Wed 8 PM—Church.

**TRINIDAD** Society—First Reader Franklin P. Wood—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—105 W 1st st.

**VICTOR** First Church—First Reader Charles Walden—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—117 S 4th st.

### CONNECTICUT

**BRIDGEPORT** First Church—First Reader William F. Stanton—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 1, 3 to 5 PM; also 8 to 9 PM Thurs—871 Lafayette st.

**DANBURY** First Church—First Reader Mrs Harriet E. Hawley—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Mon Tues Thurs Fri—United bnk blg.

**DERBY** Society—First Reader Miss Rose Jones—Sunday 10.45 AM; Wed 7.45 PM—Public library.

**GREENWICH** Society—First Reader Miss Ada L. Lapham—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM; also 10 AM to 12 M Sat—69 Putnam av.

**HARTFORD** First Church — First Reader Joel F. Wright—Sunday 10.45 AM; Wed 8 PM—Chapel, 537 Farmington av. Reading Rm 10 AM to 5 PM; Wed until 7 PM—Conn. Mutual blg, 783 Main st.

**HARTFORD** Second Church — First Reader John Carleton Loomis—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 10 AM to 5 PM; Wed until 7 PM—48 Lewis st.

**MERIDEN** First Church—First Reader Albert Hartwig—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Church, Liberty and Norwood sts.

**MIDDLETOWN** Society — First Reader Charles W. Shaw—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Masonic blg, Court st.

**MILFORD** Society—First Reader Mrs Anna M. Warner—Sunday 11 AM; Wed 8 PM—Redmen hall.

**MYSTIC** First Church—First Reader Mrs Mabel E. Williams—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Riverside blk.

**NEW BRITAIN** First Church—First Reader Ralph Pruyn Haswell—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Chapel, W Main st.

**NEW HAVEN** First Church—First Reader William Capell—Sunday 10.30 AM; Wed 8 PM—Church, Winthrop and Derby avs. Reading Rm 10 AM to 5 PM; Wed until 7 PM; Sat until 9 PM—205 Cutler blg, 113 Church st.

**NEW LONDON** First Church — First Reader Miss Ruth May Jennings—Sunday 10.45 AM; Wed 7.45 PM—Granite and Hempstead sts. Reading Rm 11 AM to 4 PM—10 Granite st.

**NORWALK** Society — First Reader Mrs Mary F. L'Hommedieu—Sunday 11 AM; Wed 8 PM; Reading Rm 2.15 to 4.30 PM—59 Wall st.

**NORWICH** Society—First Reader Frank Coxeter—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 4 to 5 PM—35 Shetucket st.

**STAMFORD** First Church—First Reader Jacob H. Cook—Sunday 11 AM; Wed 8 PM—Prospect st. Reading Rm 2 to 5 PM—Nat bnk blg.

**WATERBURY** First Church—First Reader Harry A. Soper—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Buckingham blg.

**WINSTED** Society — First Reader Raymond W. Churchill—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 75 High st.

### DELAWARE

**WILMINGTON** First Church—First Reader G. Harold Pim—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Park pl and Van Buren st. Reading Rm 10 AM to 5 PM; also 7 to 9 PM Sat—Equitable blg.

### DISTRICT OF COLUMBIA

**WASHINGTON** First Church—First Reader Hiram Wallace Hayes—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Columbia rd and Euclid st. Reading Rm 10 AM to 9.30 PM (including holidays) except Wed: Wed until 7 PM; also 2.30 to 5.30 PM Sun—601 Colorado blg.

**WASHINGTON** Second Church—First Reader John Henry Schaefer—Sunday 11 AM, 8 PM; Wed 8 PM—Union blg, 615 G st, NW. Reading Rm 10 AM to 9.30 PM (including holidays) except Wed; Wed until 7 PM; also 2.30 to 5.30 PM Sun—601 Colorado blg.

### FLORIDA

**BRADENTOWN** Society—First Reader Miss America C. Sudbury — Sunday 11 AM; Wed 7.30 PM—Chapel, Prospect st.

**COCOANUT GROVE** Society—First Reader Mrs Mary P. Kilbourne—Sunday 11 AM; Wed 7.30 PM—Church.

**DAYTONA** Society—First Reader Charles B. Shouse—Sunday 11 AM; Wed 7.30 PM—Palmetto club house.

**FORT LAUDERDALE** Society—First Reader Mrs Louise L. Marshall—Sunday 11 AM—Masonic hall.

**JACKSONVILLE** First Church—First Reader John W. Watkins—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Laura and Union sts. Reading Rm 9.30 AM to 5 PM—406 St James blg, Duval st.

**KEY WEST** Society—First Reader Mrs Mary B. Maloney—Sunday 11 AM; Wed 7.30 PM; Reading Rm 10 AM to 12 M except Sat—Church, Division and Ga. sts.



MIAMI Society—First Reader Miss Nealie J. Miller—Sunday 11 AM; Wed 7.45 PM—Auditorium. Woman's Club bldg, 12th st and av B. Reading Rm 2 to 4.30 PM—415 12th st.

PENSACOLA First Church—First Reader Mrs Jessie Jean M. Vincent—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—13 Masonic temple.

ST PETERSBURG First Church—First Reader Ed Martin Langdon—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 9.30 AM to 5.30 PM; also 7 to 9 PM except Wed—312 Home Security bldg.

TALLAHASSEE First Church—First Reader William C. Lewis—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 12 M except Sat—100 F hall, Masonic bldg.

TAMPA First Church—First Reader William Truman Green—Sunday 11 AM; Wed 7.45 PM—Church, Fla. and Henderson avs. Reading Rm 10 AM to 5 PM—716 Citizens bldg.

WEST PALM BEACH First Church—First Reader Miss Willa May Carey—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Hibiscus av and Poinsettia st.

### GEORGIA

ATLANTA First Church—First Reader Alma P. Norman—Sunday 11 AM; Wed 8 PM—Cable hall, 82 N Broad st. Reading Rm 9 AM to 5 PM—613 Grand opera house.

AUGUSTA First Church—First Reader William B. Brown—Sunday 11 AM; Wed 8 PM; Reading Rm 11 AM to 1 PM except Mon—315 Union bldg.

COLUMBUS Society—First Reader Mrs Fannie R. Peters—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Garrard bldg.

MACON First Church—First Reader Miss Carrie F. Colbert—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 1 PM—Public library.

ROME First Church—First Reader Mrs Lona C. Kirkland—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—231½ Broad st.

SAVANNAH First Church—First Reader Mrs Cleland Blackburn—Sunday 11.15 AM, 8.15 PM; Wed 8.30 PM; Reading Rm 4 to 6 PM—Church, 31st and Whitaker sts.

SAVANNAH Second Church—First Reader Mrs Mary Alice Brigham—Sunday 11.30 AM; Wed 8.30 PM; Reading Rm 11 AM to 1.30, 3.30 to 4.30 PM—350 Bull st.

SHELLMAN First Church—First Reader Mrs Sallie J. Allen—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Fri—Church, Church st.

THOMSON Society—First Reader Mrs Laura F. West—Sunday 10.45 AM—19 Neal-Knox bldg.

WASHINGTON Society—First Reader Wylie H. Du Bose—Sunday 11 AM; Wed 7.30 PM—Court house.

### HAWAII

HONOLULU First Church—First Reader Mrs Alice J. Gifford—Sunday 11 AM; Wed 8 PM; Reading Rm 11 AM to 1 PM—I O O F bldg, Fort st.

### IDAHO

BLACK BEAR Society—First Reader Roy A. Cook—Sunday 8 PM; Wed 8 PM.

BOISE First Church—First Reader Mrs Martha J. Dawson—Sunday 11 AM; Wed 8 PM—Church, 814 State st. Reading Rm 12 M to 5, 7 to 9 PM—417 Empire bldg, 10th and Idaho sts.

CALDWELL Society—First Reader Mrs Carrie P. Scott—Sunday 11 AM; Wed 8 PM—Church.

CAMBRIDGE Society—First Reader Mrs Eva Barber—Sunday 11 AM—I O O F hall.

COEUR d'ALENE Society—First Reader Frank W. Reed—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—Church, 3d and Foster sts.

GRANGEVILLE Society—First Reader Mrs Donna L. Hewes—Sunday 11 AM; Wed 7.30 PM—K of P hall.

IDAHO FALLS Society—First Reader Alvin T. Shane—Sunday 11 AM—Masonic hall.

JEROME Society—First Reader Mrs Sallie Hunter Jones—Sunday 11 AM—Avenue A.

LEWISTON First Church—First Reader Daniel Theodore Fisk—Sunday 11 AM; Wed 8 PM—Church, 7th av and 9th st. Reading Rm 12 M to 4 PM—211 Salsberg bldg.

MOSCOW First Church—First Reader Mrs Maude H. McGuire—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed Sat—Church, Jackson and 3d sts.

NAMPA Society—First Reader Mrs Clare Sawin Jenness—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Church, 11th av and 7th st, S.

PAYETTE First Church—First Reader Mrs Clara R. Sherwood—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM Wed—Church, 9th st, N.

POCATELLO First Church—First Reader Carl Nilsson—Sunday 11 AM; Wed 8 PM—143 N 4th av. Reading Rm 1 to 5 PM—Bannock bldg.

ST ANTHONY Society—First Reader Mrs Winnifred E. Rule—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church.

TWIN FALLS First Church—First Reader Mrs Clara O. Schwinn—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Church, 230 3d av, E.

WALLACE Society—First Reader Mrs Winifred B. Heger—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Sat—Chapel, River and 4th sts.

WEISER Society—First Reader Mrs Carrie J. Felker—Sunday 11 AM; Wed 8 PM—Haas Hardware bldg.

### ILLINOIS

ALTON Society—First Reader E. Alexander Jack—Sunday 10.45 AM; Wed 8 PM—American Women's League bldg, Beacon st.

AMBOY Society—First Reader Mrs Clara Klein Reinboth—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Sat—Badger blk.

AURORA First Church—First Reader Mrs Lina B. Emigh—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—G A R bldg.

BATAVIA First Church—First Reader Miss Martha Parry—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Thurs—Van Nortwich blk.

BELLEVILLE Society—First Reader Miss Isabelle Hauser—Sunday 10.45 AM; Wed 8 PM—Buchanan hall.

BELVIDERE Society—First Reader Mrs Pearl Beckington—Sunday 10.45 AM—K of P hall.

BIGGSVILLE Society—First Reader Mrs Nina Wittman—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Main st.

BLOOMINGTON First Church—First Reader Charles C. Gilliland—Sunday 10.30 AM; Wed 7.45 PM—Church, Monroe and Prairie sts. Reading Rm 10 AM to 5 PM; Sat until 9 PM—626 Griesheim bldg.

CAIRO Society—First Reader Mrs Daisy R. Staehle—Sunday 11 AM; Wed 8 PM—1105 Commercial av. Reading Rm 7 to 9 PM except Wed—Interurban sta.

CANTON Society—First Reader Andrew J. Stouffer—Sunday 10.45 AM; Wed 7.30 PM—Swearingen bldg.

CARBONDALE Society—First Reader Mrs Lizzie L. Douglas—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—213 W Main st.

CARTERVILLE Society—First Reader Mrs Emma Krite—Sunday 11 AM; Wed 7.45 PM—Bank bldg.

CENTRALIA First Church—First Reader John H. Tucker—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Broadway and Maple st.

CHAMPAIGN First Church—First Reader Alick Wright Severns—Sunday 10.45 AM, 7.30 PM; Wed 7.30 PM—Church, University av and 15th st. Reading Rm 9 AM to 6 PM; Sat until 9 PM; also 2 to 5 PM Sun—401 1st Nat bldg, Walnut et.

CHAMPAIGN Society—First Reader Matthew B. Williamson—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—59 N Neil st.



**CHARLESTON Society**—First Reader Mrs Etta McCormick—Sunday 10.45 AM; Wed 7.30 PM.

**CHICAGO Churches unite in Reading Rms:**

104 S Mich. av, 7th floor Monroe bldg; 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 6 PM Sun. 225, 108 S La Salle st; 9 AM to 5 PM.

**FIRST CHURCH**—First Reader Ernst Ferdinand Heyd—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 4017 Drexel blv. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 6 PM Sun—768 Oakwood blv.

**SECOND CHURCH**—First Reader Henry M. Slaymaker—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Wrightwood and Pine Grove avs. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM—2632 N Clark st.

**THIRD CHURCH**—First Reader Carroll Rldgway—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Wash. blv and Leavitt st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 2 to 7 PM Sun—2221 W Madison st.

**FOURTH CHURCH**—First Reader J. Edward Reilly—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Harvard av and 67th blv. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 6 PM Sun—333 W 63d st.

**FIFTH CHURCH**—First Reader David A. Clippinger—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 4840 Dorchester av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 12 M to 7.30 PM Sun—1311 E 47th st.

**SIXTH CHURCH**—First Reader Richard Kintzel—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 11321 Prairie av. Reading Rm 2 to 5, 7 to 9 PM except Wed; Wed until 5 PM—11028 Mich. av.

**SEVENTH CHURCH**—First Reader Robert Castello—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 5318 Kenmore av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 7 PM Sun—1054 Wilson av.

**EIGHTH CHURCH**—First Reader Eli K. Stough—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Mich. blv and 44th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 8 PM; also 2 to 6 PM Sun—112 E 44th st.

**NINTH CHURCH**—First Reader Almon Burtch—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Woodlawn Masonic temple, University av and 64th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 6 PM Sun—6244 Kimbark av.

**TENTH CHURCH**—First Reader Longley Taylor—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—5704 Harper av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 12 M to 7.30 PM Sun—1468 E 57th st.

**ELEVENTH CHURCH**—First Reader Harry W. Knautz—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Logan sq auditorium, Logan and Kedzie blvs. Reading Rm 3 to 9 PM except Mon Wed; Mon and Wed until 7.45 PM—Rainier bldg, 3117 Logan blv.

**TWELFTH CHURCH**—First Reader John Terborgh—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Temple Sholem, 3760 Pine Grove av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.50 PM; also 2 to 6 PM Sun—3818 Clarendon av.

**SOCIETY (East Side)**—First Reader Everett Edward Abbott—Sunday 7.45 PM; Wed 8 PM—Good Templars hall, 102d st and av M.

**CHICAGO HEIGHTS Society**—First Reader Miss Ellen Myra Porter—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 1 to 5 PM—1412 Otto blv.

**CLINTON First Church**—First Reader Mrs Kate Sweeney Ford—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—Warner et.

**DANVILLE First Church**—First Reader Mrs Jennie M. Burns—Sunday 11 AM; Wed 7.45 PM; Reading Rm 12 M to 4.30 PM—121 Walnut st.

**DECATUR First Church**—First Reader Walter L. Henry—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 12 M, 1.30 to 4 PM—148 W Prairie av.

**DE KALB First Church**—First Reader Ernest G. Clark—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Thurs—Church, 3d and Oak sts.

**DELAVAN Society**—First Reader Mrs Nellie Virginia Tucker—Sunday 10.45 AM; Wed 7.30 PM.

**DIXON First Church**—First Reader Mrs Anna Sarwine—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—316 W 1st st.

**DOWNERS GROVE First Church**—First Reader John A. Gustus—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Fri—Thompson hall.

**EAST ST LOUIS First Church**—First Reader Orrin P. Begole—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Summit av and Wash. pl. Reading Rm 1 to 4 PM—310 Cahokia bldg, Mo. and Collinsville avs.

**EDWARDSVILLE Society**—First Reader Mrs Laura E. Buils—Sunday 11 AM; Wed 8 PM—Chapter house, High st.

**ELBURN Society**—First Reader Mrs Emma K. Shuett—Sunday 11 AM—C S hall, Main st.

**ELGIN First Church**—First Reader George B. Walter—Sunday 10.30 AM; Wed 7.45 PM—Masonic hall, Villa et. Reading Rm 2 to 6 PM; also 7 to 9 PM Sat—35 The Spurling.

**EVANSTON First Church**—First Reader Frank C. Hills—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Chicago av and Grove st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 3 to 5 PM Sun—Y M C A bldg, 1619 Orrington av.

**FAIRBURY First Church**—First Reader Mrs Jeanette M. Philip—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1.30 to 4.30 PM Wed Sat—Walnut and 5th sts.

**FARMER CITY Society**—First Reader Otto McConkey—Sunday 10.30 AM—Church, Main st.

**FREEPORT First Church**—First Reader Mrs Electa Brown Breed—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed Sat—229 Stephenson st.

**GALESBURG First Church**—First Reader Miss Martha E. Jerauld—Sunday 10.30 AM; Wed 8 PM; Reading Rm 1.30 to 4.30 PM—Church, Cedar and South sts.

**GENEVA First Church**—First Reader Mrs Harriette K. Y. Warner—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—2d st.

**HARVARD Society**—First Reader Mrs Nellie S. Peck—Sunday 10.30 AM—104 W Brainard st.

**HARVEY Society**—First Reader Mrs Bessie M. Scott—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM Wed Fri—Harvey Land Assn bldg.

**HAVANA Society**—First Reader Mrs Elsie Henninger—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Sat—301½ Main st.

**HIGHLAND PARK First Church**—First Reader Robert P. Walker—Sunday 10.45 AM; Wed 8 PM—Church, 125 Hazel av. Reading Rm 9 AM to 12 M, 1 to 5 PM—Erskine bldg bldg.

**HOMEWOOD Society**—First Reader Mrs Blanche G. Stumer—Sunday 11 AM; Wed 7.45 PM.

**HOOPESTON First Church**—First Reader Mrs Nellie I. Ridge—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Church, 3d and Wash. sts.

**JACKSONVILLE First Church**—First Reader William F. Widmayer—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—Huntton bldg, 333 W State st.

**JOLIET First Church**—First Reader Archibald Duek MacIntyre—Sunday 11 AM; Wed 8 PM—Sherman st and 2d av. Reading Rm 12 M to 5 PM—511 Joliet Nat bldg.

**KANKAKEE First Church**—First Reader Mrs Jennie L. Lewis—Sunday 10.30 AM; Wed 7.45 PM—Public library bldg. Reading Rm 2 to 5 PM—Trust bldg.

**KEWANEE First Church**—First Reader Mrs Olga K. Scott—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 302 S Main st.

**LA GRANGE First Church**—First Reader Harry Eugene Goan—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Catherine av and Cossitt blv.



LINCOLN Society—First Reader Mrs Annette C. Lutz—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 12 M to 5 PM—City hall.

LOCKPORT Society—First Reader Mrs Emma E. Hutton—Sunday 10.30 AM; Wed 8 PM—142 E 10th st.

MACOMB Society—First Reader Miss Daisy L. Pierce—Sunday 11 AM; Wed 7.45 PM—Lutheran church.

MATTOON Society — First Reader Mrs Catharine Goldman—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM—1301 Broadway. Reading Rm 11 AM to 5 PM—Buck-Middlesworth blg.

MOLINE First Church—First Reader Orr W. Lee—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Unitarian church, 6th av and 16th st.

MOMENCE Society—First Reader Mrs Elizabeth A. Parish—Sunday 10.45 AM—Berg blg.

MONMOUTH First Church—First Reader Mrs Jennie Hardin Disney—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—402 S 1st st.

MORRIS Society—First Reader Miss Emily Bingham—Sunday 11 AM; Wed 7.30 PM—Fraternity hall.

MORRISON First Church — First Reader Mrs S. Evangeline Warner—Sunday 10.45 AM—Universalist church; Wed 7.30 PM; Reading Rm 2 to 4 PM—208 Genesee st.

OAK PARK Second Church—First Reader Arthur Heurtley—Sunday 10.45 AM, 7.45 PM; Wed 8 PM; Reading Rm 10 AM to 6 PM—New Masonic blg, Oak Park av and Lake st.

OTTAWA First Church—First Reader Mrs Ida Ames Hodgkinson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Tues Thurs Sat.

PALMYRA Society—First Reader Robert Padget—Sunday 11 AM; Wed 7.30 PM—I O O F blg.

PANA Society—First Reader Joseph W. Paddock—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM Wed Sat—205 E 8d st.

PARK RIDGE AND EDISON PARK First Church — First Reader Mrs Carrie L. Mapledoram—Sunday 11.30 AM; Wed 7.45 PM—Kimmit hall, Park Ridge. Reading Rm 2 to 5 PM—Gillick blk, Park Ridge.

PEORIA First Church—First Reader Charles J. Broberg—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 1001 Hamilton blv. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.30 PM; also 2.30 to 4.30 PM Sun—317 Jefferson blg.

PERU Society—First Reader Mrs Helen M. Koons—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Wed—Masonic temple.

PITTSBURG (Fayette Co) Society — First Reader Mrs Rosa Houston—Sunday 10.30 AM; Wed 7.30 PM.

POLO Society—First Reader Mrs Cecelia M. Schell—Sunday 10.30 AM; Wed 7.30 PM—Franklin st.

PRINCETON Society — First Reader Mrs Zoe Y. Bushey—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM Wed Sat—437 S Main st.

PROPHETSTOWN Society—First Reader Mrs Lucy B. Timmerman—Sunday 10.45 AM—G A R hall.

QUINCY First Church—First Reader Edmund M. Botsford—Sunday 11 AM; Wed 8 PM—Church, Vt. and 18th sts. Reading Rm 10 AM to 5 PM—Sterns blg, 5th and Hampshire sts.

RIVERSIDE First Church — First Reader Herbert Walker—Sunday 10.45 AM; Wed 8.15 PM—Town hall. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 12 M to 9 PM Sun—Malden blk.

ROCKFORD First Church—First Reader Jesse C. Blake—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 515 N Main st. Reading Rm 12 M to 5 PM; also 7 to 9 PM Tues Sat; 2.30 to 4.30 PM Sun—208 Rockford Trust blg.

ROCK ISLAND First Church—First Reader George H. Sheldon—Sunday 10.45 AM; Wed 7.45 PM—825 23d st. Reading Rm 11.30 AM to 5 PM; also 7 to 9 PM Sat—312 Peoples Nat bnk blg.

SALEM Society—First Reader Ralph Cunningham—Sunday 11 AM; Wed 8 PM—Martin blg.

SAVANNA Society — First Reader Mrs Emma A. Frutchey—Sunday 10.30 AM—432 Bowen st.

SHAWNEETOWN Society—First Reader Mrs Harriett S. Rowan—Sunday 11 AM; Wed 7.30 PM—C S hall.

SHELBYVILLE Society—First Reader Mrs M. Emma McElrath—Sunday 7.30 PM; Wed 7.30 PM—Unitarian church.

SPRINGFIELD First Church—First Reader Mrs Jane W. Bliss—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Unity blg, 5th st and Capitol av.

STERLING Society—First Reader Henry Beucus—Sunday 10.45 AM; Wed 8 PM—I O O F hall.

STREATOR Society—First Reader Mrs Cora May Bennett—Sunday 10.45 AM; Wed 7.45 PM—305 E Hickory st.

TAYLORVILLE Society — First Reader Miss Mary F. Taylor—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Wed Sat—Anderson blg.

WAUKEGAN First Church—First Reader Chauncey J. Guthrie—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—329 West st.

WEST CHICAGO Society — First Reader Henry C. Fry—Sunday 11 AM—Woodman hall, Depot st.

WHEATON First Church—First Reader Albert C. Swan—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed Sat—Church, Wesley st.

WILMETTE First Church—First Reader Gordon B. Chase—Sunday 10.45 AM, 7.45 PM; Wed 8 PM; Reading Rm 1 to 4 PM—Church, Central av and 10th st.

WOODSTOCK Society—First Reader Mrs Nancy B. Hilands—Sunday 10.45 AM; Wed 8 PM—Court house.

## INDIANA

ANDERSON First Church — First Reader Henry Drach—Sunday 10.45 AM; Wed 7.45 PM—122 W 8th st. Reading Rm 12.30 to 5 PM—423 Union blg.

ATTICA Society—First Reader Miss Katharine Fisher—Sunday 11 AM; Wed 8 PM—15 E and M bnk blg.

BLOOMINGTON First Church — First Reader Mrs Ethel M. Dutton—Sunday 10.45 AM; Wed 7.30 PM—121½ S Walnut st. Reading Rm 2.30 to 4.30 PM Fri—101 S Walnut st.

CLAYPOOL Society—First Reader Miss Lydia Dentzer—Sunday 10.30 AM—C S hall.

COLUMBIA CITY Society—First Reader Miss Damaris Rush—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Wed—411 W Market st.

COLUMBUS First Church—First Reader Mrs Nancy Whiteside—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—526 5th st.

CONNERSVILLE Society—First Reader Mrs Laura Lowe Erb—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Thurs Sat—I O O F blg.

CRAWFORDSVILLE First Church — First Reader Miss Clara Pearl Jones—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Main and Wash. sts.

ELKHART First Church—First Reader Miss Georgia H. Reynolds—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—117½ W Lexington av.

ELWOOD Society—First Reader Mrs Adda Nading—Sunday 10.45 AM; Wed 7.45 PM—1419 W Main st.

EVANSVILLE First Church—First Reader Mrs Maud Grace Voorheis—Sunday 10.45 AM; Wed 8 PM—Shriners temple, 2d and Chestnut sts. Reading Rm 2 to 5 PM—514 Waverly blg, 2d st.



**FORT WAYNE** First Church—First Reader Walter N. Boshier—Sunday 10.30 AM; Wed 8 PM—Church. Reading Rm 12 M to 5 PM; also 7 to 9 PM Sat—W Wayne and Ewing sts.

**FRANKFORT** First Church—First Reader William Llew Cave—Sunday 10.45 AM; Wed 8 PM; Reading Rm 1.30 to 5 PM—Clay st and Wash. av.

**FRANKLIN** First Church—First Reader Miss Elizabeth D. Alexander—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Sat—Axt blg.

**GARY** First Church—First Reader Mrs Ida O. Suter—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Mon Wed Sat—612 Mass. st.

**GOSHEN** First Church—First Reader Frank A. Osborn—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM—Spohn blk.

**GRAND VIEW** Society—First Reader Mrs Anna White—Sunday 10.30 AM; Wed 7 PM.

**GREENSBURG** Society—First Reader Miss Edith S. Griswold—Sunday 10.45 AM; Wed 7.30 PM—Woodfall blk.

**HAGERSTOWN** Society—First Reader Mrs Leora E. Tector—Sunday 10.45 AM—K of P hall.

**HAMMOND** Society—First Reader Harvey Jay Gilman—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7.30 to 9 PM Tues Fri—512 Hammond blg.

**HUNTINGTON** Society—First Reader Mrs Grace H. Sparks—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed—204 E Tipton st.

**INDIANAPOLIS** First Church—First Reader St. Clair Schooley—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 2011 N Meridian st. Reading Rm 10 AM to 5 PM—Lombard blg, 24½ E Wash. st.

**INDIANAPOLIS** Second Church—First Reader Clark E. Mallery—Sunday 11 AM, 8 PM; Wed 8 PM—Delaware and 12th sts. Reading Rm 9 AM to 9 PM except Wed; Wed until 5 PM; 2 to 5 PM Sun—611 I O O F blg.

**KOKOMO** First Church—First Reader Mrs Sallie D. Blake—Sunday 11 AM; Wed 7.45 PM—City blg, Wash. and Walnut sts. Reading Rm 2 to 4 PM; also 7 to 9 PM Sat—5 Cit Nat bnk blg.

**LA FAYETTE** First Church—First Reader John Rollo Stem—Sunday 11 AM; Wed 7.45 PM—Church, 637 Columbia st. Reading Rm 10 AM to 5 PM—Emsing blg, 119 6th st.

**LA PORTE** First Church—First Reader Edwin Willard Schurz—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, 1008 Mich. av.

**LOGANSPOUT** First Church—First Reader Chauncey M. Custer—Sunday 11 AM; Wed 8 PM—High school blg. Reading Rm 9.30 AM to 4 PM—Stettiner blk.

**MARION** First Church—First Reader Philip Diels—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Conservatory of Music.

**MICHIGAN CITY** First Church—First Reader William H. Schoenemann—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Mon Wed Fri—320 7th st.

**MT VERNON** First Church—First Reader Mrs Mary Vallade—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Wed Fri—Joest blg.

**MUNCIE** First Church—First Reader Adam O. Hoppes—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Charles and Liberty sts.

**NEW ALBANY** First Church—First Reader Mrs Evelyn Parker Carr—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM except Sat—Church, Bank and Main sts.

**NEW CASTLE** Society—First Reader George W. Scott—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Colonial blg.

**NORTH MANCHESTER** Society—First Reader Mrs Etta Browne—Sunday 10.30 AM; Wed 7.30 PM—Market st.

**PERU** Society—First Reader Mrs Laura V. Harter—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—30 E 5th st.

**PETERSBURG** Society—First Reader Mrs Sarah E. Hufford—Sunday 10.30 AM; Wed 7.30 PM—Main st.

**PLYMOUTH** Society—First Reader Mrs Flora J. Ellis—Sunday 10.45 AM; Wed 7.45 PM—Burkett hall.

**PRINCETON** Society—First Reader Mrs Katherine Kister—Sunday 10.45 AM; Wed 7.30 PM.

**RICHMOND** First Church—First Reader William F. Lee—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 1 to 5 PM—Church, 1417 North A st.

**ROCKVILLE** Society—First Reader Mrs Mary Taylor Harding—Sunday 10.45 AM—Court House.

**RUSHVILLE** First Church—First Reader Mrs Flora Gray—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—4th and Harrison sts.

**SEYMOUR** Society—First Reader Mrs Belle Everingham Blish—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed Sat—3d and Chestnut sts.

**SHELBYVILLE** First Church—First Reader D. Wray De Prez—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 4 PM Tues Thurs Sat—22 D'Heur blk.

**SOUTH BEND** First Church—First Reader Frank A. Clarke—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, Main and Madison sts. Reading Rm 12 M to 5 PM; also 7 to 9 PM Sat—J M S blg, Wash. and Main sts.

**TERRE HAUTE** First Church—First Reader Herbert E. Meginness—Sunday 11 AM; Wed 8 PM—Zorah temple, 639 Mulberry st. Reading Rm 10 AM to 12 M, 2 to 5 PM—303 Terre Haute Trust blg.

**TIPTON** Society—First Reader Mrs Nettie C. McNairy—Sunday 10.45 AM—14 Martz blg.

**VALPARAISO** First Church—First Reader Miss Gretchen Dickover—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—Monroe and Wash. sts.

**VINCENNES** First Church—First Reader James A. Hollday—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—221 La Plante blg.

**WABASH** First Church—First Reader Mrs Anna Wilson Clark—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—Maple and Carroll sts.

**WARSAW** First Church—First Reader Frank Adolph Hakes—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Mon Wed Fri—Main and Detroit sts.

## IOWA

**AKRON** Society—First Reader Mrs Sarah A. Bly—Sunday 11 AM; Wed 7.30 PM—Chapel.

**ALBIA** Society—First Reader Mrs Lillian Oswald—Sunday 11 AM; Wed 8 PM—Yeoman hall.

**ALTON** Society—First Reader Mrs Carrie G. Lincoln—Sunday 11 AM.

**AMES** Society—First Reader Ward M. Jones—Sunday 11 AM; 1st and 3d Wed in month 8 PM—City library. Reading Rm 2 to 5 PM; also 7.30 to 8.30 PM Sat—Ames bnk blg.

**ANAMOSA** Society—First Reader Miss Rena Hubbell—Sunday 11 AM; Wed 7.45 PM—109 Booth st.

**ANITA** Society—First Reader Mrs Margaret May Faulkner—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—Campbell blg.

**ATLANTIC** Society—First Reader Robert Ralph Huntzinger—Sunday 11 AM—401 Chestnut st.

**BELLE PLAINE** Society—First Reader Mrs Emma Crosby—Sunday 11 AM; Wed 7.30 PM—624 8th av, S.

**BURLINGTON** First Church—First Reader Mrs Fannie H. Gowdy—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—513 N 3d st.

**CEDAR RAPIDS** First Church—First Reader Joseph Sadowsky, Jr.—Sunday 11 AM, Majestic theater; Wed 8 PM, Liberal Christian church. Reading Rm 10 AM to 5 PM—706 Security bnk blg.

**CENTERVILLE** Society—First Reader Mrs Cora E. Whitsell—Sunday 11 AM; Wed 8 PM—Commercial hall.



CHARITON Society—First Reader Mrs Birdella Garrett Foster—Sunday 11 AM—K of P hall.

CHARLES CITY First Church — First Reader Mrs Laura T. Wylie—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—1005 E Ferguson st.

CLEAR LAKE Society—First Reader Mrs Ida C. Campbell—Sunday 11 AM; Wed 8 PM.

CLINTON First Church—First Reader Francis V. Hall—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—312 3d av.

COUNCIL BLUFFS First Church — First Reader James Baldwin—Sunday 10.45 AM; Wed 8 PM; Reading Rm 11.30 AM to 4.30 PM—Masonic temple, Broadway and 4th st.

CRESTON First Church—First Reader William H. Lyon—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—503 W Adams st.

DAVENPORT First Church—First Reader Norman L. Godfrey—Sunday 10.45 AM; Wed 7.45 PM—Kirkwood blv and Grand av. Reading Rm 11.30 AM to 4.30 PM—705 Putnam blg.

DENISON First Church—First Reader Charles C. Kemming—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church.

DES MOINES First Church—First Reader Bert A. Miller—Sunday 10.30 AM; Wed 8 PM—Church, 923 8th st. Reading Rm 10 AM to 5 PM—711 Cit Nat bnk blg, 6th and Walnut sts.

DUBUQUE First Church — First Reader Jacob B. Fink—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Church, 9th and Bluff sts.

ELDON Society—First Reader Miss Mary Hastings—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Rapp blg, E Elm st.

ESTHERVILLE First Church — First Reader Mrs Minnie B. Lough—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Church.

EXIRA Society — First Reader Isaac Statzell — Sunday 10.30 AM; Wed 7.30 PM—C S hall. Reading Rm 2 to 4 PM Wed—Res Isaac Statzell.

FAIRFIELD First Church — First Reader Henry Eckey, Jr.—Sunday 11 AM; Wed 7.30 PM—Agassiz rm, City library. Reading Rm 2.30 to 4.30 PM Wed Sat—Over Fairfield Nat bnk.

FORT DODGE First Church—First Reader Charles A. Brown—Sunday 10.45 AM; Wed 8 PM—Church, 1st av, N. and 12th st. Reading Rm 1 to 5 PM—615 1st Nat bnk blg.

FORT MADISON Society—First Reader Mrs Sarah J. Waite—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Fri—309 Front st.

GRINNELL Society — First Reader Mrs Theresa Wright Burton—Sunday 11 AM; Wed 7.30 PM.

HAMBURG Society—First Reader Miss Della Sykes—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues—Lyceum blg.

HARTLEY Society — First Reader Mrs Esther T. Miller—Sunday 11 AM; Wed 7.30 PM—Main st.

HOPKINTON Society—First Reader Mrs Jessie F. Mason—Sunday 11 AM; Wed 7.30 PM—C S hall, Hotel Philipp.

HUMBOLDT First Church—First Reader Alexander McLaughlin—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Fri—Church.

INDEPENDENCE First Church—First Reader Miss Frenella I. Barnhart—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed.

IOWA CITY First Church—First Reader Miss Katherine Close—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—211½ E Iowa av.

KEOKUK First Church—First Reader Mrs Esther L. Hinkley—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Tues Thurs Fri—728 Main st.

LE MARS First Church—First Reader Mrs Lillian M. Smith—Sunday 11 AM; Wed 7.30 PM—Columbia hall. Reading Rm 3 to 5 PM Fri—523 Main st.

LIME SPRINGS First Church — First Reader Mrs Catharine Johns—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Opera house blk.

MANCHESTER Society — First Reader B. Frank Hedlund—Sunday 10.30 AM—Library blg.

MAQUOKETA Society—First Reader Mrs Elizabeth Marlowe—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Tues Wed—Rice blg.

MARSHALLTOWN First Church—First Reader Eli P. Gale—Sunday 10.45 AM; Wed 8 PM—Main and 5th sts. Reading Rm 2 to 4.30 PM—400 Masonic temple.

MASON CITY First Church—First Reader William E. Miller—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—119 W 8th st.

McGREGOR First Church—First Reader Mrs Stella Williams—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4 PM Wed—Barron blk.

MITCHELL Society—First Reader Mrs Mlna Larson—Sunday 10.30 AM—G A R hall.

MT PLEASANT First Church — First Reader Miss Alice Gulselman—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Chapel, N Jefferson st.

MUSCATINE First Church—First Reader Adolph H. Kohhammer—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—6th and Walnut sts.

OELWEIN Society—First Reader Mrs Eugenia Parmenter Hill—Sunday 10.45 AM; Wed 8 PM—Chapel, 3d av and 2d st, E.

OSAGE Society—First Reader Mrs Nannie Fenholt—Sunday 10.30 AM; Wed 7.30 PM—W R O hall.

OSKALOOSA First Church—First Reader Mrs Anna K Spencer—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, 406 E High av.

OTTUMWA First Church—First Reader Miss Anna Martha Rohr—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 4th and Market sts.

RED OAK Society—First Reader Miss Sarah Palmer—Sunday 10.45 AM; Wed 7.30 PM—Public Library auditorium.

ROCK VALLEY Society—First Reader William Emerson De Voe—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church.

SABULA Society—First Reader Mrs Martha Day—Sunday 10.30 AM; Wed 7.30 PM.

SHELDON First Church—First Reader Mrs Josephine Smith—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 422 9th st.

SHENANDOAH Society—First Reader Miss Zoe Deo—Sunday 10.45 AM; Wed 8 PM—Universalist church.

SIOUX CITY First Church—First Reader William S. Warfield Jr—Sunday 10.45 AM; Wed 7.45 PM—10th and Jones sts. Reading Rm 9 AM to 4 PM—606 F L & T blg, 526 4th st.

SIOUX CITY Society — First Reader Miss Mabel Kelly—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—City blg, 6th and Douglas sts.

TIPTON Society—First Reader Mrs Elizabeth Ellen McBurney—Sunday 10.45 AM—Res McBurney.

TOLEDO Society—First Reader Mrs Lorene R. Edholm—Sunday 11 AM; Wed 7.30 PM—16 Stiger blg.

WASHINGTON First Church — First Reader Mrs Jenne Latta—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Wed—221 S Iowa av.

WATERLOO First Church — First Reader Arthur George Outhouse—Sunday 10.45 AM, 8 PM; Wed 8 PM—421 Jefferson st. Reading Rm 2 to 5 PM—503 Marsh-Place blg.

WEBSTER CITY First Church—First Reader Calvin Young—Sunday 10.45 AM; Wed 8 PM—Chapel, Bank st. Reading Rm 2.30 to 4.30 PM—614½ 2d st.



## KANSAS

**ABILENE** Society — First Reader Miss Nellie S. Mitchner—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—3d and Cedar sts.

**ARKANSAS CITY** First Church—First Reader Mrs Jocie May Beck—Sunday 11 AM; Wed 7.45 PM—Central av and 2d st. Reading Rm 2 to 5 PM—209½ S Summit st.

**ATCHISON** First Church—First Reader Miss Emma W. Maage—Sunday 11 AM; Wed 8 PM; Reading Rm 12.30 to 4.30 PM—Church, 4th av and Santa Fe st.

**BELOIT** First Church—First Reader Mrs Lula B. Loop—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—Church.

**BLUE RAPIDS** Society—First Reader Mrs Ina P. Moser—Sunday 11 AM—I O O F hall.

**BURLINGTON** First Church—First Reader Mrs Irene I. Filkins—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM Thurs—Church.

**CALDWELL** Society—First Reader Mrs Orsie Shelley—Sunday 11 AM—Over Stock Exchange bnk.

**CHANUTE** First Church—First Reader Mrs May B. Fritz—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—N Forest av and Elm st.

**COFFEYVILLE** Society—First Reader Isaac H. Patton—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—113½ W 9th st.

**COLUMBUS** Society—First Reader James L. Greenlee—Sunday 11 AM; Wed 8 PM—112 N Kan. av.

**COUNCIL GROVE** Society—First Reader Mrs Mary W. Broderon—Sunday 11 AM; Wed 8 PM.

**DODGE CITY** Society—First Reader Mrs Lida Reynolds—Sunday 11 AM—I O O F hall.

**ELDORADO** Society—First Reader Ralph C. Truitt—Sunday 11 AM; Wed 8 PM—Church.

**EMPORIA** First Church—First Reader Mrs Daisy Rogers—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Church, 9th av and Commercial st.

**EUREKA** Society—First Reader Mrs Hazel Gregg Hamson—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM—C S hall.

**FORT SCOTT** First Church—First Reader Miss Sadie W. Hahn—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—3d and Main sts.

**FREDONIA** Society—First Reader Mrs Belle Hubbell—Sunday 11 AM; Wed 8 PM—Pierce blg.

**GALENA** First Church—First Reader James Franklin Lanier—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—1102 Short st.

**GARDEN CITY** Society—First Reader Mrs Florence Pyle—Sunday 11 AM; 1st Wed in month 8 PM—Lowderman blg.

**GIRARD** Society—First Reader Miss Mary Z. Buesch—Sunday 11 AM; Wed 8 PM—217 N Ozark av.

**GREAT BEND** Society — First Reader Mrs Minnie W. Cole—Sunday 11 AM—I O O F hall.

**HOLTON** Society—First Reader Mrs Laura A. Kuhn—Sunday 11 AM—Armory.

**HORTON** Society — First Reader Miss Sarah Jane Evans—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Wed—Chapel.

**HUMBOLDT** Society—First Reader Archie B. Pickell—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—10 N 9th st.

**HUTCHINSON** First Church—First Reader Homer F. Hess—Sunday 11 AM; Wed 8 PM—Church, 14th and Main sts. Reading Rm 11 AM to 5 PM—620 Rorabaugh-Wiley blg.

**INDEPENDENCE** First Church—First Reader John E. Ross—Sunday 11 AM; Wed 8 PM—Church, Main and 11th sts. Reading Rm 1 to 5 PM—Kress blg.

**IOLA** First Church — First Reader Miss Louemma Evans—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM—East and Sycamore sts.

**JUNCTION CITY** First Church—First Reader George H. Tangeman—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—5th and Jefferson sts.

**KANSAS CITY** First Church—First Reader Benjamin Lombard Foster—Sunday 11 AM, 8 PM; Wed 8 PM—Fraternal hall, 747 Minn. av. Reading Rm 10 AM to 5 PM—252 Wahlenmaier blg, 8th st and Minn. av.

**LARNED** Society—First Reader Mrs Isabel Foy—Sunday 11 AM; Wed 8 PM—K of P hall.

**LAWRENCE** First Church—First Reader Emerson B. Gorsuch—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—1240 Mass. st.

**LEAVENWORTH** First Church—First Reader Fred C. Runkle—Sunday 11 AM; Wed 8 PM—Church, 6th and Spruce sts. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—8 Masonic blg, 4th and Del. sts.

**LE ROY** First Church—First Reader Miss Rhoda Ann Lankton—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—Church.

**MANHATTAN** First Church—First Reader Mrs Harriet L. Miller—Sunday 10.30 AM, 7.30 PM; Wed 7.30 PM—8th st and Pointz av. Reading Rm 2 to 4 PM—State bnk blg.

**MARYSVILLE** First Church—First Reader Mrs Lucy E. Chaffee—Sunday 11 AM; Wed 8 PM—14th st and Broadway. Reading Rm 2 to 5 PM—White blg.

**MULBERRY** Society—First Reader Mrs Lena Bevans—Sunday 11 AM; Wed 7.30 PM—Masonic temple.

**NEODESHA** First Church—First Reader William J. Rath—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—Hale blg, 4th st.

**NEWTON** Society—First Reader Mrs Carrie P. Snyder—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Masonic blg.

**OLATHE** Society—First Reader Mrs Lorena Helder Morse—Sunday 11 AM; Wed 7.30 PM—118 S Cherry st.

**OSWEGO** Society—First Reader Mrs Bertha W. Tiffany—Sunday 11 AM; Wed 8 PM.

**OTTAWA** Society—First Reader Mrs Mabel Jamison Elder—Sunday 11 AM; Wed 8 PM—401 S Main st.

**PARSONS** First Church—First Reader Mrs Alice R. Edmondson—Sunday 11 AM; Wed 8 PM—Church, 1519 Broadway av. Reading Rm 2 to 5 PM—321 White blg, Main st.

**PITTSBURG** First Church—First Reader Hiram A. Holzer—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Euclid av and Walnut st. Reading Rm 10 AM to 5 PM—409 Commerce blg, Broadway.

**SALINA** First Church—First Reader Mrs Emma E. Dixon—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—8th and Mulberry sts.

**SENECA** First Church — First Reader Francis C. George—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—Church.

**TOPEKA** First Church — First Reader Harry L. Rhodes—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Huntoon and Polk sts.

**TOPEKA** Second Church—First Reader Miss Ruth F. Barratt—Sunday 11 AM; Wed 8 PM—6th and Harrison sts. Reading Rm 1.30 to 5 PM—Mills blg.

**WELLINGTON** First Church—First Reader Mrs Rowena Dabbs Burton—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—7th st and Jefferson av.



WICHITA First Church — First Reader Walter J. Blodgett—Sunday 11 AM, 8 PM; Wed 8 PM—Philharmony hall, 217 N Lawrence av. Reading Rm 9 AM to 5 PM; Wed until 7.30 PM; Sat until 9 PM—608 Caldwell-Murdock blg, 111 E Douglas av.

WINFIELD First Church—First Reader Mrs Minna M. Foval—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—203 E 11th av.

YATES CENTER First Church — First Reader Mrs Catharine S. Grisler—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed.

### KENTUCKY

ASHLAND Society—First Reader James B. Wilholt—Sunday 10.30 AM; Wed 7 PM; Reading Rm 2 to 4 PM; also 7 to 9 PM except Wed—Haskell blg.

DANVILLE Society—First Reader Mrs Lou B. Seott—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed Sat—313 Main st.

FRANKFORT Society—First Reader Mrs Mattie O. Noel—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Farmers bnk blg, Main st.

HENDERSON Society—First Reader Mrs S. Isabel Ward—Sunday 11 AM; Wed 7.45 PM—Klees hall.

LEXINGTON First Church—First Reader Mrs Mollie Shelton Pilkington—Sunday 11 AM; Wed 7.45 PM; Reading Rm 10 AM to 12 M, 2 to 4 PM—2d floor, 159 E Main st.

LEXINGTON Second Church—First Reader Miss May E. Millikan—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 12 M, 2 to 4 PM—Church, N Broadway.

LOUISVILLE First Church—First Reader Arthur K. Lord—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 3d st. between Oak and St Catherine. Reading Rm 10 AM to 5 PM—620 Paul Jones blg.

OWENSBORO Society—First Reader Mrs Benlah B. Guenther—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM—Masonic blg, St Ann st.

PADUCAH First Church—First Reader Charles Williams—Sunday 11 AM; Wed 7.45 PM; Reading Rm 10 AM to 12 M—Three Links blg, 5th st and Ky. av.

RICHMOND Society—First Reader Mrs Margaret C. Crutcher—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Wed Fri—223 Main st.

WINCHESTER Society—First Reader Mrs Sue E. Kohlhas—Sunday 11 AM; Wed 7.30 PM—I O O F blg.

### LOUISIANA

MONROE Society — First Reader Mrs Carrie S. Parker—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—307 N 2d st.

NEW ORLEANS First Church — First Reader Arthur John Chapman—Sunday 11 AM; Wed 8 PM—Scottish Rite Cathedral, 619 Carondelet st. Reading Rm 10 AM to 5 PM; also 7.30 to 9.30 PM Tues Thurs Sat—1317 Whitney Central bnk blg, St Charles and Gravier sts.

NEW ORLEANS Society — First Reader Mrs Lulu Burdeau Espy—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—622 Audubon blg.

SHREVEPORT First Church—First Reader Mrs Lucy Culbertson Matthews—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—714 Grand av.

### MAINE

AUBURN First Church — First Reader Almon H. Sweetser—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—Church, 93 College st, Lewiston.

AUGUSTA Society—First Reader Mrs Mary Emma Ellis—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—C S hall, 223 Water st.

BANGOR First Church — First Reader George C. Eames—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—C S hall, 47 Columbla st.

BATH First Church—First Reader Mrs Susan F. Howard—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Wed Thurs Sat—Summer st.

BELFAST Society—First Reader Mrs Anna P. Whitten—Sunday 11 AM; Wed 7.30 PM—127 Main st.

BRUNSWICK Society—First Reader Mrs Emma Lois Kilby—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—K of P hall.

CALAIS First Church—First Reader Mrs Ella M. Haycock—Sunday 10.30 AM; Wed 7 PM; Reading Rm 2 to 4 PM—Church, Germaln st.

CAMDEN First Church — First Reader Robert U. Coates—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Church.

DOVER AND FOXCROFT First Church — First Reader Miss Adelaide Jennison—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM—Church, Lincoln st, Foxcroft.

GARDINER First Church—First Reader Mrs Edith Lunt Smith—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Church, Lincoln av.

KENNEBUNK Society—First Reader Miss Florence Jane Ovens—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3.30 to 4.30 PM Wed—Summer st.

LEWISTON—See Auburn.

LIVERMORE FALLS Society—First Reader Carroll L. Pomeroy—Sunday 10.30 AM—I O O F blk.

NORWAY Society—First Reader Mrs Sara Howe—Sunday 10.30 AM—K of P hall.

PORTLAND First Church—First Reader J. Albert Thomas—Sunday 10.45 AM; Wed 7.45 PM—Church, 61 Neal st. Reading Rm 10 AM to 1, 2 to 5 PM—502 Baxter blk, 562 Congress st.

ROCKLAND First Church—First Reader Edwin B. Spear—Sunday 11 AM; Wed 7.30 PM—Church, Cedar and Brewster sts. Reading Rm 2 to 5 PM—Thorndike and Hix blg, 18 School st.

SANFORD Society—First Reader Mrs Nellie Delia Batchelder—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM Wed Sat—2 Mechanics st.

SKOWHEGAN Society—First Reader Mrs Ella G. French—Sunday 10.45 AM; Wed 7.30 PM.

VINALHAVEN Society—First Reader Frederick A. Grindle—Sunday 11.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs—O S hall.

WATERVILLE Society—First Reader Miss M. Fannie Whitney—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—O S hall, Sav bnk blg.

### MARYLAND

BALTIMORE First Church—First Reader Arthur R. MacLellan Jr—Sunday 11 AM, 8 PM; Wed 8 PM—Church, University pkwy, west of Oak st. Reading Rm 9 AM to 6 PM—1311 Fidelity blg, Charles and Lexington sts.

BALTIMORE Second Church — First Reader Frank W. Kroh—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Mt Royal av and St Paul st. Reading Rm 9 AM to 6 PM—Macht blg, 11 E Fayette st.

CUMBERLAND First Church—First Reader Mrs Bettie K. Dyehe—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—7 S Centre st.

HAGERSTOWN Society—First Reader Mrs Emma Knott Klinkhart—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed Sat—North and Locust sts.

SANDY SPRING Society—First Reader Samuel S. Bond—Sunday 2.30 PM—Res C. E. Bond.

### MASSACHUSETTS

AMESBURY First Church—First Reader Mrs Grace S. Hoyt—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—Main and Carpenter sts.

ATHOL First Church—First Reader Miss Lottie May Brown—Sunday 10.45 AM; Wed 7.45 PM—458 Main st. Reading Rm 3 to 5 PM—387 Main st.



**BOSTON THE FIRST CHURCH**—First Reader John C. Lathrop—Sunday 10.45 AM, 7.30 PM; Wed 7.30 PM—New Church, Norway, Falmouth and St Paul sts. READING RMS:

BERKELEY BLG, 420 Boylston st, 9 AM to 9 PM except Wed; Wed until 5 PM.

INTERNATIONAL TRUST Co BLG, Devonshire and Milk sts, 9 AM to 5.30 PM.

COOLIDGE CORNER BLG, 1316 Beacon st, Brookline, 9 AM to 6 PM.

**BROCKTON First Church**—First Reader William H. Dawes—Sunday 10.40 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM; also 7.30 to 9 PM Tues Fri—Church, N Main st.

**BUZZARDS BAY Society**—First Reader Mrs Nellie C. Linnell—Sunday 11.15 AM; Wed 7.15 PM; Reading Rm 2.30 to 5 PM Wed—Franklin hall.

**CAMBRIDGE First Church**—First Reader George S. Bennett—Sunday 10.45 AM; Wed 7.45 PM—Brattle hall, 40 Brattle st off Harvard sq. Reading Rm 12 M to 6 PM; also 7.30 to 9 PM Mon Sat—11 Dunster st. Harvard sq.

**CHELSEA First Church**—First Reader Richard Leon Rice—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Tues Fri—Church, Reynolds av.

**CLINTON Society**—First Reader Mrs Myra B. Sargent—Sunday 10.45 AM; Wed 7.45 PM—Music hall. Reading Rm 2.30 to 5 PM; also 7 to 9 PM Tues Thurs Sat—6, 17 High st.

**CONCORD First Church**—First Reader Albert W. Lee—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 5.30 PM—Insurance hall, Monument sq.

**COTUIT First Church**—First Reader Mrs Alice L. Handy—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5, 7 to 9 PM Fri—Church.

**FALL RIVER First Church**—First Reader Mrs Jeanette Titus Wells—Sunday 11 AM; Wed 8 PM—Rock and Pine sts. Reading Rm 3 to 5 PM—335 Pine st.

**FITCHBURG First Church**—First Reader Mrs Nellie E. Lesure—Sunday 10.40 AM; Wed 7.45 PM—Lincoln hall. Reading Rm 2.30 to 5 PM—229 Main st.

**FRANKLIN Society**—First Reader Mrs Adelaide G. Dinsmore—Sunday 10.45 AM—I O O F hall.

**GLOUCESTER First Church**—First Reader Mrs Lelia F. French—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—65 Middle st.

**GREENFIELD Society**—First Reader Milton A. Snider—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Franklin and Main sts.

**HAVERHILL First Church**—First Reader William J. Twombly—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—6 Pleasant st.

**HAVERHILL Second Church**—First Reader Fred O. Tarbox—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—The Bartlett, 59 Main st.

**HOLYOKE Society**—First Reader Miss Minnie Susan Sinclair—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Fri—437 High st.

**HYDE PARK First Church**—First Reader William M. Rose—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Church, 126 Arlington st.

**LAWRENCE First Church**—First Reader Benjamin Andrew—Sunday 10.30 AM; Wed 7.45 PM—Church, Green st. Reading Rm 2.30 to 5 PM; also 7.30 to 9 PM Sat—402 Bay State blg, Essex st.

**LEXINGTON First Church**—First Reader Walter W. Rowse—Sunday 10.45 AM; Wed 7.45 PM—C S hall, Forest st. Reading Rm 3 to 5.30 PM—Bank blg, Mass. av.

**LOWELL First Church**—First Reader Mrs Florence D. Marshall—Sunday 10.45 AM; Wed 7.45 PM—Colonial hall, Pollard blg, Palmer st. Reading Rm 2 to 5 PM; also 7 to 9 PM Mon Sat—402 Sun blg, 8 Merrimack st.

**LYNN First Church**—First Reader Frank Lyman Arey—Sunday 10.45 AM; Wed 7.45 PM—Women's club house, Nahant and Broad sts. Reading Rm 11.30 AM to 5 PM; also 7.30 to 9 PM Mon Sat—2 Wolcott blg, Munroe and Market sts.

**MALDEN First Church**—First Reader Louis R. Miller—Sunday 10.30 AM; Wed 7.45 PM—Auditorium blg. Reading Rm 11 AM to 9 PM except Wed; Wed until 6 PM—415 Main st, Malden sq.

**MARLBORO First Church**—First Reader Sprague A. Knapp—Sunday 10.45 AM; Wed 8 PM—G A R hall. Reading Rm 2.30 to 5 PM—10 Corey blg.

**MIDDLEBORO Society**—First Reader Mrs Fannie B. Harlow—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Tues Sat—T. W. Peirce Co blg.

**NEEDHAM First Church**—First Reader Charles E. Orcutt—Sunday 10.45 AM; Wed 7.45 PM—C S hall. Reading Rm 3 to 5 PM except Sat; 7 to 9 PM Sat—Great Plain av.

**NEW BEDFORD First Church**—First Reader Mrs Daisy A. Snow—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM; Wed until 7.45 PM—Church, Middle and 6th sts.

**NEWBURYPORT First Church**—First Reader Mrs Mary H. W. Carter—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Chase and Lunt blk.

**NEWTON First Church**—First Reader George H. Moore—Sunday 10.45 AM; Wed 8 PM—Players hall, Wash. st, West Newton. Reading Rm 2 to 6 PM—297 Walnut st, Newtonville.

**NORTH ADAMS First Church**—First Reader George E. Cox—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Wed Sat—Chapel, 45 Chestnut st.

**NORTHAMPTON First Church**—First Reader Charles H. Tucker—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, Center st.

**ORANGE Society**—First Reader Miss Eric L. Harris—Sunday 11 AM; Wed 8 PM—Memorial hall.

**PITTSFIELD First Church**—First Reader Archie E. Van Ostrand—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 131 South st.

**PLYMOUTH First Church**—First Reader Edward A. Burnett—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed—5 Lothrop st.

**QUINCY First Church**—First Reader Oscar M. Crocker—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Alpha hall, Hancock st and Cottage av.

**READING First Church**—First Reader Everett H. Hall—Sunday 11 AM; Wed 8 PM—I O O F hall, Woburn st. Reading Rm 2.30 to 4.30 PM; also 7.30 to 9 PM except Wed—185 Main st.

**ROCKLAND First Church**—First Reader John M. Nash—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Wed—Church, Franklin av.

**ROXBURY First Church**—First Reader Elisha B. Seeley—Sunday 10.30 AM; Wed 7.45 PM—Fauntleroy hall, Wenonah st. Reading Rm 10 AM to 5 PM; also 7 to 9 PM Tues Fri—3 Bradlee blg, 54 Warren st.

**SALEM First Church**—First Reader Hatherley Alonzo Stoddard—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, 16 Lynde st.

**SHARON Society**—First Reader Howard D. Kenyon—Sunday 10.45 AM; Wed 7.45 PM—Main & Depot sts.

**SOMERVILLE First Church**—First Reader Henry Francis Whittier—Sunday 10.45 AM; Wed 7.45 PM—Anthoine hall, 136 School st. Reading Rm 2 to 5 PM; also 7.30 to 9 PM except Tues Wed—14 College av.

**SPRINGFIELD First Church**—First Reader Harry Cutler Ellis—Sunday 11 AM, 7.30 PM; Wed 8 PM—Chapel, State and Orleans sts. Reading Rm 10 AM to 6 PM; Sat until 9 PM—503, 356 Main st.

**SPRINGFIELD Society**—First Reader Guy S. Perkins—Sunday 11 AM; Wed 8 PM—Touraine hall, 182 State st. Reading Rm 10 AM to 6 PM; Sat until 9 PM—503, 356 Main st.



**TAUNTON** First Church—First Reader Mrs Amella M Crossman—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—38 Winthrop st.

**WELLESLEY** Society—First Reader John L. Wright—Sunday 10.45 AM, Wellesley town hall; Wed 7.45 PM—I O O F hall, Wellesley sq.

**WINCHENDON** Society—First Reader Mrs Frances A. M. Gay—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—Merrill blk.

**WINCHESTER** First Church—First Reader John J. Flinn—Sunday 10.45 AM; Wed 7.45 PM—Mt Vernon st, opposite town hall. Reading Rm 2 to 5 PM—Lane blk, 13 Church st.

**WOBURN** First Church — First Reader Franklin Blake—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—18 Arlington rd.

**WORCESTER** First Church—First Reader Burt Le Roy Knowles—Sunday 10.45 AM, 7.30 PM; Wed 7.45 PM—Church, Main and Oberlin sts. Reading Rm 10 AM to 5, 7 to 9 PM except Wed; Wed until 5 PM—718 Slater blg.

### MICHIGAN

**ADRIAN** First Church—First Reader Mrs Jennie Cleveland—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, 59 S Main st.

**ALBION** First Church—First Reader Mrs Elizabeth Sturtevant—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 202 W Erie st.

**ALLEGAN** Society—First Reader Mrs Kate Minekler—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Doelker blk.

**ALMA** First Church—First Reader Mrs Alice M. Brown—Sunday 10.15 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Sat—K of P hall.

**ALPENA** First Church—First Reader Miss Maria Roberts—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—158 Wash. av.

**ANN ARBOR** First Church — First Reader Miss Maude Miller Bissell—Sunday 10.30 AM; Wed 7.45 PM—409 S Division st. Reading Rm 2 to 5 PM—301 1st Nat bnk blg.

**BANGOR** Society—First Reader Mrs Mabel Bennett Church—Sunday 10.30 AM.

**BATTLE CREEK** First Church—First Reader Mrs Alice E. Ketchum—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, 101 Maple st.

**BAY CITY** First Church—First Reader Charlie John Bousfield—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, 6th and Van Buren sts.

**BELDING** Society—First Reader Mrs Martha M. Gooding—Sunday 10.45 AM; Wed 7.30 PM—106 S Pleasant st.

**BELLEVUE** Society—First Reader Mrs Sara Babcock—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Sat—Cit bnk blg.

**BENTON HARBOR** First Church—First Reader Ora K. Barden—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7 to 9 PM except Wed—Church, Pleasant st.

**BERRIEN SPRINGS** Society—First Reader William Cuthbert—Sunday 10.45 AM; Wed 7.30 PM—State bnk blg.

**BUCHANAN** Society—First Reader Albert A. Wood—Sunday 10.45 AM; Wed 7.45 PM—Oak st and Dewey av.

**CADILLAC** First Church—First Reader Miss Augusta Bieske—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—132 Spruce st.

**CHARLEVOIX** Society — First Reader Mrs Cassie Hart—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—Van Pelt hall.

**CHARLOTTE** First Church—First Reader Charles E. Church—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM Wed Sat—Church.

**DECATUR** Society—First Reader Mrs Alberta H Evans—Sunday 10.45 AM; Wed 7.45 PM.

**DETROIT** Churches unite in Reading Rms, Fisher arcade, 251 Woodward av; 9 AM to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5 PM Sun.

**FIRST CHURCH**—First Reader Francis Chandler Campbell—Sunday 10.30 AM, 7.30 PM; Wed 8 PM—Church, 46 W Alexandrine av.

**SECOND CHURCH**—First Reader Albert J. Nebe—Sunday 10.30 AM; Wed 7.45 PM—Church, E Grand blv, near Jefferson.

**THIRD CHURCH**—First Reader Charles J. Woodall—Sunday 10.30 AM; Wed 7.45 PM—1495 Woodward av.

**ESCANABA** Society—First Reader George H. Brotherton—Sunday 10.45 AM; Wed 7.45 PM—325 S Fannie st.

**FENNVILLE** Society—First Reader Mrs Bessie H. Leland—Sunday 10.30 AM; Wed 7.30 PM.

**FLINT** First Church — First Reader Fred Bishop Baldwin—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM; also 7.30 to 9 PM Tues Fri—Ward blg, 526 S Saginaw st.

**FREMONT** Society—First Reader Aaron P. Reber—Sunday 10.45 AM; Wed 8 PM—Grange hall.

**GRAND HAVEN** Society—First Reader Mrs Anna A. Andrews—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM Wed Sat—Unitarian church.

**GRAND RAPIDS** First Church—First Reader Philip D. Leavenworth—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Wash. st and Lafayette av. Reading Rm 10 AM to 6 PM; also 7 to 9 PM Tues Thurs Sat—931 Mich. Trust blg.

**GREENVILLE** First Church—First Reader Mrs Julia G. Moffatt—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—328 S Lafayette st.

**HASTINGS** Society—First Reader Mrs Effie P. Goodyear—Sunday 10.30 AM; Wed 7.30 PM.

**HILLSDALE** Society—First Reader Mrs Ethel Dot Perry—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—18 Howell st.

**HOUGHTON** Society—First Reader Mrs Josie Hille-gass—Sunday 10.45 AM; Wed 8 PM—160 Sheldon st.

**IRONWOOD** Society—First Reader George Peterson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM; also 7.30 to 9.30 PM Tues—315 E Aurora st.

**JACKSON** First Church—First Reader Stephen J. Fuller—Sunday 10.30 AM; Wed 7.30 PM—Church, west side city pk. Reading Rm 11.45 AM to 5, 7 to 9 PM—Adjoining the church.

**JONESVILLE** First Church—First Reader Mrs Ida M. Schell—Sunday 10.30 AM; Wed 7 PM; Reading Rm 3 to 5 PM Mon Wed Sat.

**KALAMAZOO** First Church—First Reader Charles H Ring—Sunday 11 AM; Wed 7.45 PM—Jewish temple, S Park st. Reading Rm 10 AM to 5 PM; 2.30 to 5 PM Sun; also 7.30 to 9 PM Sat—803 Kalamazoo Nat bnk blg.

**LANSING** First Church—First Reader Mrs Edith C. Baker—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, Allegan and Walnut sts.

**LUDINGTON** First Church—First Reader Mrs Minnie Kescberg—Sunday 10.45 AM; Wed 7.45 PM—402 Filer st. Reading Rm 2 to 4.30 PM—1st Nat bnk blg.

**MANISTEE** Society—First Reader Miss Rosalie J. Goldsborough—Sunday 10.45 AM; 2d Wed in month 8 PM—Unity church blg.

**MARQUETTE** First Church—First Reader John E. Lautner—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Ridge and Blaker sts.

**MARSHALL** First Church—First Reader Mrs Belle W. Stowe—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, 109 Mansion st.



MONROE Society — First Reader Mrs Antonia Amendt—Sunday 10 AM; Wed 7.30 PM.

MT CLEMENS Society—First Reader Mrs Rose M. Jacobl—Sunday 10.30 AM; Wed 7.45 PM—G A R hall.

MT PLEASANT First Church — First Reader Mrs Clarena E. Marsh—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Normal av and Wis. st.

MUSKEGON First Church—First Reader Mrs Fannie J. Houseman—Sunday 10.45 AM; Wed 8 PM—Woman's club blg. Webster av and 2d st. Reading Rm 2 to 5 PM—6, 75 W Western av.

NEGAUNEE Society—First Reader Mrs Mary L. Pel-low—Sunday 10.45 AM; Wed 7.30 PM—I O O F hall.

NILES First Church—First Reader Charles Kitterer—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Wed Fri—Church, 309 Broadway.

OTSEGO Society—First Reader Miss Alta E. Cook—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed Sat—Edsell blk.

OWOSSO First Church—First Reader George C. Storm—Sunday 10.15 AM; Wed 7.15 PM; Reading Rm 2 to 4 PM—107 N Ball st.

OXFORD First Church—First Reader Mrs Marjorie C. Toupalik—Sunday 10 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—S Wash. st.

PAW PAW Society—First Reader Mrs Anna M. Ellis—Sunday 10.45 AM; Wed 8 PM—Res Mrs E. B. Welch.

PETOSKEY First Church—First Reader Miss Charlotte A. Pococke—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—Wauka-zoo av.

PLAINWELL Society—First Reader Mrs Minnie P. Hopper—Sunday 10.30 AM; Wed 7.30 PM.

PLYMOUTH First Church—First Reader Miss Lina Durfee—Sunday 10 AM; Wed 7 PM; Reading Rm 1 to 3 PM—Church.

PONTIAC Society — First Reader Mrs Lottie E. Hutchins—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Sat—Masonic blg, E Huron st.

PORT HURON First Church—First Reader Benson West Hardy—Sunday 10.30 AM; Wed 7.30 PM—Masonic temple. Reading Rm 2 to 4.30 PM—614 Meisel blk.

SAGINAW First Church—First Reader Mrs Frances L. W. Lunenburg—Sunday 10.45 AM; Wed 7.45 PM—Church, Warren av and Hayden st. Reading Rm 10 AM to 4 PM; also 7 to 9 PM Mon Sat—502 Weichmann blg.

SALINE Society—First Reader Mrs Eva A. Fitzgerald—Sunday 10 AM; Wed 7 PM; Reading Rm 2 to 4 PM Mon Wed Sat—Nissly blg.

SAULT STE MARIE Society — First Reader Miss Amy C. Ramsey—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM except Wed—Brown blk, Ashmun and Leroy sts.

SOUTH HAVEN First Church—First Reader George W. Chatfield—Sunday 10.45 AM; Wed 8 PM—Scott club blg. Reading Rm 2 to 4 PM—Hale blg.

THREE RIVERS Society—First Reader Miss Lottie L. Seckell—Sunday 10.30 AM; Wed 8 PM—Sage blg.

TRAVERSE CITY First Church—First Reader Mrs Harriet J. Whipple—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Masonic blk.

YPSILANTI Society—First Reader Mrs Bertha M. Gill—Sunday 10.30 AM; Wed 7 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—125 Congress st, W.

## MINNESOTA

ALBERT LEA First Church—First Reader Mrs Beatrice Mitchell Peterson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—105 N Newton st.

AUSTIN First Church — First Reader Mrs Lena Meyer—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 133 Maple st, W.

BRAINERD Society—First Reader Mrs Grace A. Thayer—Sunday 11 AM; Wed 8 PM—Elks hall.

CHATFIELD Society—First Reader Mrs Tira E. Tesca—Sunday 11 AM; Wed 7.30 PM.

DULUTH First Church — First Reader Andes E. Skinner—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—4th av. E. and 1st st. Reading Rm 10 AM to 5 PM—411 Alworth blg. 306 W Superior st.

EXCELSIOR Society—First Reader Mrs Helen Robinson—Sunday 11 AM—1st and Center sts.

FAIRMONT First Church—First Reader David H. Larson—Sunday 10.30 AM; Wed 8 PM; Reading Rm 10 AM to 12 M, 2 to 4 PM—Church.

HIBBING Society — First Reader Miss Ethelenda Lewis—Sunday 10.45 AM; Wed 8 PM—Swedish M. E. church, Superior st and 4th av.

INTERNATIONAL FALLS Society — First Reader Fred G. Nelson—Sunday 11 AM; Wed 8 PM—Masonic hall.

LUVERNE Society—First Reader Edward H. Moreland—Sunday 11 AM; Wed 8 PM—Workmen hall.

MADISON Society—First Reader Miss Belle Jacobson—Sunday 11 AM—4th st.

MANKATO First Church—First Reader Miss Minnie Hub—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, S 4th st.

MINNEAPOLIS Churches unite in Reading Rms. 1006 Plymouth blg, Hennepin av and 6th st; 9 AM to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5.30 PM Sun.

FIRST CHURCH—First Reader Charles L. Bostwick—Sunday 10.45 AM, 8 PM; Wed 8 PM—15th st, near Portland av. Reading Rm 10 AM to 4 PM—8 E Franklin av.

SECOND CHURCH—First Reader Elbert E. Stevens—Sunday 10.45 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM, also 7 to 9 PM except Wed—Church, 2d av. S. and 11th st.

THIRD CHURCH—First Reader Wilber McKelvey Winter—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Lake st and Holmes av.

FIFTH CHURCH—First Reader Charles H. Denison—Sunday 10.45 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—Church, University and 12th avs, SE.

SIXTH CHURCH—First Reader Seymour S. Cook—Sunday 10.45 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—Church, Summit and Bryant avs, S.

RED WING Society—First Reader Miss Grace Thornburn—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—601 W 3d st.

ST CLOUD Society—First Reader Mrs Jennie Willis-ton French—Sunday 2.30 PM—Unitarian church.

ST PAUL First Church — First Reader Eugene L. Grimm—Sunday 10.45 AM; Wed 8 PM—Masonic temple, Smith av and 6th st. Reading Rm 9 AM to 5.30 PM—616 N. Y. Life blg. 6th and Minn. sts.

STILLWATER Society—First Reader Miss Mabel De Groodt—Sunday 11 AM; Wed 8 PM—N 5th st and Laurel av.

TWO HARBORS Society—First Reader Mrs Della Bell Truman—Sunday 11 AM; Wed 8 PM—Court house.

UTICA Society—First Reader Mrs Ella M. Perry—Sunday 10.45 AM—Church.

VIRGINIA Society—First Reader Orlando Bigelow Wood—Sunday 11 AM; Wed 8 PM—Lyric hall.

WELLS Society—First Reader Justin E. Stiles—Sunday 10.45 AM; Wed 8 PM—Old P O blg.

WILLMAR First Church—First Reader Ingebrigt C. Tollefson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—Church.

WINONA First Church—First Reader George H. Pletke—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 1.30 to 5.50 PM—310 Exchange blg.



## MISSISSIPPI

- BILOXI** Society—First Reader Mrs Amy Park Dullon—Sunday 10.45 AM; Wed 8 PM—Chapel, Howard and Seal avs. Reading Rm 2 to 4.30 PM—307 Lameuse st.
- CLARKSDALE** Society—First Reader Mrs Grace H. Crawley—Sunday 11 AM; Wed 3 PM—235 Clark st.
- HATTIESBURG** Society—First Reader William S. Canaan—Sunday 11 AM—425 W Pine st.
- JACKSON** First Church—First Reader Bevy C. Godwin—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, N State and Fortification sts.
- LAUREL** Society — First Reader Mrs Ider Jeffey Peden—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Wed Sat—Church.
- MERIDIAN** Society—First Reader Eugene J. Harris—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Wed Fri—Church, 24th av and 9th st.

## MISSOURI

- AURORA** Society—First Reader Mrs Winona D. Minor—Sunday 11 AM; Reading Rm 2 to 5 PM Mon Wed Fri—206A Madison av.
- BROOKFIELD** Society—First Reader Mrs Gertrude Crance Brownlee—Sunday 11 AM—314 Linn st.
- BUTLER** Society—First Reader James A. De Armond—Sunday 11 AM—Probate court rm.
- CAPE GIRARDEAU** Society—First Reader Mrs Jennie Chandler Johnson—Sunday 11 AM; Wed 8 PM.
- CARTHAGE** First Church—First Reader Miss Nira Wright—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 6th and Maple sts.
- CHILLICOTHE** Society—First Reader Mrs Helen E. Macdonald—Sunday 11 AM; Wed 7.30 PM.
- COLUMBIA** Society—First Reader Mrs Frances E. Poor—Sunday 11 AM—Va. blg, S 9th st.
- EXCELSIOR SPRINGS** Society—First Reader Eben H. Wear—Sunday 11 AM; Wed 8 PM—Polk blg.
- HANNIBAL** Society—First Reader Mrs Alta Pledge Pew—Sunday 11 AM; Reading Rm 2 to 5 PM Wed Sat—W C T U chapel, 106 S 5th st.
- INDEPENDENCE** First Church—First Reader Mrs Blanche Rydbeck—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Masonic blg.
- JEFFERSON CITY** First Church—First Reader Mrs Margaret L. Ward—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Tues Fri—318 Monroe st.
- JOPLIN** First Church—First Reader John J. Fryhofer—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 16th and Wall sts. Reading Rm 9 AM to 5 PM—801 Frisco blg, 6th and Main sts.
- JOPLIN** Second Church—First Reader Mrs Matilda C. Weymann—Sunday 11 AM; Wed 8 PM—Church, Moffet av and 6th st. Reading Rm 2 to 5 PM—216 Miners bnk blg.
- KANSAS CITY** Churches unite in Reading Rms, 712 Commerce blg, 10th and Walnut sts; 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 6 PM Sun.
- FIRST CHURCH**—First Reader John M. Tutt—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 9th st and Forest av.
- SECOND CHURCH**—First Reader Earl L. Davis—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 31st st and Troost av.
- THIRD CHURCH**—First Reader Truman A. Lockwood—Sunday 11 AM; Wed 8 PM—40th and Walnut sts.
- KIRKSVILLE** First Church—First Reader Miss Minnie Gibson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 1 to 4 PM Wed Sat—Trust blg.
- KIRKWOOD** First Church—First Reader Gerry Hoyt Barnes—Sunday 10.45 AM; Wed 8.15 PM; Reading Rm 2 to 5 PM—Church, Wash. and Clay avs.
- LEBANON** Society—First Reader Mrs Lucretia W. Palmer—Sunday 11 AM; Wed 7.30 PM—Chapter house.
- LEXINGTON** Society—First Reader Mrs Annie Hanna Wilson—Sunday 10.45 AM; Wed 8 PM—Old P O blg.

- MAPLEWOOD** Society—First Reader Arthur L. Huff—Sunday 11 AM; Wed 8.15 PM—Maple hall, 7314 Manchester av.
- MARSHALL** First Church—First Reader Miss Clara Regina Ludwig—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—105½ E North st.
- MARYVILLE** First Church—First Reader Mrs Kate Denham—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Jenkins and Main sts.
- MEXICO** First Church—First Reader Mrs Marguerite V. Richards—Sunday 10.45 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church.
- MOBERLY** Society—First Reader Charles L. Leitch—Sunday 11 AM; Wed 7.30 PM—107 N 4th st.
- NEVADA** Society—First Reader Mrs Mary Luna Hoss—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—5 Moore blg.
- OSBORN** Society — First Reader Thomas O'Neill—Sunday 10.30 AM; Wed 8 PM—Masonic hall.
- POPLAR BLUFF** Society—First Reader Mrs Eva N. Jeffers—Sunday 11 AM—340 Pine st.
- RICH HILL** First Church—First Reader Mrs Linnie Whitney—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Wed—Church, 3d and Walnut sts.
- ST JOSEPH** First Church—First Reader Charles Albert McClearey—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 12th and Felix sts. Reading Rm 9 AM to 5 PM—200 Schneider blg, 7th and Felix sts.
- ST LOUIS** Churches unite in Reading Rms, 1993 Railway Exchange blg; 9 AM to 6 PM.
- FIRST CHURCH**—First Reader W. Henry Jones—Sunday 10.45 AM, 8 PM; Wed 8 PM—Church, Kingshighway and Westminster pl. Reading Rm 9 AM to 9.30 PM except Wed; Wed until 5.30 PM; also 2 to 5 PM Sun—4929 Delmar av.
- SECOND CHURCH**—First Reader Clarence P. Sawyer—Sunday 10.45 AM; Wed 8 PM; Reading Rm 1 to 4 PM—Church, 4234 Wash. blv.
- THIRD CHURCH**—First Reader Oliver T. Ledford—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 6 PM—Church, 3524 Russell av.
- FOURTH CHURCH**—First Reader Arthur Thornton Morey—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 5569 Page blv.
- SEDALIA** First Church—First Reader Mrs Irene Barfield—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—I O O F blg.
- SPRINGFIELD** First Church—First Reader Archiball N. Torbitt—Sunday 11 AM; Wed 8 PM—Masonic temple, E Walnut st. Reading Rm 10 AM to 5 PM; Wed until 7.30 PM—312 Woodruff blg.
- TRENTON** Society—First Reader Loren Hugh Barnes—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—Collier blg, 911½ Main st.
- WARRENSBURG** Society—First Reader Mrs Maria Madan—Sunday 11 AM; Wed 8 PM—Drummond blg, 204 S Holden st.
- WEBB CITY** Society—First Reader Mrs Anna Little Eldredge—Sunday 11 AM; Wed 8 PM—I O O F hall. Reading Rm 2 to 4 PM—112 N Allen st.

## MONTANA

- ANACONDA** First Church—First Reader Mrs Maude Sunderland Gorr—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—209 Main st.
- BIGTIMBER** Society—First Reader Mrs Bessie Benedict Kelty—Sunday 11 AM; Wed 8 PM—S. M. E. church, 5th and Harris sts.
- BILLINGS** First Church—First Reader Mrs Mildred Gillum Cole—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 2 to 4.30 PM—29 Belknap blk.
- BOZEMAN** First Church—First Reader Mrs Susie M. Gould—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Wed Sat—202 Central av, S.
- BUTTE** First Church—First Reader Nathan William Couch—Sunday 11 AM, 8 PM; Wed 8 PM—Mont. and Quartz sts. Reading Rm 10 AM to 4 PM—87 Owsley blk.



GREAT FALLS First Church—First Reader Samuel B. Chase—Sunday 11 AM; Wed 8 PM—Church, 1st av, N, and 11th st. Reading Rm 10 AM to 5 PM—Conrad bnk blg.

HAMILTON First Church—First Reader Paul E. Klise—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—S 5th and Bedford sts.

HELENA First Church—First Reader Leon E. Rudd—Sunday 8 PM; Wed 8 PM—Unitarian church. Reading Rm 2 to 5 PM—Bailey blk.

KALISPELL First Church—First Reader Mrs Caroline E. Conrad—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Kalispell Mercantile blg.

LEWISTOWN Society—First Reader Burton Ralph Cole—Sunday 11 AM; Wed 8 PM—Carnegie library.

LIBBY Society—First Reader Mrs Helen H. Peay—Sunday 11 AM; Wed 7.30 PM—Church, La. av.

LIVINGSTON Society—First Reader Mrs Grace Sagle Esler—Sunday 11 AM; Wed 8 PM—Masonic temple.

MISSOULA First Church—First Reader Mrs Sadie H. Ellsberry—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM; also 7.30 to 9 PM Thurs Fri—Church, Pine and Pattee sts.

WHITE SULPHUR SPRINGS Society—First Reader Mrs Emma L. Campbell—Sunday 11 AM.

### NEBRASKA

BANCROFT Society — First Reader Mrs Gertrude White Bailey—Sunday 11 AM—O S hall.

BEATRICE First Church—First Reader Mrs Mae E. De Shazo—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM—800 Ella st.

BLOOMFIELD Society—First Reader Mrs Adele M. Tulleys—Sunday 10.30 AM—Public library blg.

BROKEN BOW Society—First Reader Mrs Frances J. Eddy—Sunday 10.45 AM; Wed 7.30 PM.

CENTRAL CITY Society—First Reader Mrs Genevieve Hutchison—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Fri—Cuddington blk.

CHADRON First Church—First Reader Mrs Nellie May Nichols—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Sat—Church, 5th and Ann sts.

CRAWFORD Society—First Reader Mrs Florence F. Warner—Sunday 11 AM—Morris blk, 2d st.

EXETER First Church — First Reader Mrs Lydia Verlinda Wood—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—Church.

FAIREBURY Society—First Reader Mrs Edna M. Allen—Sunday 11 AM; Wed 8 PM—4th and F sts.

FIRTH Society—First Reader Mrs Mary Janes—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM 1st Wed in month—Church.

FREMONT Society — First Reader Mrs Jessie D. Jones—Sunday 11 AM; Wed 8 PM—Public library.

GOTHENBURG Society—First Reader Franklin Vernon Halverstadt—Sunday 11 AM.

GRAND ISLAND First Church—First Reader Miss Ella Lykke—Sunday 11 AM; Wed 8 PM—Church, 1003 W 3d st. Reading Rm 2 to 5 PM—40 Hedde blg.

HASTINGS First Church—First Reader Mrs Helen L. LaMonte—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM including Sun—Carnegie library.

HOLDREGE Society—First Reader Mrs Anna L. Lundberg—Sunday 11 AM; 1st and 3d Wed of month 8 PM—Erickson hall.

KEARNEY First Church—First Reader Miss Stella Stanton—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM except Fri—1st av and W 23d st.

LINCOLN First Church — First Reader Louis A. Gregory—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 12th and L sts. Reading Rm 10 AM to 5 PM—210 Ganter blg.

McCOOK Society—First Reader Willard B. Mills—Sunday 11 AM; Wed 8 PM—Morris hall.

MINDEN Society — First Reader Joseph Sylvester Canaday—Sunday 11 AM; Wed 8 PM.

NEBRASKA CITY First Church—First Reader Mrs Edith Hartzell Hoberg—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church, 12th st and 1st av.

NELIGH First Church—First Reader Mrs Harriet Elizabeth Werner—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Tues Sat—Church.

NORTH PLATTE Society—First Reader Mrs Mary T. Bare—Sunday 11 AM—K of P hall.

OMAHA First Church—First Reader Carl E. Herring—Sunday 11 AM, 8 PM; Wed 8 PM—Church, St Marys av and 24th st. Reading Rm 10 AM to 6 PM—888 Brandeis blg.

PLATTSBROUGH Society—First Reader Mrs Gertrude Barnard—Sunday 11 AM; Wed 6 PM; Reading Rm 2 to 4 PM Wed—6th and Granite sts.

RED CLOUD Society—First Reader Edwin J. Overing Jr—Sunday 11 AM—Woodmen hall.

TECUMSEH Society—First Reader Mrs Mary G. Ward—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Adjoining City hall.

WATERLOO Society—First Reader James H. Riggs—Sunday 11 AM—Res James H. Riggs.

WEeping WATER First Church — First Reader James Johnson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed Sat—Church.

YORK Society—First Reader Homer S. King—Sunday 11 AM; Wed 8 PM—Swedish church.

### NEVADA

CARSON CITY Society—First Reader Mrs Therese Maud Hingston—Sunday 11 AM—I O O F hall.

ELKO Society—First Reader Mrs Mary A. Elbrecht—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Stone House, Webster blg, 5th st.

ELY Society—First Reader Mrs Alice E. Holtzman—Sunday 11 AM; Wed 8.15 PM; Reading Rm 2 to 4 PM—215 Mill st.

GOLDFIELD First Church—First Reader Mrs Georgina Yankee—Sunday 11 AM, 7.30 PM; Wed 7.30 PM—Euclid and Myers sts. Reading Rm 2 to 4 PM—225 E Ramsy st.

RENO First Church—First Reader Mrs Ida R. Foster—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 12 M to 5 PM—I O O F blg.

TONOPAH Society—First Reader Pearl E. Keeler—Sunday 11 AM—Florence and Cross avs.

WINNEMUCCA Society—First Reader Christopher C. Wright—Sunday 11 AM; Wed 7.30 PM—Schoolhouse.

### NEW HAMPSHIRE

BERLIN Society—First Reader Edwin Leslie Jewell—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5, 7.30 to 9 PM Tues Fri—O S hall, opposite The Albert theater.

CLAREMONT Society—First Reader Mrs Winnie A. Leonard—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Brown blk, Tremont sq.

CONCORD First Church—First Reader Calvin A. Frye—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Church, State and School sts.

DERRY Society—First Reader Wallace P. Mack—Sunday 10.45 AM; Wed 7.45 PM—K of P hall.

DOVER First Church—First Reader E. Earle Hall—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Mon Wed Sat—604 Central av.

EXETER First Church—First Reader Miss Annie B. Wiggin—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Wed Sat—Center st.

GROVETON Society—First Reader Mrs Martha B. Spencer—Sunday 11 AM—Precinct hall, Church st.



LACONIA First Church—First Reader Mrs Frances M. Gorrell—Sunday 3 PM; Wed 7.30 PM—Unitarian church. Reading Rm 10 AM to 12 M, 2 to 5 PM; also 7 to 9 PM Sat—664 Main st.

LANCASTER Society—First Reader Mrs Emma B. Streeter—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Bank blk.

LEBANON First Church—First Reader Fred W. Cheney—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 4 PM Mon Wed Fri; 8 to 9 PM Tues Thurs Sat—C S hall, Lincoln blk.

LISBON Society—First Reader Mrs Martha C. Jackman—Sunday 10.45 AM; Wed 7.45 PM—Parker blk.

LITTLETON Society—First Reader Mrs Jennie S. Green—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Mon Wed Sat—Elliott hall annex.

MANCHESTER First Church—First Reader Mrs Annie E. Law—Sunday 11 AM; Wed 8 PM—Church, Harrison st. Reading Rm 12 M to 5 PM—223 The Kennard

MILFORD First Church—First Reader Mrs Ella Hancock—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Wed Fri—Chapel, South st.

NASHUA First Church—First Reader Miss Grace M. Davis—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—3 Whiting blg.

NORTH CONWAY Society—First Reader Miss Elizabeth H. Hanson—Sunday 10.30 AM—Hanson res.

PORTSMOUTH First Church—First Reader Mrs Lillian L. Varrell—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—2 Market st.

TAMWORTH Society—First Reader Mrs Maud Griffith Potter—Sunday 11 AM—Tamworth village.

WOLFEBORO Society—First Reader Miss Alice Everett Fox—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Tues Thurs—Brewster Memorial blg.

### NEW JERSEY

ASBURY PARK First Church—First Reader Albert James Roe—Sunday 11 AM; Wed 8 PM—Library hall, Grand and 1st avs. Reading Rm 11 AM to 3.30 PM—Kinmonth blg, Mattison av.

ATLANTIC CITY First Church—First Reader Harry Wootton—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 1, 2 to 5 PM; also 7.30 to 9 PM except Wed—Church, Brighton av, below Atlantic av, Chelsea.

BAYONNE Society—First Reader Miss Nina Ely Scribner—Sunday 11 AM; Wed 8 PM—38th st and Broadway.

CAMDEN First Church—First Reader Mrs Lida S. Larsen—Sunday 10.45 AM, 8 PM; Wed 8 PM; Reading Rm 1 to 5 PM—209 Cooper st.

CRANFORD First Church—First Reader Mrs Emily L. Sperry—Sunday 11 AM; Wed 8 PM—Church, Springfield av and Milne st. Reading Rm 10 AM to 12 M; 2 to 4 PM—Chronicle blg, 3 Union av.

DOVER Society—First Reader Miss J. Florance Young—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Fri; 7.30 to 9 PM Tues—24 E Blackwell st.

EAST ORANGE First Church—First Reader Howard Underhill—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Lyceum blg, 508 Main st.

ELIZABETH Society—First Reader William Ransom—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM; also 8 to 9 PM Thurs—208 Broad st.

ENGLEWOOD First Church—First Reader Dr Forest A. Drake—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 4 PM—Church, Engle st and Spring lane.

HACKENSACK First Church—First Reader Mrs Myra Dunklee—Sunday 11 AM, 7.45 PM; Wed 8 PM; Reading Rm 2 to 4 PM—101 Main st.

HOBOKEN First Church—First Reader John G. Axtman—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—234 Wash. st.

JERSEY CITY First Church—First Reader Mrs Josephine W. Lüders—Sunday 11 AM; Wed 8 PM—Bergen Lyceum, 651 Bergen av. Reading Rm 10.30 AM to 3 PM—930 Bergen av.

MADISON First Church—First Reader Bruno Weyers—Sunday 11 AM; Wed 8 PM; Reading Rm 8 to 5 PM—James blg.

MONTCLAIR First Church—First Reader Edward H. Holmes—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 12 M, 2 to 5 PM—Church, S Fullerton av, near Bloomfield av.

MORRISTOWN Society—First Reader Edward M. Young—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—17 Dehart st.

NEWARK First Church—First Reader Herbert L. Fritz—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 16 Hill st. Reading Rm 10.30 AM to 5 PM—905 Wiss blg, 671 Broad st.

NEWARK Second Church—First Reader John F. Potter—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5.30 PM; also 8 to 9.30 PM Tues Fri—2d av and Garside st.

NUTLEY Society—First Reader Frank Weston—Sunday 11 AM; Wed 8 PM—Woman's Club blg.

ORANGE First Church—First Reader Harry Coulson Fairchild—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM; also 8 to 9 PM except Wed—Church, Cleveland st.

PASSAIC First Church—First Reader Ernest E. Lord—Sunday 11 AM; Wed 8.30 PM; Reading Rm 3 to 5 PM—53 Prospect st.

PATERSON First Church—First Reader Henry Crosby Allen—Sunday 11 AM; Wed 8 PM—Orpheus hall, Broadway and Carroll st. Reading Rm 2 to 5 PM; also 7.30 to 9 PM Tues Thurs—Elbow blg.

PLAINFIELD First Church—First Reader Mrs Lotile S. Bennett—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Babeok blg.

RIDGEFIELD PARK First Church—First Reader James H. Plummer—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Wed Fri—Municipal blg.

RIDGEWOOD First Church—First Reader Harry S. Marx—Sunday 11 AM, 8 PM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Church, Franklin av.

RIVERTON Society—First Reader Mrs Mary A. Hicks—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed—613 Main st.

RUTHERFORD First Church—First Reader Henry Prentiss—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4.30 PM except Sat; 8 to 9 PM Sat—Church, Newell and Park avs.

SEWAREN Society—First Reader Mrs Maude W. Boynton—Sunday 10.50 AM; Wed 7.50 PM—60 Woodbridge av.

SUMMIT Society—First Reader Miss Frances E. Swainson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—18 Beechwood rd.

TRENTON First Church—First Reader Edward A. Stokes—Sunday 11 AM; Wed 8 PM—578 E State st. Reading Rm 11 AM to 5 PM—Mechanics blg.

VINELAND Society—First Reader Mrs Emma Francis Hotchkiss—Sunday 11 AM; Wed 8 PM—Mason studio, 6th st.

### NEW MEXICO

ALBUQUERQUE Society—First Reader Mrs Augusta K. McGrath—Sunday 11 AM; Wed 8 PM—Woman's Club blg, 618 W Gold av. Reading Rm 2 to 5 PM—18 N. T. Armijo blg, 2d st and Central av.

AZTEC Society—First Reader Miss Elsie Ives—Sunday 11 AM; Wed 7.30 PM—Green blg.

LAS VEGAS (East) Society—First Reader Mrs Helen St. Clair Harned—Sunday 11 AM; Wed 8 PM—O R C hall, Pioneer blg, Douglas av.

ROSWELL First Church—First Reader Mrs Minnie Rollins Brown—Sunday 11 AM; Wed 7.30 PM—Masonic temple, Pa. av and 4th st. Reading Rm 2 to 5 PM—12 1st Nat bnk blg.

### NEW YORK

ALBANY First Church—First Reader John M. Turner—Sunday 10.45 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—Chapel, Madison av and Quail st.



AMSTERDAM First Church—First Reader Miss S. Loretta Flansburg—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—9 Mohawk pl.

AUBURN First Church—First Reader Mrs Mae E. Nickason—Sunday 10.30 AM; Wed 8 PM; Reading Rm 3 to 5 PM—193 Genesee st.

BALLSTON SPA Society—First Reader William T. Gray—Sunday 10.45 AM; Reading Rm 3 to 5 PM Tues Thurs Sat—62 Front st.

BATAVIA First Church — First Reader Frank S. Harris—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 217 E Main st.

BATH First Church—First Reader William W. Babcock—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Thurs—3 Shannon blg, Liberty st.

BELMONT Society — First Reader Mrs Janet G. Montague—Sunday 10.45 AM—Ward hall parlors.

BINGHAMTON First Church — First Reader Mrs Sarah Elizabeth Rudolph—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 10 AM to 12 M, 2.30 to 4.30 PM—36 Main st.

BUFFALO First Church—First Reader Arthur H. Hunter—Sunday 10.30 AM, 8 PM; Wed 8 PM—Church, Elmwood av and North st. Reading Rm 9 AM to 5 PM; also 7 to 9 PM Tues Fri—2 Brisbane blg, Main and Clinton sts.

CANAJOHARIE Society—First Reader Miss Oriel N. Ellithorp—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Church st.

CANTON Society — First Reader Mrs Lephe L. Sprague—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Sat—W Main st.

CORTLAND Society—First Reader Mrs Laura L.D. Palmer—Sunday 11 AM; Wed 8 PM—Conservatory.

DUNKIRK Society—First Reader Oscar Peter Edgett—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—214 Central av.

EAST AURORA First Church—First Reader Mrs Henrietta Kranz—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Thurs—307 Main st.

ELLCOTTVILLE Society—First Reader George W. Houck—Sunday 11 AM; Wed 7.30 PM—Wash. st.

ELMIRA First Church — First Reader Fred B. Dickey—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—214 W Gray st.

FLUSHING—See New York, Borough of Queens.

FT EDWARD Society—First Reader Fred R. Davis—Sunday 10.45 AM; Wed 7.30 PM—120 Broadway.

FORT PLAIN Society—First Reader Mrs Anna Beck—Sunday 10.45 AM; Wed 7.30 PM—Linney blg.

FRANKLINVILLE Society—First Reader Miss Frances E. Perley—Sunday 11 AM—8 S Main st.

FULTON Society—First Reader Mrs Jennie Cameron Allen—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—55 S 1st st.

GENEVA Society — First Reader Mrs Grace D. Loomis—Sunday 10.45 AM; Wed 7.30 PM—Prouty blk, Seneca st.

GLENS FALLS First Church — First Reader Mrs Emma T. Alexander—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Lincoln av and Davis st.

GLOVERSVILLE First Church—First Reader Mrs Mary B. Olzendam—Sunday 10.45 AM, 7 PM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Spring st.

GOWANDA Society — First Reader Mrs Kate E. Wright—Sunday 10.30 AM; Thurs 7.45 PM.

HAMBURG Society—First Reader William R. McConnell—Sunday 10.30 AM; Wed 8 PM—Hawkins av.

HEMPSTEAD Society—First Reader Mrs Harriette Stent Clark—Sunday 11 AM; Wed 8 PM; Reading Rm 1.30 to 5 PM—Hempstead bnk blg.

HERKIMER First Church—First Reader Mrs Blanche B. Payne—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—312 N Main st.

HORNELL First Church — First Reader John D. France—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Mon Wed Fri; also 7.30 to 9 PM Sun—26 Center st.

HORNELL Second Church—First Reader Mrs Anna Cone Smith—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Tues Fri—Seventh Day Baptist church, 49 W Genesee st.

HUDSON FALLS First Church—First Reader Mrs S. Anna Minton—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—35 Maple st.

ITHACA First Church—First Reader Friend H. Miller—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—Chapel, Cascadilla pk.

JAMESTOWN First Church—First Reader Frank S. Vernon—Sunday 10.45 AM; Wed 8 PM—Church, Prendergast av and E 4th st. Reading Rm 11 AM to 5, 7.30 to 9 PM except Wed; Wed until 5 PM—317 Cherry st.

JOHNSTOWN Society—First Reader Mrs Margaret D. Hanes—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Thurs Sat; also 7 to 9 PM Sat—36 W Main st.

KINGSTON First Church—First Reader Carl Abram Reinward—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Chapel, 38 Sterling st.

LOCKPORT Second Church—First Reader Nelson E. Johnson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Chapel, 36 East av.

LOWVILLE Society—First Reader Miss Mary Edith Henry—Sunday 11 AM—350 State st.

LYONS Society—First Reader Miss Bertha M. Smith—Sunday 10.45 AM; Wed 8 PM—Sturges blk.

MALONE First Church—First Reader Miss Clara M. Russell—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Park av.

MAMARONECK Society—First Reader Arthur James Whitham—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Treupel-Shaw blg.

MIDDLETOWN Society—First Reader Mrs Ida M. Hill—Sunday 11 AM; Wed 7.45 PM—3 South st.

MT VERNON First Church—First Reader Roy A. Delesderniers—Sunday 11 AM; Wed 8 PM—Valentine st and N 9th av. Reading Rm 2 to 5 PM—619 1st Nat bnk blg.

NEWARK Society — First Reader Mrs Clementine Helfer Cowles—Sunday 10.30 AM; Wed 8 PM; Reading Rm 3 to 5 PM Thurs—4 DuBois blk.

NEWBURGH First Church—First Reader Herbert C. Tice—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—76 Broadway.

NEW ROCHELLE First Church — First Reader William R. Brown—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 1, 2 to 5 PM; also 8 to 9.30 PM Sat—19 Locust av.

NEW YORK Churches of Greater New York unite in Reading Rms:  
 Aeolian hall, W 42d st, near 5th av, Manhattan; 9 AM to 9 PM except Wed; Wed until 5 PM; also 2 to 5.30 PM Sun.  
 216A Livingston st, Brooklyn, 9 AM to 5 PM.

BOROUGH OF BROOKLYN

FIRST CHURCH—First Reader Albert F. Gilmore—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Dean st and N. Y. av. Reading Rm 9.30 AM to 5.30 PM; also 7 to 9.30 PM except Wed—1272 Bedford av, near Fulton st.

SECOND CHURCH—First Reader Mrs Lydia H. Pool—Sunday 10.30 AM; Wed 8.15 PM—Church, 86th st and Ft Hamilton parkway. Reading Rm 2 to 5 PM; also 7.30 to 9.30 PM Tues Fri—275 74th st, near 3d av.

BOROUGH OF MANHATTAN AND BRONX

FIRST CHURCH—First Reader Richard P. Ver-rall—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Central pk, W, and 96th st. Reading Rm 9 AM to 9.30 PM except Wed; Wed until 5.30 PM; also 2 to 5.30 PM Sun—2364 Broadway, near 86th st.



**SECOND CHURCH**—First Reader Hugh H. Tweedy—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Central pk, W, and 68th st. Reading Rm 9.30 AM to 5 PM except Sat; Sat until 1.30 PM—1 Wall st, at Broadway.

**THIRD CHURCH**—First Reader Harry H. Hess—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 9 AM to 5 PM; also 7.30 to 10 PM Tues Fri—Church, 125th st, near Madison av.

**FOURTH CHURCH**—First Reader Julius Richard Capel Rowley—Sunday 11 AM, 8 PM; Wed 8 PM—18, 600 W 181st st. Reading Rm 1 to 5 PM; also 7.30 to 9.30 PM Sat—21, 600 W 181st st.

**FIFTH CHURCH**—First Reader Edmund F. Burton—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Madison av and 38th st. Reading Rm 10 AM to 5 PM—241 Madison av.

**SIXTH CHURCH**—First Reader John H. Tobias—Sunday 11 AM, 8 PM; Wed 8 PM—Masonic temple, 1931 Wash. av. Reading Rm 2 to 5 PM; also 7.30 to 9 PM except Wed—1901 Bathgate av.

#### BOROUGH OF QUEENS

**FIRST CHURCH, FLUSHING, L. I.**—First Reader Robert E. Hicks—Sunday 11.15 AM; Wed 8.15 PM; Reading Rm 2 to 5.30 PM—P O blg, Amity st, near Main.

**FIRST CHURCH, RICHMOND HILL, L. I.**—First Reader Casper M. Haring—Sunday 11 AM, 8 PM; Wed 8.15 PM; Reading Rm 3 to 5 PM—Arcanum hall, Jamaica and Jefferson avs.

#### BOROUGH OF RICHMOND (S. I.)

**FIRST CHURCH, S. I.**—First Reader Miss Jennie A. Hodge—Sunday 11 AM, 8 PM; Wed 8.15 PM; Reading Rm 3 to 6 PM—Church, 67 Stuyvesant pl, St George.

**NIAGARA FALLS First Church**—First Reader Mrs Mary E. Shirley—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—100A Gluck blg.

**NORWICH Society**—First Reader Joseph Halberg—Sunday 11 AM—Cook blg, E Main st.

**NYACK First Church**—First Reader Miss Bessie D. Patterson—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM except Sat—Church, Broadway.

**OLEAN First Church**—First Reader Miss Frances P. de la Vergne—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—Church, E State and Barry sts.

**ONEIDA First Church**—First Reader Mrs Catharine Ellis—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—25 Spring st.

**ONEONTA First Church**—First Reader Clark W. Tillinghast—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM—61 Chestnut st.

**OSSINING Society**—First Reader Mrs Josephine Bell—Sunday 11 AM; Wed 8 PM—164 Main st.

**OSWEGO First Church**—First Reader Miss Mary E. Henderson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—175 W 2d st.

**PEEKSKILL Society**—First Reader Mrs May Reynolds—Sunday 11 AM; Wed 8 PM—Flatiron blg.

**PORT JERVIS Society**—First Reader Miss Marie Louise Gumaer—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM; also 7.30 to 9.30 PM Fri—4 N Broom st.

**POTSDAM Society**—First Reader Miss Elizabeth Moore—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—56½ Market st.

**POUGHKEEPSIE First Church**—First Reader William H. McLean—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM; Reading Rm 10 AM to 5 PM—Church, 111 Market st.

**RICHMOND HILL**—See Borough of Queens, N. Y.

**ROCHESTER First Church**—First Reader Don G. Husted—Sunday 10.45 AM, 7.30 PM; Wed 8 PM—Church, Alexander and Cobb sts. Reading Rm 10 AM to 9 PM except Wed; Wed until 7 PM—1122 Granite blg, Main and St Paul sts.

**ROCKVILLE CENTER Society**—First Reader Mrs Diantha Adell Wisner—Sunday 11 AM, 8 PM; Wed 8 PM—52 Davison pl.

**ROME First Church**—First Reader Mrs Emma L. Kaufman—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Wed Sat—Chapel, 409 N Wash. st.

**ST JOHNSVILLE Society**—First Reader Miss Ella Mae Storms—Sunday 10.45 AM; Wed 7.45 PM.

**SALAMANCA First Church**—First Reader Miss Grace E. Farman—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 5 S Main st.

**SARATOGA SPRINGS Society**—First Reader Miss Myrtle E. Lillie—Sunday 11 AM; Reading Rm 2.30 to 4.30 PM—Athenaeum blg, 344 Broadway.

**SCHENECTADY First Church**—First Reader Mrs Gertrude B. A. Jagger—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM; also 7.30 to 9 PM Fri—Rugby rd and Parkwood blv.

**SEA CLIFF, L. I. Society**—First Reader Fred R. Raven—Sunday 11 AM; Wed 8 PM—Chapel, Central pk.

**SILVER CREEK Society**—First Reader Mrs Lillie Settzo—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—White bnk blg.

**SPRINGVILLE Society**—First Reader Mrs Ella A. Dinsmore—Sunday 11 AM; Wed 8 PM. Reading Rm 2 to 5 PM Thurs—39 Waverly st.

**SYRACUSE First Church**—First Reader Mrs Nellie M. Clymer—Sunday 10.45 AM, 7.30 PM; Wed 8 PM—Church, 704 E Fayette st. Reading Rm 10 AM to 5 PM—403 Daniel blg, 433 S Salina st.

**TONAWANDA Society**—First Reader Mrs Elizabeth Wundes—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Thurs—Chapel, 26 Del. av.

**TROY First Church**—First Reader William Henry Dodd—Sunday 10.45 AM; Wed 7.45 PM—Junction River st, 2d av and 1st st, N. Reading Rm 10 AM to 5 PM—Boardman blg, Fulton and River sts.

**UTICA First Church**—First Reader Mrs Charlotte Mary Weston—Sunday 10.45 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—New Century auditorium, Hopper st.

**WATERTOWN First Church**—First Reader Frank L. Pelo—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—120 Park st.

**WESTFIELD Society**—First Reader Miss Sadie Jernegan Skinner—Sunday 10.45 AM; Wed 8 PM—29 E Main st.

**WHITE PLAINS First Church**—First Reader Mrs Georgia Clark Helms—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 5 PM—160 Railroad av.

**YONKERS First Church**—First Reader E. Whitman Rice—Sunday 11 AM; Wed 8 PM—Church, 18 Greenvale av. Reading Rm 10 AM to 5 PM; also 7.30 to 9.30 PM Fri—2 Hudson st.

#### NORTH CAROLINA

**ASHEVILLE First Church**—First Reader Mrs Catherine A. Albright—Sunday 11 AM; Wed 8.15 PM; Reading Rm 10 AM to 12 M, 3 to 5 PM—64 N French Broad av.

**CHARLOTTE First Church**—First Reader James H. Harvell—Sunday 11 AM; Wed 8.15 PM; Reading Rm 3 to 5 PM—Baird hall, Poplar and 6th sts.

**DURHAM Society**—First Reader Mrs Lena Edwards Neely—Sunday 11 AM; Wed 8 PM—419 Oakwood av.

**FAYETTEVILLE Society**—First Reader James Benson Rozier—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—McCaskill blg, Hay st.

**GOLDSBORO Society**—First Reader Mrs Ella B. Borden—Sunday 11 AM; Wed 7.15 PM—W Center st.

**KINSTON First Church**—First Reader Mrs Mary Lethia Smith—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church.

**NEW BERN First Church**—First Reader Mrs Rebecca C. Ferebee—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, Middle st.

**STATESVILLE Society**—First Reader Mrs Lula P. Connelly—Sunday 11 AM; Wed 8 PM—109 Broad st.



WILMINGTON Society — First Reader Mrs Irene Bryan—Sunday 11 AM; Wed 8 PM; Reading Rm 3.30 to 5.30 PM—17th and Market sts.

### NORTH DAKOTA

BISMARCK Society—First Reader Miss Olive Procter—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Tribune blg.

DEVILS LAKE First Church—First Reader Alfred W. Burt—Sunday 11 AM; Wed 7.30 PM—Church, Reading Rm 2 to 4 PM Tues Thurs Sat—Kelly av.

ELLENDALE Society—First Reader Lewis S. Townsend—Sunday 11 AM—Main st.

FARGO First Church—First Reader Mrs Mary D. Grant—Sunday 10.45 AM; Wed 7.45 PM—Unitarian church, 2d av and 9th st, S. Reading Rm 2 to 5 PM—Huntington blk, 104 Broadway.

GRAFTON Society—First Reader Miss Blanche Dunn—Sunday 11 AM; Wed 8 PM—Carnegie library.

GRAND FORKS First Church—First Reader Mrs Calista L. Bacon—Sunday 10.45 AM; Wed 8 PM—Church, Belmont and 4th av, S. Reading Rm 2 to 4 PM—8 Clifford annex, De Mers av.

MINOT Society—First Reader David C. Crisman—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Optic blg.

VALLEY CITY Society—First Reader Mrs Lucinda M. Selden—Sunday 11 AM, K of P hall; Wed 7.15 PM—601 W 1st st.

WILLISTON Society—First Reader Robert F. Bell—Sunday 11 AM—I O O F hall.

### OHIO

AKRON First Church—First Reader Clifford A. Spencer—Sunday 10.45 AM; Wed 7.45 PM—Music hall, E Exchange st. Reading Rm 11.30 AM to 4 PM; also 6 to 8 PM Sat—2d Nat bnk blg, Main st.

ALLIANCE Society—First Reader Melvin Van Winkle—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—452 E Main st.

ASHLAND Society—First Reader Nathan C. McCutcheon—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Freer blk.

ASHTABULA First Church—First Reader Miss Helen Randall—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—18 Elm st.

ATHENS Society—First Reader Mrs Georgia Hall Bush—Sunday 11 AM; Wed 7.30 PM—Masonic temple.

BELLEVEUE Society—First Reader Mrs Sarah M. Cupp—Sunday 10.30 AM; Wed 7.30 PM—222 W Main st.

BOWLING GREEN Society—First Reader Miss Mary E. Harbaugh—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Thurs—137 Court st.

BUCYRUS First Church—First Reader William Pease Newman—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Wed Sat—1st Nat bnk blg.

CANTON First Church—First Reader Charles John Adams—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 12.30 to 4 PM; also 7 to 8.30 PM Sat—Moose hall, George D. Harter bnk blg.

CAREY Society—First Reader Mrs Helen Lime Shore—Sunday 10.15 AM; Wed 7.30 PM—N Vance st.

CHAGRIN FALLS Society—First Reader Henry D. Tenny—Sunday 10.15 AM; Wed 7.15 PM; Reading Rm 1.30 to 4 PM Sat—Tenny blk.

CHILLICOTHE Society—First Reader John D. Ritter—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM Mon Wed Fri—69 Foulke blk.

CINCINNATI First Church—First Reader Frank Ottermann—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Park av, E, Walnut Hills. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2.30 to 6 PM Sun—1608 1st Nat bnk blg.

CINCINNATI Second Church—First Reader Charles Elmer Lockard—Sunday 11 AM; Wed 8 PM—Aeolian hall, 25 4th av, W. Reading Rm 10 AM to 4 PM—414 Provident bnk blg, 7th and Vine sts.

CLEVELAND First Church — First Reader Charles H. McCarty—Sunday 11 AM, 4 PM; Wed 8 PM—Church, E 46th st and Cedar av. Reading Rm 9 AM to 5 PM—29 Taylor arcade.

CLEVELAND Second Church—First Reader Burton Bennis Turner—Sunday 11 AM, 8 PM; Wed 8 PM—Euclid av, near E 77th st. Reading Rm 9 AM to 4 PM—206 Euclid Point blg, 1272 Euclid av.

CLEVELAND Third Church—First Reader Colby F. Whipple—Sunday 11 AM; Wed 8 PM—W 25th st and Mapledale av. Reading Rm 11 AM to 5 PM—Thompson blk, W 25th st and Clark av.

COLUMBUS First Church—First Reader Clarence A. Laubach—Sunday 11 AM, 8 PM; Wed 8 PM—Church, E Broad st and Grant av. Reading Rm 9 AM to 5 PM—503 Hartman blg, State and 3d sts.

COLUMBUS Second Church—First Reader Victor C. Norton—Sunday 11 AM; Wed 8 PM—U C T hall, Park and Russell sts. Reading Rm 9 AM to 5 PM—303 New Hayden blg, 16 E Broad st.

CONNEAUT First Church—First Reader James H. Judson—Sunday 10.30 AM; Wed 7.30 PM—State st. Reading Rm 2 to 4 PM—113 Shaffmaster blg.

DAYTON First Church — First Reader Hiram H. Stamper — Sunday 10.45 AM; Wed 7.45 PM — Church, S Boulevard, near 3d st. Reading Rm 9 AM to 1, 2 to 5 PM—906 Commercial blg.

DAYTON Second Church—First Reader Mrs Louise Eleanor Chapman—Sunday 10.45 AM; Wed 7.45 PM—Church, 1st st, between Jefferson and St Clair sts. Reading Rm 9 AM to 1, 2 to 5 PM; Fri until 9 PM; also 2 to 5 PM Sun—117 E 1st st.

EATON First Church—First Reader Mrs Anna Kelly Robertson—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM Mon Wed Sat—Royer blg.

ELYRIA First Church—First Reader Mrs Fannie Williams—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—309 East av.

FINDLAY Society—First Reader J. Frank Axline—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Ewing blg.

FOSTORIA Society—First Reader Luther B. Barth—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Thurs—Perry and High sts.

FRANKLIN Society—First Reader Harley R. Gebhart—Sunday 10.45 AM—W 4th st.

FREMONT First Church—First Reader Samuel E. Roth—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1.30 to 4.30 PM Wed—Colonial hall, over Colonial bnk.

GENEVA First Church—First Reader Mrs Luella M. McFarland—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1.30 to 4 PM—Ford and Tibbitts blk.

GREENVILLE Society — First Reader Mrs Della Strait—Sunday 2.30 PM—Universalist church.

HAMILTON First Church—First Reader Edgar H. Baker — Sunday 10.45 AM; Wed 7.45 PM — Church, N 2d st. Reading Rm 10 AM to 4 PM; also 2 to 4 PM Sun—Rentschler blg.

KENT Society—First Reader Mrs Josephine Meloy—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Rockwell blg, 110 E Main st.

LAKEWOOD First Church—First Reader Leslie P. Strong—Sunday 11 AM; Wed 8 PM; Reading Rm 11 AM to 4 PM—Belle and Detroit avs.

LANCASTER First Church—First Reader George F. Rabe—Sunday 10 AM; Wed 7.30 PM—329 N Broad st. Reading Rm 1 to 4 PM—Martens blg.

LIMA First Church—First Reader Mrs Minnie F. Garretson—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Masonic temple.

LIMA Second Church—First Reader Mrs Sadie A. Malzen—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, 545 W High st.



LORAIN First Church—First Reader Mrs Gertrude Haight—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—224 9th St and Reid av.

MANSFIELD First Church—First Reader William H. G. Kegg—Sunday 10.30 AM, 7.30 PM; Wed 7.45 PM; Reading Rm 11 AM to 4 PM—46 W 3d st.

MARIETTA First Church—First Reader Mrs Mary R. Hammond—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Weber blk, 3d st.

MARION First Church—First Reader Mrs Katherine Rawlings—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—E Church and Baker sts.

MASSILLON First Church—First Reader Miss Ruby B. L. Falor—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4.30 PM—Main st and Lincoln av.

MECHANICSBURG First Church—First Reader Mrs Jeanette Cheney—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—3 E Sandusky st.

MT GILEAD Society — First Reader Mrs Effie J. Loose—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Register blg.

MT VERNON Society—First Reader Mrs Elmira V. Sutton—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs Fri—12 E High st.

NAPOLEON Society—First Reader Nathaniel P. Tyler—Sunday 10.45 AM; Wed 7.30 PM—G A R hall, W Wash. st.

NEWARK First Church—First Reader Emmet M. Baugher—Sunday 11 AM; Wed 7.30 PM—166 Hudson av. Reading Rm 12 M to 4 PM—802 Newark Trust blg.

NEW PHILADELPHIA Society — First Reader Charles H. Kuenzli—Sunday 10.30 AM; Wed 7.30 PM—139 N Broadway.

NEW STRAITSVILLE Society—First Reader Miss Mary D. Jones—Sunday 10 AM—K of P hall, Main st.

NORWALK Society—First Reader Miss Rae M. Somers—Sunday 10.30 AM; Wed 7.30 PM—4 S Hester st.

OBERLIN Society—First Reader Mrs Dora A. Pratt—Sunday 10.30 AM; Wed 7.30 PM—Squire blk.

PAINESVILLE First Church—First Reader Mrs Ella Tyler Clapp—Sunday 11 AM; Wed 7.30 PM; Reading Rm 10 AM to 4 PM except Wed; 3 to 7 PM Wed—Church, Park pl and Richmond st.

PIQUA First Church — First Reader William M. Knox—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Thurs Fri—431 W High st.

PORTSMOUTH First Church — First Reader Mrs Laura Gates Chick—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—820 2d st.

RAVENNA Society—First Reader Miss Cora B. Collins—Sunday 10.30 AM; Wed 7.30 PM—Main st.

SALEM Society—First Reader Harvey E. Eakin—Sunday 10.30 AM; Wed 7.45 PM—20 Chestnut st.

SANDUSKY First Church—First Reader Miss Jane F. Paine—Sunday 10.30 AM; Wed 7.30 PM—Carnegie library blg. Reading Rm 2 to 5 PM—Stone blk.

SPRINGFIELD First Church — First Reader Mrs Georgina Moss—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 9 AM to 12 M, 2 to 5 PM—Union hall, 13 S Fountain av.

TIFFIN First Church—First Reader Mrs Margaret Shelly Frick—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 1.30 to 4 PM Tues Fri—155 Water st.

TOLEDO First Church—First Reader William L. Rowland—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM—Church, Monroe st and Lawrence av. Reading Rm 9.30 AM to 4.30 PM—333 Nicholas blg.

UPPER SANDUSKY Society—First Reader John W. Barth—Sunday 10.15 AM; Wed 7.30 PM—Universalist church.

VAN WERT Society—First Reader Mrs Mary O. Parker—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—229 N Wash. st.

WARREN First Church—First Reader Joseph Palmer—Sunday 10.30 AM; Wed 7.30 PM—11 Stone blk. Reading Rm 2 to 4 PM—9 Stone blk.

WAUSEON Society—First Reader Mrs Pauline K. Stotzer—Sunday 10.45 AM—Miley blk.

WOOSTER Society—First Reader Victor P. Minier—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs—W Liberty and Walnut sts.

XENIA Society—First Reader Mrs Emily Edwards Piers—Sunday 11 AM; Wed 7.30 PM; Reading Rm 1.30 to 4.30 PM—127 E 2d st.

YOUNGSTOWN First Church—First Reader John P. Young—Sunday 10.30 AM; Wed 7.30 PM—Church, Spring and Bryson sts. Reading Rm 11 AM to 5 PM—1109 Wick blg.

ZANESVILLE Society—First Reader Mrs Grace M. Worstall—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM Tues Thurs Sat—Schultz Opera blk.

## OKLAHOMA

ALTUS Society—First Reader John Buckner Bland—Sunday 11 AM; Wed 8 PM—F O O F hall. Reading Rm 2 to 5 PM Mon Wed Sat—209½ N Hudson st.

ARDMORE Society—First Reader Henry J. Snyder—Sunday 11 AM; Wed 8 PM—W Broadway.

BARTLESVILLE Society—First Reader Mrs Ethel Taylor Jones—Sunday 11 AM; Wed 8 PM—Owens blg.

CHICKASHA Society—First Reader Mrs Lucy H. Fox—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—523½ Chickasha av.

EL RENO First Church—First Reader Mrs Hannah A. Butler—Sunday 11 AM; Wed 8 PM—London st. Reading Rm 2.30 to 5 PM—2½ S Rock Island st.

ENID First Church—First Reader Mrs Elizabeth Thurman—Sunday 11 AM; Wed 8 PM—925 W Main st. Reading Rm 1.30 to 5 PM—417 Chmb of Commerce blg.

FAIRFAX Society—First Reader Mrs Fay Williams—Sunday 11 AM; Wed 7.30 PM—Osage bnk blg.

GUTHRIE First Church—First Reader Mrs Grace E. Harman—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—116 N Broad st.

HOBART First Church—First Reader Mrs Willie T. Terral—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM except Mon Thurs—202 Randlet st.

LAWTON First Church—First Reader Bertice M. Parmenter—Sunday 11 AM; Wed 8 PM—622 B av. Reading Rm 2 to 5 PM—Lawton Nat bnk blg.

McALESTER First Church—First Reader Oscar M. Anderson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Cherokee and 2d sts.

MIAMI First Church — First Reader Arthur L. Worthen—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church, Oak st.

MUSKOGEE First Church—First Reader Gordon J. Murray—Sunday 11 AM; Wed 8 PM—7th and Court sts. Reading Rm 10 AM to 5 PM—407 New Phoenix blg.

NORMAN First Church—First Reader Mrs Clara J. Burke—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed—Church.

OKLAHOMA CITY First Church—First Reader Ernest J. Simpson—Sunday 11 AM; Wed 8 PM—Church, Robinson av and 11th st. Reading Rm 9.30 AM to 5.30 PM—502 Coleord blg.

OKMULGEE Society—First Reader Mrs Dona Rader—Sunday 11 AM—105½ W Main st.

PAWHUSKA Society — First Reader Clinton L. Hayes—Sunday 11 AM; Wed 8 PM—230 E 6th st.

PAWNEE Society—First Reader Mrs Nellie Hudson—Sunday 11 AM; Wed 7.45 PM.

PONCA Society—First Reader Mrs Nellie R. Hosbrough—Sunday 11 AM; Wed 7.30 PM.

SAPULPA Society — First Reader Mrs Willmot E. Daly—Sunday 11 AM; Wed 8 PM; Reading Rm 8 to 5 PM Wed Thurs—105½ N Main st.

SHAWNEE First Church—First Reader Mrs Wilo Jones Hickey—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 8 to 5 PM—Church, Market and 10th sts.



**STILLWATER** First Church—First Reader Arlington P. Little—Sunday 11 AM; Wed 8 PM—Church, 706 Duncan st. Reading Rm 2 to 5 PM—107 E 9th av.

**STROUD** Society—First Reader Mrs Ida M. Bates—Sunday 11 AM; Wed 7.30 PM—Opera house.

**TULSA** First Church — First Reader Miss Mabel Hollis—Sunday 11 AM; Wed 8 PM—Brockman blg, 901A S Main st. Reading Rm 11.30 AM to 4.30 PM—216 Central Nat bnk blg.

**WAGONER** First Church—First Reader Miss Martha Evans—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Development blg.

**WAINWRIGHT** Society—First Reader Mrs Mary R. Hastings—Sunday 11 AM; Wed 8 PM—2d and Walnut sts.

**WOODWARD** Society — First Reader Mrs Bertha Viala Eddleman—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Tues Sat—1111 10th st.

## OREGON

**ALBANY** Society—First Reader Mrs Marie Francis Loomis Kuns—Sunday 11 AM; Wed 8 PM—4th and Ferry sts.

**ASHLAND** First Church—First Reader Frederic C. Homes, Jr.—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, 1st av.

**ASTORIA** Society—First Reader Mrs Marion S. Copeland—Sunday 11 AM; Wed 8 PM—Red Men hall. Reading Rm 2 to 5 PM—I O O F blg.

**BAKER** Society—First Reader Miss Grace Carmalt—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—City hall.

**CENTRAL POINT** Society—First Reader Mrs Lena Davis—Sunday 11 AM—Chapel.

**COQUILLE** Society—First Reader Mrs Delle M. Belloni—Sunday 11 AM; Wed 8 PM—3d and Hall sts.

**CORVALLIS** Society — First Reader Mrs Nellie Pratt—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—1st Nat bnk blg.

**COTTAGE GROVE** Society—First Reader Mrs Lillie Allen—Sunday 11 AM; Wed 7.30 PM—C S hall.

**DALLAS** Society—First Reader Karl Burgard Kugel—Sunday 11 AM; Wed 8 PM—City bnk blg.

**DAYTON** Society—First Reader Mrs Ada E. Stretch—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM Fri—Church.

**EUGENE** First Church—First Reader Mrs Carrie M. Burden—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 4 PM—938 Willamette st.

**FOREST GROVE** Society—First Reader Mrs Cora Atwell—Sunday 11 AM; Wed 7.30 PM—5th st.

**GRANTS PASS** Society—First Reader Will Scoville—Sunday 11 AM; Wed 8 PM—U O W hall. Reading Rm 2 to 4 PM—5 Calvert Paddock blg.

**GRESHAM** Society—First Reader Mrs Emma Manning—Sunday 11 AM; Wed 8 PM—1st State bnk blg.

**HERMISTON** Society—First Reader Mrs Clara L. Hobbs—Sunday 10.45 AM—Skinner hall.

**HOOD RIVER** Society — First Reader Frank B. Cram—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Davidson blg.

**MARSHFIELD** Society—First Reader Miss Nellie A. Montgomery—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 4 PM—237 N 3d st.

**McMINNVILLE** Society — First Reader Orley W. Athey—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4.30 PM Sat—Union blk.

**MEDFORD** First Church—First Reader George W. Reeves—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Church, 212 N Oakdale av.

**MERRILL** Society — First Reader Thomas Malcom Durham—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Mon Fri—Church.

**OREGON CITY** First Church — First Reader Mrs Alma E. Freel—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—9th and Center sts.

**PENDLETON** First Church—First Reader Mrs Lottie M. Brown—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Webb and Johnson sts.

**PORTLAND** Churches unite in Reading Rms, Wilcox blg, 6th and Wash. sts; 9 AM to 9 PM except Wed; Wed until 7.30 PM; also 2 to 5 PM Sun.

**FIRST CHURCH**—First Reader F. Elmo Robinson—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Everett st, between 18th and 19th sts.

**SECOND CHURCH**—First Reader Mrs Gertrude Deane Houk—Sunday 11 AM, 8 PM; Wed 8 PM—Woodmen hall, E 6th and E Alder sts.

**THIRD CHURCH**—First Reader John Paul Jones—Sunday 11 AM, 8 PM; Wed 8 PM—Church, E 12th and Salmon sts.

**FOURTH CHURCH**—First Reader Charles Henry Safford King—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—Vancouver av and Emerson st.

**ROSEBURG** Society — First Reader Mrs Ellie M. Smith—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Main and Lane sts.

**ST JOHNS** Society—First Reader Mrs Percie Helen Stalker—Sunday 11 AM; Wed 8 PM—McDonald blk.

**SALEM** First Church—First Reader Walter M. Smith—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Church, 440 Chemeketa st.

**THE DALLES** Society—First Reader Mrs Ida Clark Murfin—Sunday 11 AM; Wed 8 PM—7th and Case sts.

**WOODBURN** Society—First Reader Mrs Kate H. Simpson—Sunday 11 AM; Wed 8 PM—Armory.

## PENNSYLVANIA

**ALLENTOWN** Society — First Reader Mrs Luise Kohlhaas—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM; also 8 to 9 PM Thurs Sat—Guth blg.

**ALTOONA** First Church—First Reader Mrs Amanda Bell—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—1114 14th st.

**ALTOONA** Society—First Reader Mrs Rena Mae Ritchey—Sunday 11 AM; Wed 8 PM—P O S of A temple, 8th av and 12th st. Reading Rm 11 AM to 4 PM; also 7.30 to 9 PM Tues Thurs—Central Trust blg, 11th av and 13th st.

**BEAVER FALLS** First Church—First Reader Ivor A. Hopkins—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Wed Fri—1603 6th av.

**BELLEFONTE** Society — First Reader Mrs Jennie Orvis Canfield—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Thurs—9½ E High st.

**BETHLEHEM** First Church — First Reader Mrs Elizabeth W. Darrach—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—133 E Broad st.

**BLOOMSBURG** Society—First Reader Mrs Kate P. Willits—Sunday 11 AM—155 W 5th st.

**BRADFORD** First Church—First Reader Mrs Hattie Bird—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Women's Club, 5 Chautauqua pl.

**BUTLER** Society—First Reader Edward B. Butler—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—203 Butler Co Nat bnk blg.

**CAMBRIDGE SPRINGS** Society—First Reader Miss Anna M. Trowbridge—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—111 Church st.

**CHAMBERSBURG** Society—First Reader Miss Virginia Wilhelm—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Mon Wed Sat—302 Trust blg.

**CHESTER** First Church—First Reader S. Edward Way—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs; 8 to 9 PM Mon Fri—Howard hall, Broad and Upland sts.

**CORRY** Society—First Reader Mrs A. Ella King—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—17 E Wash. st.

**EASTON** Society—First Reader Mrs Isabella F. Baker—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—410 Drake blg.

**ELLWOOD CITY** Society—First Reader Harry H. Wood—Sunday 11 AM—Dambach hall, 6th st.



**ERIE First Church**—First Reader Alfred Denio Taylor—Sunday 3 PM; Wed 8 PM—Unitarian church, W 9th st, between Peach and Sassafras sts. Reading Rm 10 AM to 5 PM; also 7.30 to 9 PM Thurs Sat—208 Masonic temple.

**FRANKLIN First Church**—First Reader Harry W. Breckenridge—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4 PM—S Park and Elk sts.

**FREDONIA Society**—First Reader Mrs Martha O. Lee—Sunday 10.30 AM.

**GIRARD Society**—First Reader Miss Estle Bear—Sunday 10.45 AM—Battles bnk blg.

**GREENSBURG First Church**—First Reader Miss Martha B. Steckel—Sunday 11 AM; Wed 8 PM—Recital hall, 304 S Penn. av. Reading Rm 2 to 4 PM—6 Bank and Trust blg.

**HARRISBURG First Church**—First Reader Roy E. Bignall—Sunday 11 AM, 7.30 PM; Wed 8 PM—Board of Trade hall. Reading Rm 1.30 to 5 PM; also evenings Mon Sat—Cameron blg, 2d and Walnut sts.

**JOHNSTOWN First Church**—First Reader W. DeWitt Manning—Sunday 11 AM; Wed 8 PM—607 Main st. Reading Rm 1 to 5 PM; also 7 to 9 PM except Wed—Jordan blg, 424 Main st.

**LANCASTER First Church**—First Reader J. Ellsworth Herr—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 1 to 4 PM—110 N Prince st.

**LOCK HAVEN Society**—First Reader Mrs Nettie Oberhelm—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Wed Fri—I O O F blk.

**MAHANOEY CITY Society**—First Reader Morgan W. Kissinger—Sunday 11 AM, 7.15 PM; Wed 8 PM—Williams hall, 523 E Centre st.

**McKEESPORT First Church**—First Reader William H. Rechter—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Wed Thurs—209 Masonic temple.

**MEADVILLE First Church**—First Reader Miss Mary Fitz Randolph—Sunday 11 AM; Wed 7.30 PM; Reading Rm 12 M to 2 PM Wed Thurs—361 Sherman st.

**MEADVILLE Second Church**—First Reader Mrs Sylvia Smith—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—281½ Chestnut st.

**MONONGAHELA Society**—First Reader Charles Conrod Luehm—Sunday 10.45 AM—1st Nat bnk blg.

**NEW CASTLE Society**—First Reader Mrs Carrie May Hewitt—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Wallace blk, Jefferson st.

**NORRISTOWN First Church**—First Reader Mrs Blanche Oddy—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Franklin av and Lafayette st.

**OIL CITY Society**—First Reader Max Kurth—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Levi blk.

**PHILADELPHIA First Church**—First Reader Ethelbert Nimelton—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Walnut st, west of 40th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 5 PM Sun—504 Perry blg, 16th and Chestnut sts.

**PHILADELPHIA Second Church**—First Reader Harry D. March—Sunday 11 AM, 8 PM; Wed 8 PM—Masonic hall, 5425 Germantown av. Reading Rm 9 AM to 5 PM—5521 Germantown av.

**PITTSBURGH Churches unite in Reading Rms**, 1414 Keenan blg. Liberty av and Sandusky st; 9.30 AM to 9 PM except Wed; Wed until 5 PM; also 2 to 6 PM Sun.

**FIRST CHURCH**—First Reader William Francis McDonald—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Clyde st, near 5th av.

**SECOND CHURCH**—First Reader Byron C. Vincent—Sunday 11 AM, 8 PM; Wed 8 PM—Church, North and Galveston avs, N side.

**THIRD CHURCH**—First Reader Norman Thorp Davy—Sunday 11 AM; Wed 8 PM—Boylan-Welsh blg, Broadway, Beechview.

**PITTSTON (WEST) Society**—First Reader Mrs Gertrude Herrmann—Sunday 11 AM; Wed 8 PM—Delahunty blg, 415 Wyo. av.

**POTTSTOWN Society**—First Reader Miss Margaret N. Green—Sunday 11 AM—Armory, King st.

**POTTSVILLE First Church**—First Reader Miss Eva S. Snyder—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—212 S Centre st.

**PUNXSUTAWNEY First Church**—First Reader Miss Cora E. Mehrling—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM; also 7.30 to 9 PM Sat—Fackiner blg, 107 S Findley st.

**READING First Church**—First Reader William F. McNall—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 424 N 5th st. Reading Rm 10 AM to 12 M, 2 to 5 PM; also 8 to 9 PM except Wed—805 Colonial Trust blg.

**SCRANTON First Church**—First Reader Dan E. Carpenter—Sunday 10.30 AM, 7.30 PM; Masonic temple, 330 Adams av; Wed 8 PM—Universalist church, Vine st and Madison av. Reading Rm 10 AM to 5 PM; also 7.30 to 9 PM except Wed—Adams av and Spruce st.

**SEWICKLEY Society**—First Reader Miss Bertha C. Gundelfinger—Sunday 11 AM; Wed 8 PM—Beaver and Little sts.

**SHARON First Church**—First Reader Mrs Mona C. Payne—Sunday 11 AM; Wed 8 PM—Irvine av and A st. Reading Rm 2 to 5 PM—408 Hamory blg.

**STROUDSBURG Society**—First Reader Mrs Laura Detrick—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Sat—Malta temple, Main st.

**TITUSVILLE Society**—First Reader Mrs Helen C. Williams—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—Commercial bnk blg.

**TOWANDA First Church**—First Reader Mrs Charlotte D. Holcomb—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Tues Thurs—Ontario blg.

**UNIONTOWN Society**—First Reader Mrs Lavada H. Feather—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat; 8 to 9.30 PM Mon—8 Fayette Title and Trust blg.

**WARREN Society**—First Reader Warren A. Shawkey—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Thurs—219 Liberty st.

**WASHINGTON Society**—First Reader Alvan M. Robinson—Sunday 11 AM; Wed 8 PM—Assembly rm, Court house. Reading Rm 2 to 4 PM—401 Wash. Trust blg.

**WELLSBORO Society**—First Reader Mrs Cora Phelps—Sunday 10.45 AM—Wright blk.

**WEST CHESTER First Church**—First Reader Mrs Ella Eberman Cornwell—Sunday 10.30 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs Sat; 7 to 9 PM Mon Fri—Church, N High st.

**WILKES BARRE First Church**—First Reader Mrs Georgia P. Johnson—Sunday 11 AM; Wed 8 PM—Lecture hall, Y M C A blg, N Main st. Reading Rm 12.30 to 4.30 PM—25 I O O F blg, S Franklin st.

**WILLIAMSPORT First Church**—First Reader Miss Ida B. Smith—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM; also 7 to 9 PM Sat—Church, Maynard and 3d sts.

**YORK Society**—First Reader Jacob S. Hershey—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 4 PM—Gas Co blg, 125 W Market st.

### RHODE ISLAND

**NEWPORT Society**—First Reader Mrs May D. Robertson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—39 Bellevue av.

**PROVIDENCE First Church**—First Reader Gilbert C. Carpenter—Sunday 10.45 AM, 7.30 PM; Wed 8 PM—Prospect and Meeting sts. Reading Rm 10 AM to 5 PM—171 Westminster st.

**PROVIDENCE Second Church**—First Reader Walter E. Mylod—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—40 Taylor st.



## SOUTH CAROLINA

CHARLESTON First Church—First Reader Mrs Blanche Alex. Sires—Sunday 11.30 AM; Wed 8.15 PM; Reading Rm 4 to 5.30 PM Tues Thurs Sat—145 Meeting st.

## SOUTH DAKOTA

ABERDEEN First Church—First Reader Mrs Lizzie Van Buren Perry—Sunday 11 AM; Wed 8 PM—422 S Main st. Reading Rm 3 to 5 PM; also 7 to 9 PM Sat—619 Cit Trust and Savings bldg.

BROOKINGS First Church—First Reader Mrs Eva J. Corbin—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—Church, 6th st and 5th av.

DEADWOOD Society—First Reader Mrs Carrie E. Gramlich—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Masonic temple.

FLANDREAU Society—First Reader Mrs Helen M. Locke—Sunday 11 AM; Wed 8 PM—Few blk.

HURLEY First Church—First Reader Miss Emma Grace Carr—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM Wed Sat—Center av.

HURON Society—First Reader Miss Ethel C. Smith—Sunday 11 AM; Wed 8 PM—C S hall, 4th st.

LEAD Society—First Reader Mrs Ada M. Yates—Sunday 10.45 AM, 7.30 PM; Wed 7.30 PM—Masonic temple, 7 N Bleeker st.

MITCHELL First Church—First Reader Miss Gladys E. Murray—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM—Rowley and 6th sts.

RAPID CITY First Church—First Reader Mrs Edith Adell Oliver—Sunday 11 AM; Wed 8 PM—Church, 6th st. Reading Rm 1.30 to 5, 7 to 9 PM except Wed; Wed until 5 PM—Elk bldg.

REDFIELD First Church—First Reader Mrs Ella Blain Damuth—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—Damuth bldg.

SIOUX FALLS First Church—First Reader Miss Mary Olmstead—Sunday 11 AM; Wed 8 PM—Dak. av and 8th st. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—411 Boyce Greeley bldg.

WATERTOWN First Church—First Reader George W. Case—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 126 S Maple st.

YANKTON Society—First Reader Ephraim A. Snider—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Sat—6th st and Douglas av.

## TENNESSEE

CHATTANOOGA First Church—First Reader William Thomas Frierson—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—123 McCallie av.

CHATTANOOGA Second Church—First Reader Samuel D. Cole—Sunday 11 AM; Wed 8 PM—Church, 312 McCallie av. Reading Rm 10 AM to 5 PM—1003 James bldg.

KNOXVILLE First Church—First Reader John W. Agey—Sunday 11 AM; Wed 8 PM—531 W 5th av. Reading Rm 2 to 5 PM—615 Holston bldg.

McKENZIE First Church—First Reader Mrs Willie McKenzie—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Thurs.

MEMPHIS First Church—First Reader Charles Noble Churchill—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Dunlap st and Monroe av. Reading Rm 9 AM to 5 PM—1408 Exchange bldg, Madison and N 2d sts.

MILAN Society—First Reader Mrs Lizzie Stone—Sunday 11 AM.

NASHVILLE First Church—First Reader Frank K. Wanner—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 7th av, N, and Commerce st. Reading Rm 9 AM to 5 PM—1013 1st Nat bldg.

## TEXAS

AMARILLO First Church—First Reader Frank E. Heafer—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—102 E 8th st.

AUSTIN First Church—First Reader Miss Hettie Hofstetter—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—1401 Colo. st.

AUSTIN Society—First Reader Mrs Elizabeth Felter—Sunday 11 AM; Wed 8 PM—2706 Nueces st.

BAY CITY Society—First Reader Mrs Mamie Thompson—Sunday 11 AM; Wed 8 PM; Reading Rm 4 to 6 PM Sat—Business college.

BEAUMONT First Church—First Reader J. T. Shelby—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 5 PM—Masonic temple, Pearl and Cedar sts.

BOWIE Society—First Reader Mrs Jennie Hinton—Sunday 11 AM; Wed 7.30 PM.

CANYON Society—First Reader Mrs Fannie M. Eaton—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Sat.

CLEBURNE Society—First Reader Mrs Norma Conger McDonald—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—812 N Main st.

CORPUS CHRISTI Society—First Reader Mrs Harriet G. Banes—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM—601 Mesquite st.

CORSICANA Society—First Reader Mrs Claudia Crockett—Sunday 11 AM; Wed 8 PM—S 15th st, between 5th av and Collin st.

CROWELL Society—First Reader Mrs Julia W. Thompson—Sunday 11 AM, 7.30 PM; Wed 7.30 PM—Chapel.

DALLAS First Church—First Reader Fred W. Indermille—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Browder and Cadiz sts. Reading Rm 10 AM to 5 PM—502 Wilson bldg, Main st.

DEL RIO Society—First Reader Mrs Margaret O. Strahl—Sunday 11 AM; Wed 8 PM—Church, Perry st.

EASTLAND Society—First Reader Mrs Sinle J. Schmick—Sunday 11 AM; Wed 7.30 PM.

EL PASO First Church—First Reader Mrs Mary B. Gleason—Sunday 11 AM; Wed 8 PM—Church, Mont. and Stanton sts. Reading Rm 10 AM to 12 M, 1 to 5 PM—409 Mills bldg.

FORT WORTH First Church—First Reader James P. Wellington, Jr.—Sunday 11 AM; Wed 8 PM—Church, 502 Lamar st. Reading Rm 10 AM to 5 PM—1000 1st Nat bldg.

GALVESTON First Church—First Reader Donald J. MacGregor—Sunday 11 AM; Wed 8 PM—22d st and Avenue H. Reading Rm 11 AM to 5 PM; also 7.30 to 9 PM Tues Thurs Sat—501 Trust bldg.

HEREFORD Society—First Reader George C. Major—Sunday 11 AM; Wed 8 PM—N Main st.

HOUSTON First Church—First Reader Rezin D. Steele—Sunday 11 AM, 8 PM; Wed 8 PM—Main st and Jefferson av. Reading Rm 10.30 AM to 5.30 PM—1609 Carter bldg.

LAMPASAS First Church—First Reader Mrs Ellie M. Smith—Sunday 11 AM; Wed 7.45 PM—706 Broad st. Reading Rm 4 to 6 PM—503 3d st.

MARSHALL First Church—First Reader Edward B. Wilson—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, Houston av and Lafayette st.

NEW BRAUNFELS Society—First Reader Mrs Lina Waldschmidt—Sunday 11 AM; Wed 8 PM—Simon bldg.

PALESTINE Society—First Reader Mrs Nora Cross Dunlap—Sunday 7.30 PM; Wed 7.30 PM; Reading Rm 3 to 5 PM Wed Sat—Gardner Brown bldg, Oak st.

PARIS First Church—First Reader William B. Connor—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—109 south side of square.

SAN ANTONIO First Church—First Reader Fred Egbert Miller—Sunday 11 AM, 8 PM; Wed 8 PM—501 Avenue D. Reading Rm 10 AM to 5.30 PM—510 Gibbs bldg.

SAN BENITO Society—First Reader Mrs Margaret M. Farmer—Sunday 11 AM; Wed 8 PM—1st Nat bldg.



SHERMAN First Church—First Reader Mrs Katherine King Hillger—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, Crockett and Jones sts.

TEMPLE Society—First Reader Miss Katharine N. Gooch—Sunday 11 AM; Wed 8 PM—214 Brady and Black blg. Reading Rm 3 to 5 PM—212 Brady and Black blg.

TEXARKANA Society—First Reader Frank I. Church—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—335 State Nat bnk blg.

TYLER Society—First Reader William Hall Watson—Sunday 11 AM; Wed 8 PM—Carnegie library.

WACO First Church—First Reader Mrs Emma Denn—Sunday 11 AM; Wed 8 PM—Carnegie library. Reading Rm 11 AM to 1, 4 to 7 PM—1811 Amicable blg.

WICHITA FALLS Society—First Reader Mrs T. Lavelle Drinkard—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—9th and Lamar sts.

### UTAH

MILFORD First Church—First Reader Mrs Julia A. Smithson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—1st av and McKeon st.

OGDEN First Church—First Reader Mrs Ada Whitteley Rudiger—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 2 to 5 PM—512 1st Nat bnk blg.

PROVO First Church—First Reader Mrs Edith Beck Martin—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—80 N Academy av.

SALT LAKE CITY First Church — First Reader William A. Overbeck—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 336 E Broadway. Reading Rm 9.30 AM to 9 PM except Wed; Wed until 7 PM—512 Walker bnk blg.

SALT LAKE CITY Second Church — First Reader J. Cecil Alter—Sunday 11 AM; Wed 8 PM—Ladies Literary club, 850 East S Temple st. Reading Rm 9.30 AM to 9 PM except Wed; Wed until 7 PM—512 Walker bnk blg.

### VERMONT

BARNARD Society — First Reader Miss Lillie R. Chase—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Fri.

BARRE First Church — First Reader Frank A. Walker—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Fri—7 Summer st.

BENNINGTON Society—First Reader Mrs Anna S. Carpenter—Sunday 11 AM—Park and Scott sts.

BRATTLEBORO First Church—First Reader Miss Harriet M. Holden—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Emerson blg, Elliot st.

BURLINGTON Society — First Reader Charles H. Spear—Sunday 10.45 AM—Howard Relief hall.

LYNDONVILLE Society—First Reader Miss Irene Elizabeth Stimson—Sunday 10.45 AM—Masonic blk.

MONTPELIER Society—First Reader Miss Miriam I. Kimball—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Tues Fri—10 Langdon st.

RANDOLPH First Church—First Reader Primus P. Lamson—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed Fri—Chapel, Randolph av.

RUTLAND First Church—First Reader Mrs Jennie B. Phillips—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 10 AM to 5 PM—Church, Cottage st.

ST JOHNSBURY First Church—First Reader Ellis Walker Moore—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM—K of P blg.

SPRINGFIELD Society — First Reader Mrs Susie Holmes Morse—Sunday 11 AM—K of P hall.

WILMINGTON Society—First Reader Mrs Lizzie E. Morris—Sunday 11 AM; Wed 7.30 PM—Wheeler blk.

### VIRGINIA

DANVILLE Society—First Reader Mrs Cora Estelle Hodges—Sunday 11 AM; Wed 8 PM—Patton st.

HAMPTON Society—First Reader John L. Bastian—Sunday 11 AM—43 Hope st.

LYNCHBURG Society—First Reader Miss Mollie O. Langhorne—Sunday 11 AM; Wed 8 PM—Hill City lodge.

NORFOLK First Church—First Reader Victor de Murgulondo—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 3 PM—Church, 207 W Freemason st.

RICHMOND First Church—First Reader Mrs Mabelle Libby—Sunday 11 AM; Wed 8.30 PM—Church, Park av and Meadow st. Reading Rm 10 AM to 5 PM—Va. Ry and Power blg, 7th and Franklin sts.

ROANOKE Society—First Reader Mrs Ruby S. Tinsley—Sunday 11 AM; Wed 8 PM—Masonic temple, Kirk av. Reading Rm 2.30 to 4.30 PM—612 Watts-Rettew and Olay blg.

### WASHINGTON

ABERDEEN First Church—First Reader Benjamin F. Cauthorn—Sunday 11 AM; Wed 8 PM—1st st, near Broadway. Reading Rm 1.30 to 5 PM—231 Finch blg.

ANACORTES Society—First Reader Mrs Jennie O. Rood—Sunday 11 AM—Carnegie Library blg.

ARLINGTON Society—First Reader Mrs Mira Bartels Moll—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Riley hall.

BELLINGHAM First Church—First Reader Miss Mabel M. Moore—Sunday 11 AM; Wed 8 PM—Aftermath Club house, Broadway and Holly st. Reading Rm 10 AM to 4 PM—222 Exchange blg.

BLAINE Society—First Reader Martin L. Snider—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Prendergast blg, Wash. av.

BREMERTON Society—First Reader Miss M. Cora Thompson—Sunday 11 AM; Wed 8 PM—4th and Warren sts. Reading Rm 2 to 4 PM; also 7 to 8 PM Tues—9 Hunter Daily blg.

CENTRALIA Society—First Reader Mrs Rae Auldridge—Sunday 11 AM; Wed 8 PM—Andrews hall, 106 S Tower av. Reading Rm 2 to 5 PM—Union Loan and Trust blg.

COLFAX First Church—First Reader Mrs Kittle B. McCroskey—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, Main st.

COLVILLE Society—First Reader Mrs Grace Lincoln Burnam—Sunday 11 AM; Wed 8 PM—Chapel.

ELLENSBURG Society—First Reader Blake Archie Beatty—Sunday 11 AM—K of P hall, 113 1/2 W 5th st.

EVERETT First Church—First Reader Mrs Alice E. Proctor—Sunday 11 AM; Wed 8 PM—Church, 38d st and Colby av. Reading Rm 12.30 to 4 PM—417 Colby blg, Hewitt and Colby avs.

HOQUIAM First Church—First Reader Mrs Ella Arnold Polson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 7th and L sts.

KENNEWICK Society—First Reader Mrs Blanche Nicewanger—Sunday 11 AM; Wed 8 PM—Chapel, 3d st.

KENT Society—First Reader Mrs Margaret Lamb—Sunday 11 AM; Wed 8 PM—Morrill bnk blg.

MONTESANO Society—First Reader Mrs Mary Barrows—Sunday 11 AM; Wed 7.30 PM—K of P hall, 109 W Pioneer st. Reading Rm 2 to 5 PM—203 1st st.

MT VERNON Society — First Reader Mrs Grace Jones—Sunday 11 AM; Wed 8 PM.

NORTH YAKIMA First Church—First Reader William A. Walthew—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 12 M to 4 PM—Church, 107 N 8d st.

OLYMPIA Society—First Reader Mrs Carrie M. Bigelow—Sunday 11 AM; Wed 8 PM—907 Adams st. Reading Rm 2 to 4 PM—3 Funk-Volland blg.

PASCO Society—First Reader Frank H. Dewey—Sunday 11 AM; Wed 8 PM—K of P hall.

PORT ANGELES First Church—First Reader Mrs Lucy A. Hooker—Sunday 11 AM; Wed 7 PM; Reading Rm 2 to 4 PM—8th and Laurel sts.

PORT ORCHARD Society—First Reader Mrs Zelda L. Osburn—Sunday 11 AM; Reading Rm 2 to 4 PM Wed.

PORT TOWNSEND Society — First Reader Miss Grace Pitcher—Sunday 11 AM; Wed 8 PM.



PROSSER Society — First Reader Mrs Clara E. Dailey—Sunday 11 AM—Masonic hall.

PULLMAN Society—First Reader Mrs Malinda Wortman Sanders—Sunday 11 AM; 1st and 3d Wed in month 8 PM—Masonic hall.

PUYALLUP First Church—First Reader Mrs Luella Lee—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—3d av and 5th st, SW.

PUYALLUP Society—First Reader Miss Lu M. Crane—Sunday 11 AM—I O O F hall.

RAYMOND Society—First Reader Mrs Claire W. Hart—Sunday 11 AM; Wed 8 PM—Eagle hall.

SEATTLE First Church—First Reader Oliver C. McGilvra—Sunday 11 AM, 8 PM; Wed 8 PM—16th av and Denny way. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.30 PM; also 2 to 7.30 PM Sun—853 Empire blg.

SEATTLE Second Church—First Reader Robert A. De Cou—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 4 PM—2011 W 58th st, Ballard.

SEATTLE Fourth Church — First Reader Thomas Franklin Hoyt—Sunday 11 AM, 8 PM; Wed 7.45 PM—Hippodrome, 5th av and University st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.30 PM; also 2 to 7.30 PM Sun—853 Empire blg.

SEATTLE Society—First Reader Miss Georgiana E. Wiestling—Sunday 11 AM—Modern Woodmen hall, Columbia City.

SEDRO WOOLLEY Society—First Reader Mrs Mary M. Johnston—Sunday 11 AM; Wed 8 PM.

SNOHOMISH First Church—First Reader Mrs Minnie Barnes—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Wed Sat—5 Commercial bnk blg, 1st st and Union av.

SPOKANE First Church — First Reader Paris H. Renshaw—Sunday 11 AM, 8 PM; Wed 8 PM—4th av and Post st. Reading Rm 10 AM to 9 PM except Wed; Wed until 7.15 PM—408 Hutton blg.

SPOKANE Second Church—First Reader Mrs Leone Haynes—Sunday 11 AM; Wed 8 PM—Church, 804 Spofford av. Reading Rm 10 AM to 9 PM except Wed; Wed until 7.15 PM—408 Hutton blg.

SUNNYSIDE Society—First Reader Mrs Mabel Webber—Sunday 11 AM; Wed 8 PM—Masonic hall.

TACOMA First Church—First Reader Charles A. Brower—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Division av and I st. Reading Rm 9 AM to 8.30 PM except Wed; Wed until 7.30 PM—617 Provident blg.

VANCOUVER First Church—First Reader Clifton L. Freeman—Sunday 11 AM; Wed 8 PM—Church, 26th and East B sts. Reading Rm 2 to 4 PM—15 Blurock blg.

WALLA WALLA First Church—First Reader Miss Pearl Brown—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 4.30 PM—3d and Poplar sts.

WENATCHEE Society—First Reader Robert Roy Ellinwood—Sunday 11 AM; Wed 8 PM—Douglas and Wash. sts. Reading Rm 2 to 5 PM—Columbia Valley bnk blg.

WINLOCK Society — First Reader Mrs Josephine Hall—Sunday 11 AM; Wed 7.30 PM—Church.

### WEST VIRGINIA

CHARLESTON First Church—First Reader Frank Conklin—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—808½ Quarrier st.

CLARKSBURG Society — First Reader Mrs Effie Grace Bailey—Sunday 8 PM; Wed 8 PM; Reading Rm 3 to 5 PM except Mon Sat—901 Goff blg.

HUNTINGTON First Church—First Reader James E. McDonald—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—1109 3d av.

MORGANTOWN Society—First Reader Mrs Lucy M. Dering—Sunday 11 AM; Wed 8 PM—544 Spruce st.

PARKERSBURG First Church—First Reader James T. Piggott—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—408 7th st.

WHEELING First Church—First Reader George Albert Blackford—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 4 PM; also 7 to 9 PM Sat—1119 Chapline st.

### WISCONSIN

ANTIGO Society — First Reader Mrs Minnie H. Palmer—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Tues Wed—I O O F hall, 5th av and Clermont st.

APPLETON First Church—First Reader Mrs Eva V. Van Orman—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM—687 Franklin st.

BARABOO Society—First Reader Miss Mathilde A. Schwerdt—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—126 4th av.

BELOIT First Church—First Reader Joel B. Dow—Sunday 10.30 AM; Wed 7.45 PM—Church, Bluff st and Garden lane. Reading Rm 2 to 5 PM; also 7 to 9 PM Tues Thurs Sat—435½ E Grand av.

BERLIN Society—First Reader Mrs Eva H. Huntington—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Sat—Public library blg.

CRANDON Society — First Reader Mrs Mabel M. Woodbury—Sunday 11 AM—Princess theater.

DEHAVAN First Church—First Reader Alvah J. Turner—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Church, 6th st.

EAU CLAIRE First Church—First Reader Clifford C. Melish—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Gray and Farwell sts.

ELKHORN Society—First Reader Miss Emma A. Jewell—Sunday 10.45 AM; Wed 7.30 PM.

FOND DU LAC First Church—First Reader Miss Sadie H. Katz—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—142 S Main st.

FORT ATKINSON Society—First Reader Mrs Anne E. Learned—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed—Chapel, S 3d st.

GRAND RAPIDS Society—First Reader Joseph W. Fitch—Sunday 10.45 AM; Wed 7.45 PM—1st st.

GREEN BAY First Church—First Reader Talmage Jay Bast—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, Cherry st and Monroe av.

JANESVILLE First Church—First Reader Miss Clara C. Hanson—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, Pleasant and S High sts.

JEFFERSON Society—First Reader George Grimm—Sunday 10.30 AM; Wed 8 PM.

KENOSHA First Church—First Reader Leo E. Alvord—Sunday 10.45 AM; Wed 8 PM—Carpenter hall, 256 Park st. Reading Rm 2.30 to 4.30 PM Tues Thurs Sat—211 Market st.

LA CROSSE First Church—First Reader Mrs Clara Herrbold Harrier—Sunday 10.30 AM; Wed 8 PM—Church, 530 King st. Reading Rm 2 to 5 PM—Oyen blg, 507 Main st.

LAKE GENEVA Society—First Reader Mrs Clara T. Rowley—Sunday 10.45 AM—918 Main st.

MADISON First Church—First Reader Arthur W. Hickman—Sunday 10.30 AM; Wed 7.45 PM—Woman's blg, 240 W Gilman st. Reading Rm 10 AM to 4.30 PM—306 Wis. blk, State and N Carroll sts.

MANITOWOC Society—First Reader Mrs Camilla Thrall—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM Mon Tues Wed Thurs—Bnk blg, 8th and Jay sts.

MARINETTE First Church—First Reader Mrs Alice Eden Longfellow—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 3 to 6 PM including Sun; 7 to 9 PM except Wed; Wed until 7.45 PM—Church, Stephenson and Liberty sts.

MARSHFIELD Society — First Reader William Thomas Poad—Sunday 10.45 AM—Deming hall.

MILWAUKEE First Church—First Reader Fred Truman Woodford—Sunday 11 AM, 7.45 PM; Wed 8 PM—Church, Prospect av and Keene st. Reading Rm 9.30 AM to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5 PM Sun—634 M. and M. bnk blg, 214 W Water st.



**MILWAUKEE** Second Church—First Reader Amon Dorsey Cain—Sunday 10.45 AM; Wed 8 PM—Milwaukee auditorium, 5th and State sts. Reading Rm 9.30 AM to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5 PM Sun—634 M. and M. bnk blg, 214 W Water st.

**MILWAUKEE** Fourth Church—First Reader Edgar P. Lincoln—Sunday 10.45 AM; Wed 8 PM—The Athenaeum, Biddle and Cass sts. Reading Rm 9.30 AM to 5.30 PM; also 2.30 to 5 PM Sun—813 Pabst blg.

**MILWAUKEE** Society—First Reader Oscar J. Goelzer—Sunday 10.45 AM; Wed 8 PM—Church, Van Buren st, between Juneau av and Martin st.

**MONROE** Society—First Reader Max G. Booth—Sunday 10.45 AM; Wed 7.45 PM.

**NEENAH** Society—First Reader Mrs Mary Elizabeth Morgan—Sunday 10.30 AM; Wed 7.45 PM.

**NEILLSVILLE** Society—First Reader Salem E. Weld—Sunday 11 AM; Wed 7.30 PM—Clay and 5th sts.

**OCONOMOWOC** Society—First Reader Mrs Josephine Holstein Derse—Sunday 10.30 AM; Wed 8 PM—Rest rm, public library.

**OSHKOSH** First Church—First Reader Mrs Helen Porter Fitch—Sunday 10.45 AM; Wed 7.45 PM—The Century. Reading Rm 10 AM to 12 M, 2 to 5 PM; also 7 to 9 PM Sat—5 Webster blk.

**PESHTIGO** Society — First Reader Mrs Cora E. Fowler—Sunday 10.30 AM; Wed 7.30 PM.

**PLYMOUTH** First Church—First Reader Mrs Ida Donath—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Public library blg.

**PORTAGE** Society—First Reader Walter C. Judson—Sunday 11 AM; Wed 7.30 PM—I O O F hall.

**RACINE** First Church—First Reader Lewis D. Miller—Sunday 10.45 AM; Wed 8 PM—700 Main st. Reading Rm 1 to 5 PM; also 7.30 to 9 PM Sat—201 Robinson blg.

**RICE LAKE** Society—First Reader Abram P. Thompson—Sunday 11 AM; Wed 8 PM—Church.

**RIPON** Society—First Reader Mrs Etta McClellan—Sunday 11 AM; Wed 8 PM—Public library.

**SHEBOYGAN** First Church — First Reader Miss Anna L. C. Schissler—Sunday 10.40 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—605 Niagara av.

**SUPERIOR** First Church—First Reader Mrs Otille S. Riches—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—203 Board of Trade blg.

**TOMAH** First Church—First Reader Miss Gertrude E. Treat—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Fri; 7.30 to 9 PM Mon Sat—Warren blg, Superior av.

**WATERTOWN** First Church—First Reader Arthur W. Meyer—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—500 5th st.

**WAUKESHA** Society—First Reader Mrs Emma E. Lord—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed—400 Maple av.

**WAUPACA** Society—First Reader Mrs Luella T. Ware—Sunday 10.45 AM; Wed 7.30 PM—208 S Main st.

**WAUPUN** First Church—First Reader Mrs Alice Meiklejohn—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—10½ S Madison st.

**WAUSAU** First Church—First Reader James Bradley Hull—Sunday 10.45 AM; Wed 7.45 PM—Church, E. McClellan st. Reading Rm 9 AM to 5 PM—311 Jefferson st.

**WHITEWATER** First Church—First Reader Mrs Laura D. Boyce—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed—Center st.

**WHITEWATER** Society—First Reader Mrs Merin D. Wood—Sunday 10.45 AM; Wed 8 PM—Main st.

### WYOMING

**BASIN** Society—First Reader Mrs Jane W. Hunter—Sunday 11 AM—Chapel.

**CASPER** Society—First Reader Mrs Carrie Lee Place Cobb—Sunday 11 AM—I O O F hall.

**CHEYENNE** First Church—First Reader Robert Q. Grant—Sunday 11 AM; Wed 8 PM—Randall av and 26th st. Reading Rm 2.30 to 4.30 PM—10 Annex blk.

**RAWLINS** Society—First Reader Mrs Drucilla F. Collar—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Thurs—Ferris hotel.

**SHERIDAN** Society—First Reader Miss Flora Croft—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Church, 21 S Gould st.

### SOUTH AMERICA

#### ARGENTINA

**BUENOS AIRES** Society—First Reader Mrs Sara E. McCrum — Sunday 10.30 AM; Wed 8.45 PM; Reading Rm 1 to 4.30 PM—755 Calle Rivadavia.

## Christian Science Organizations

### AT UNIVERSITIES OR COLLEGES

These organizations are formed and maintained in accordance with Article XXIII, Sect. 8, of The Mother Church Manual.

#### CALIFORNIA

**BERKELEY**—Society of University of Cal. Sec Miss Hazel Greenleaf Gibson, 2223 Chapel st. 2d and 4th Tues in month 8 PM. Church, Bowditch and Dwight way.

#### ILLINOIS

**CHICAGO**—Society of University of Chicago. Sec Miss Olive Greensfelder, 5705 Kimbark av. 1st and 3d Tues in month 7.45 PM—Lexington hall.

**URBANA-CHAMPAIGN** — Society of University of Ill. Sec Philip S. Barto, P O box 3. 1st and 3d Thurs in month 7.15 PM. 202 University hall.

#### KANSAS

**LAWRENCE**—Society of University of Kan. Sec Carl D. Luke, 1205 Ky. st. 1st and 3d Tues in month 7.30 PM. Myers hall.

#### MASSACHUSETTS

**CAMBRIDGE**—Society of Harvard University. Sec Clifford Alonzo Woodard, 11 Mellen st. 1st and 3d Fri in month 7.30 PM. Phillips Brooks house.

**NORTHAMPTON** — Organization of Smith College. Chairman Miss Lois C. Gould, Gillett house. Fri 8.30 PM. Students blg.

**WELLESLEY** — Organization of Wellesley College. Chairman Miss Pauline Woodbury, 7 Shafer hall. 1st and 3d Fri in month 7.30 PM. Billings library.

#### MICHIGAN

**ANN ARBOR**—Society of University of Mich. Sec Miss Laura A. Brown, 411 Hamilton pl. 1st and 3d Thurs in month 7 PM. Newberry hall.

#### MINNESOTA

**MINNEAPOLIS**—Society of University of Minn. Sec Miss Alice Griswold Lewis, 2632 Pillsbury av. 1st and 3d Fri in month 1 PM. 104 Folwell hall.

#### NEW YORK

**ITHACA**—Society of Cornell University. Sec Harold W. Stevens, 401 Dryden rd. Thurs 7.30 PM. Barnes hall.

**NEW YORK**—Society of Columbia University. Sec Miss Elsie E. Behrens, Whittier hall, 2d and 4th Mon in month 8 PM.



# Christian Science Practitioners

The Practitioners whose cards appear in these columns are members of The Mother Church, The First Church of Christ, Scientist, in Boston, U. S. A., and are amenable to its discipline. They have presented testimony to The Christian Science Publishing Society showing that they are qualified to have cards in the *Journal* as practitioners of Christian Science.

The degree C.S.D. is the Massachusetts Metaphysical College degree, Doctor of Christian Science.

The degree C.S.B. is the Massachusetts Metaphysical College degree, Bachelor of Christian Science. This degree followed by the word teacher designates one who has received a normal certificate and is authorized to teach.

The letters C.S. after a practitioner's name designate one who has had class instruction. Those without such instruction have no designation.

NOTE—Not all who have the degree of C.S.B. or C.S.D. are authorized teachers. See Article XXVI, Section 9, Church Manual. Authorized teachers hold but one class each year, with not more than thirty pupils in a class. The teaching year begins August 1.

## AFRICA

### SOUTH AFRICA

#### *Cape Colony*

##### CAPE TOWN

Beesley, Lewis Henry CS Markhams blg. Tel 619.  
Forsyth, Mrs Jenny W. Sav bnk blg, St Georges st.

#### *Natal*

##### DURBAN

Dean, Mrs Bessie CS 11 AM to 4 PM A. B. C. chmbs, West st.

#### *Transvaal*

##### JOHANNESBURG

Anderson, Mrs Minnie CS 81 Adderley house, Eloff st. Tel 4135.  
Bredell, Carl CS Steytler blg, Loveday and Market sts. Tel Yeoville 178.  
Dilworth, Christopher 19 Adderley man, Eloff st. Tel 677.  
Ockenden, Mrs Claudine L. CS postal address Ansteys blg. Tel 3202.

## ASIA

### CHINA

##### HONGKONG

Richardson, Mrs Esther Sayres CS 9 Knutsford ter, Kowloon. Tel K 141. Cable Esrich.

### PHILIPPINE ISLANDS

##### MANILA

Babcock, Mrs Jennie R. CSB 214 Nebraska.

### AUSTRALASIA

#### AUSTRALIA

#### *New South Wales*

##### BATLOW

Colquhoun, Mrs Ada S. CS.

##### DULWICH HILL

Beach, Mrs Sarah Jane CS Clonesslea, Herbert st.

##### SYDNEY

Burkitt, Miss Florence CS Terrys chmbs, 14 Castle-reagh st. Tel Mosman 427.

Cusack, Miss Mary Alexia CS 1 to 4 PM Somerset house, Moore st. Res 10 Manning st, Potts pt. Tel. Clark, Mrs Christina E. Woodward CS 43 Phillip st. Tel City 4980.

Dutton, Mrs E. Caroline CS mornings except Sat Somerset house, Moore st. Tel William st, 533.

Gibbs, Charles Henry CSB (teacher) 10 AM to 1 PM Mutual Life blg, Martin pl. Res Belcourt, Wool-lahra pt. Tel Edgecliff 697.

Hepburn, Mrs Lily CS 2 to 4.30 PM Somerset house, Moore st. Tel Ashfield 954.

Kirkland, Miss Mary A. CS 11 Moore st. Tel.

Martin, George CS 58 Hunter st. Tel Mosman 95.

Martin, Miss Marian E. CS 10 AM to 4 PM Sav bnk chmbs, Moore st. Tel Balmain 243.

Symonds, Miss Eva M. CS 14 Castlereagh st. Tel N.S. 1722.

Virtue, Mrs Harriet M. CS mornings except Sat Glengyle, Reed st, Cremorne. Tel.

##### SYDNEY (NORTH)

Lawson, Mrs J. Eveline CS Wordsleigh, 507 Alfred st. Tel N. S. 966.

### *Queensland*

##### BRISBANE

Degn, Miss Aurora CS 9 to 11.30 AM except Thurs Sat N Z chmbs, Queen st. Tel 2824.

Prentice, Mrs Louisa K. CS 11 AM to 2 PM except Sat Salisbury chmbs, George st. Tels 2166; res Albion 710.

Salisbury, Mrs Blanche E. CS 1 to 3.30 PM except Wed Sat N Z chmbs, Queen st. Tels 2824; res Albion 620.

### *Victoria*

##### MELBOURNE

Bowley, Mrs Myra M. CS 23 Auburn rd, Auburn.

Burkitt, Miss Adelaide CS 509 Collins st, W.

Butler, Mrs Amy B. CS 3 to 5 PM 317 Collins st.

Chubb, Mrs Louise CS 1 to 4 PM 70 Victoria rd, Auburn. Tel Hawthorne 1713.

Edwards, Mrs Ann CS 2 to 5 PM 325 Collins st. Res 93 Kent st, Flemington. Tel Ascot 478.

Officer, Mrs Julia Bertha 24 Tintern av, Toorak. Tel Windsor 2799.

Salmon, Miss Ellen Agnes CS 421 Collins st.

Stanford, Miss Alice M., Whitehall, Bank pl, Collins st. Tel Cent. 8655.

Stevens, Miss Emily Constance CS 2 to 5 PM except Sat Oxford chmbs, Bourke st.

Stone, Albert Cope CS 56 Collins pl. Tel Cent. 3227.

Stone, Mrs Florence Mary CS 56 Collins pl. Tel Cent. 3227.

Stone, William Taylor CS 412 Collins st.

Swan, Miss Mary CS Whitehall, Bank pl.

Watson, P. Sidney CS 12 M to 3 PM Trustees and Executors blg, Bank pl, 412 Collins st.



## NEW ZEALAND

## AUCKLAND

Bradley, Mrs Esther Catherine CS 54 City chmbs.  
Clark, Mrs Roselia CS 19 Ferry blgs.

## CHRISTCHURCH

Simpson, Mrs Mary E. CSB (teacher) 286 Madras st.

## EUROPE

## FRANCE

CONDETTE-HARDELOT, par Pont-de-Briques  
(Pas-de-Calais)

Drake, Miss Ethel Langdon CS Telegram and tel  
Pont-de-Briques-St Etienne.

## PARIS

Edström, Mrs Cora Downer CSB (teacher) postal  
address 16 rue Tournefort.

Getty, Mrs Caroline CSB (teacher) 16 rue Bassano.  
Tel Passy 29-49.

Kelsey, Mrs Laura F. B. CS 2 to 4 PM Tues Wed  
Fri 189 rue du Faubourg Poissonniere.

Norledge, Mrs Louise M. CS 10 AM to 12 M Tues  
Thurs Sat 5 rue Bonaparte.

Norledge, William H. CS 2 to 5 PM Mon Wed Sat  
5 rue Bonaparte.

Racine, Mrs Lois Canady CS 2.30 to 4.30 PM ex-  
cept Thurs 31 rue Fresnel. Tel Passy 18-56.

Sehneider, Mrs Laura M. 52 rue des Saints-Peres.

Tournier, Miss Alice B. CS 2 to 5 PM except Wed  
9 rue Vietor Considerant.

## GERMANY

## BERLIN

Engelken, Mrs Hanna CS Blumeshof 8, W.

Hergenbahn, Mrs Louise CS 10 AM to 1 PM Mon  
Thurs; 4 to 7 PM Sat Linkstr 13. Letters Land-  
hausstr 12. Tel Pfalzburg 6113.

Hull, Mrs Clara K. CS Landshuterstr 29.

Hüsken, Mrs Elisabeth CS Wilmersdorf, Trautenau-  
str 1, left Gartenhaus. Tel Pfalzburg 3735.

Jakubowski, Mrs Rosa CS Rosenheimerstr 29 a.

Köppen-Wickham, Baroness Madge von CS 4 to 6  
PM Wed; 1 to 3 PM Sat Linkstr 13. Res Palast  
hotel, Potsdam. Tel 1293.

Lepow, Miss Emma J. CSB (teacher) Wormserstr 2.

Liebich, Miss Elisabeth CS Neue Bayreutherstr 2.

Mayer, Mrs Minnie CS Mon Thurs Sat mornings  
Wormserstr 2. Letters Kaiser Allee 203. Tel  
Pfalzburg 5987.

Moltke, Countess Fanny von CS Aschaffenerstr 23.

Pfingsthorn, Mrs Emmy D. J. CS 28 Helmstedterstr.

Schultz, Miss Ulla CSB (teacher) Derfflingerstr 19.

Steuermann, Miss Bertha CS Güntelstr 49.

## BRAUNSCHWEIG (Herzogth)

Bremen, Miss Anna von CS Waterloo str 15 pt.

Fricke, Miss Marie CS Kaiser Wilhelmstr 38.

## BRESLAU

Müllendorff, Miss Justine CS Clausewitzstr 5.

## CHEMNITZ

Deckart, Miss Meta CS Helenenstr 6.

## DRESDEN

Friedrich, Mrs Clara E. CS Bautznerstr 9 II.

Görztz, Mrs Anna CS 10 AM to 12 M except Wed  
Winckelmannstr 1.

Lier, Miss Martha CS 10 AM to 1 PM Mon Tues  
Thurs Fri Oskarstr 1.

## FRANKFURT-ON-MAIN

Bentinck-Beach, Miss Amy CS Grüneburgweg 34.

Bentinck-Beach, Miss Ellen CS Grüneburgweg 34 I.

Herrmann, Miss Emma T. CS Westend str 56 I.

King, Miss Alice Elizabeth CS Grüneburgweg 34.

## HAMBURG

Reinke, Miss Bertha S. CS Wandsbecker Chaussee 46.

## HANNOVER

Günther-Peterson, Mrs Bertha CSB (teacher) Hil-  
desheimerstr 216.

## HEIDELBERG

Frey, Miss Anna E. CS 10 AM to 12 M Wed Sat 1 Sofienstr.

## STUTTGART

Hammond, Miss Camilla Frances CS Johannesstr 36.

## TÖNNING

Jessen, Miss Louise CS Süderdeich.

## WIESBADEN

Vintzens, Mrs Mary CS 10 AM to 12 M Mon Tues  
Thurs Fri 25 Geisbergstr.

## GREAT BRITAIN AND IRELAND

## Channel Islands

## GUERNSEY

Le Messurier, Mrs Elise, Le Hurel.

## England

## BEDFORDSHIRE

## BEDFORD

Hammond, Mrs Lucy CS 5 The Avenue.

## BERKSHIRE

## BRACKNELL

Burges, Mrs Alice Rose CS Hawthorndale.  
Knight, Mrs Monlea CS Glenfield.

## READING

Lester, Mrs Blanche E. CS Fieldhead, Wokingham rd.

## CAMBRIDGESHIRE

## CAMBRIDGE

Butler, Mrs Agnata Frances CS Trinity lodge.  
Currie, Mrs Eleanor M. CS 2 Pemberton ter.

Smith, Mrs Annie CS Sidney Sussex College.

## SOHAM

Johnson, Miss May CS The Hall.

## CHESHIRE

## ALTRINCHAM

Diekinson, Mrs Marianne CS Rosbryn, Stamford rd,  
Bowdon. Tel 751.

Hume, Mrs Ida CS Bagot, Hale. Tel 407.

## BIRKENHEAD

Hunter, Mrs Jeannie CS 20 Palm Grove. Tel 2078.

## CHESTER

Egerton, Henrietta, Lady Grey CS Broxton Old  
hall. Tel Clutton 6.

Hobart, Miss May CS 45 Hough green Tel 313.

## DEVONSHIRE

## OKEHAMPTON

Hardie, Miss Margaret Lilian CS postal address 10  
Brandize pk.

## TORQUAY

Henry, Charles Alan CS mornings Chelston Mount.

## DURHAM

## DARLINGTON

Jennings, Mrs Alice CS Dene grove.

Jennings, Arthur E. CS 3 Oak Dene av. Tel 379.

Meklejohn, Miss Mary CS 1 Kensington ter.

## EsSEX

## ILFORD

Rutty, Miss Winifred A. CS Ecclesbourne, 16 Mans-  
field rd.

## LEYTONSTONE

Cohen, Mrs Emma M. CS 2 to 4 PM Mon Thurs  
Riehters, High rd. Letters 6 Dyson rd.

## WESTCLIFF-ON-SEA

Foster, Mrs Amy CS Fairhaven, 7 Elderton rd.

## GLOUCESTERSHIRE

## BRISTOL

Dester, Mrs Lilian CS 10 Prince blgs, Clifton. Tel 4325.

Heard, Miss Mildred E. CS 17 Arlington villas,  
Clifton. Tel 734.

Hutchinson, Mrs Blanche Ethel CS 6 Berkeley cres,  
Berkeley sq, Clifton. Tel 2816.

Hutchinson, Herbert Arthur CS 6 Berkeley cres,  
Berkeley sq, Clifton. Tel 2816.



## BRISTOL

Wilding, Miss Hephzibah Hall CS mornings except Sat 6 Dublin cres. Tel Westbury 125.  
Witherby, Miss Lilla CS 58 Park st. Tel 2047.

## CHELTENHAM

Nixon, Mrs Effie M. CS Coney Gree, Leckhampton hill.

## HAMPSHIRE

## ALDERSHOT

Cumberlege, Mrs Violet Blanche CS Llantrissant, Church lane, east.

## BOURNEMOUTH

Holroyd, Miss Helen G. CS 10.30 AM to 12.30 PM Tues Fri 15 The Triangle. Res Redmire, Branksome pk.

Lovell, Mrs Eliza A. CS 69 Irving rd, W Southbourne.

## SOUTHAMPTON

Doudney, Mrs Lillian CS 6 Portland ter.

## SOUTHSEA

Chisholm, Mrs Alice CS Woodend, Queens cres. Tel 884 Y.

Stevens, Mrs Helen E. CS Freestone lodge, Lennox rd, N.

## HERTFORDSHIRE

## LETCHEWORTH

Truman, Mrs Lena CS 228 Nevells rd.  
Wing, Mrs A. C. Victoria CS S Holt, Norton way.

## ST ALBANS

Stievenard, Miss V. M. Blanche CS 3 to 6 PM Mon Fri 34 Marlborough rd. Res Twyford, Mill hill, NW.

## KENT

## BICKLEY

Van der Beeck, Mrs Ida Ellen CS Cedar lea, Park hill. Tel Bromley 257.

## BROMLEY

Carr, Mrs Ada CS 21 Cambridge rd. Tel 1278.  
Neame, Mrs Maria CS 6 Elmfield rd.

## ELTHAM

Griffin, Miss Elizabeth M. CS 154 High st.

## SEVENOAKS

Andrews, Miss Jeanie C. E. CS The Nook, Tubs hill.

## SHORTLANDS

Carr, Miss Ethel Maud CS 46 Farnaby rd. Tel 1706.

## TUNBRIDGE WELLS

Deutschendorff, Miss Marguerite Marie CS 1 Somerset rd. Tel 989.

Maude, Miss Dorothy CS 2.30 to 4.30 PM Tues Fri 57 Grosvenor rd. Letters Broad Ford, Horsmonden.  
Suart, Mrs M. Catharine CS Rusthall cottage, Rusthall.

## LANCASHIRE

## BLACKPOOL

Bullock, Miss Minnie CS 55 Chesterfield rd.  
Harrison, Mrs Clara CS 238 Hornby rd.  
Harwood, John W. CS see Liverpool.  
Kershaw, Miss Muriel CS 3 Warbreck drive.

## BOLTON

Brown, Mrs Susannah CS 10 Somerset rd.  
Entwistle, Mrs Martha A. CS mornings 26 Wilmot st.

## ECCLES

McMillan, Miss Leila CS 3 to 5 PM Boardman st.  
Wroe, Mrs Elizabeth CS 48 Boardman st.

## HINDLEY

Holgate, Mrs Louisa CS 7 Liverpool rd.

## LIVERPOOL

Harwood, John W. CS 54 Woodlands rd, Aigburth. Tel Lark Lane 241.  
Kenyon, Mrs Annie E. CS 10 Borrowdale rd.  
Owen, Mrs Mary CS 2 to 4 PM Tues Thurs 22 Lord st. Letters 63 Upper Parliament st. Tel Roy. 2492.  
Smith-Symms, Miss Janet CS 2 to 4 PM Mon Wed Fri; 11 AM to 1 PM Tues 22 Lord st. Letters 24 Percy st. Tel Roy. 2159.  
Studdert, Mrs Sue Riky CS 39 Beaconsfield st.

## MANCHESTER

Charlesworth, Mrs Eleanor C. CS 4 to 6 PM Tues Fri Brockhurst, Didsbury. Tel Dids. 1212.

Coutts-Fowle, Miss Florence CSB (teacher) 14 St Peters sq. Letters Brockhurst, W, Didsbury. Res tel Dids. 1212.

Doyle, Miss Edith CS 2 to 4 PM Tues Wed 33 Brazenos st. Letters Vendale, Kersal. Tel Hr Broughton 61.  
Meakin, Mrs Jane Elizabeth CS 205 Dickenson rd, Rusholme.

Murray, Lady Victoria CSB (teacher) 14 St Peters sq. Letters Disley. Res tel Dis. 4.

Pitfield, William CS 196 Deansgate. Tel Rush. 737.  
Priestman, Harold CS 12 M to 5 PM 14 St Peters sq. Res Merlewood, Lower Park rd, Victoria pk. Tel Rush. 84.

Share, Austin CS 14 St Peters sq.

Shaw, Charles Mawdesley CS 14 St Peters sq.

Shaw, Mrs Sara Jeanette CS 14 St Peters sq.

Southern, Miss Beatrice CS 1 to 4 PM except Sat 14 St Peters sq. Letters Blantyre, Broughton pk. Tel Cheetham hill 107.

Webb, Mrs Clara CS 14 St Peters sq.

Wilding, Walter CS afternoons except Sat 14 St Peters sq. Tel Dids. 245. Res 10 Wellington rd, Withington.  
Woodhead, Mrs M. Violet CS 2 to 4 PM Thurs 196 Deansgate.

## ROCHDALE

Hoyle, Miss Cissie CS The Hut.

Whiteley, Mrs Kate CS postal address Whirriestone.

Woolfenden, Mrs Emma Jane CS 73 Mayfair gdns.

## THORNTON

Kershaw, Mrs Elizabeth CS Oulder Nook.

## LINCOLNSHIRE

## LOUTH

Fowler, Mrs Helen E. CS Westgate.

## LONDON

## LONDON

Adamson, Miss Grace E. CS 11 AM to 1 PM Tues; 2.30 to 4.30 PM Thurs Fri 188 Upper Richmond rd. Res 2 Dryburgh rd, Putney, SW. Tel Put. 1485.  
Ashbourne, Lady (Frances) CS 5 Grosvenor cres.

Baily, Miss Katharine CS 2.30 to 4 PM except Sat 9 E Chapel st, Mayfair, W. Tel Mayfair 4502.  
Letters 1 Ellesmere rd, Gladstone Park, NW.

Bannon, Mrs Helen W. CS 10.30 AM to 12.30 PM Tues Sat 37 Pelham st, SW. Letters 169 Queens gate, SW. Tel West. 5276.

Bartels, Miss Florence L. CS 2 to 4.30 PM except Sat Pembroke house, 133 Oxford st. Tel Regent 4306.

Bathurst, Algernon Hervey CSB (teacher) 4 to 6 PM Mon Thurs 24 Sloane sq. Letters 1 S Eaton pl, SW. Tel Vic. 1583.

Bathurst, Mrs Elfrida Hervey CSB 11 AM to 1 PM Mon Wed Fri 27 Beauchamp pl, SW. Letters 1 S Eaton pl, SW.

Baynes, Capt Douglas D. CS 11 AM to 4 PM except Sat Charing Cross clubs, Duke st, WC.

Bedford, Miss Daisy CS 2 to 4 PM Mon Thurs; 11 AM to 1 PM Tues Fri 27 Beauchamp pl, SW. Res 5 Moore st, Chelsea, SW. Tel Vic. 3755.

Beesley, Lawrence CS 10 AM to 5 PM except Sat; Sat until 1 PM Pembroke house, 133 Oxford st. Res 39 Abbey rd, NW. Tel P O Hamp. 4644.

Bell, Mrs Louisa E. CS 8 Napier ct, Hurlingham, SW.

Bishop, Miss Sybil CS 85 Campden hill ct, Kensington. W. Tel West. 2766.

Booker, Miss Elizabeth F. N. CS 11 AM to 1 PM Tues Fri 14 Selwood ter, Onslow gdns, SW. Letters 8 Hereford sq, SW.

Boswell, Mrs Florence Helen CS 10 AM to 12 M 4 Campden house ter, W. Tel West. 2375.

Boswell, W. Albert CSB (teacher) 10 AM to 2 PM except Sat 27 Queen Victoria st, EC. Tel Cent. 4034.

Boughton-Leigh, Miss Grace A. CS 11 AM to 1 PM Wed Fri 37 Pelham st, S Kensington. Letters 4 Sloane gate man. SW.

Bovet, Miss Mary E. CS 11 AM to 1 PM; also 2 to 4 PM except Mon Sat 2 Westbourne st, Sloane sq. Letters 8 Sloane sq man. Tel Vic. 3754.



## LONDON

Braithwaite, Mrs Jessie CSB (teacher) 11 AM to 1 PM except Sat; also 2 to 4 PM Wed 59 S Molton st, W. Letters 1 Clarence ter, NW. Tel Pad. 2674.  
 Braithwaite, John Sidney CS 59 S Molton st, W. Letters 1 Clarence ter, NW.  
 Brooks, Mrs Charlotte Frances CS 10 AM to 12 M Tues Thurs 32 Onslow sq, SW. Tel West. 4693.  
 Colborne, The Hon Alethea CS 29 Chester ter, Eaton sq, SW. Tel Kens. 1717.  
 Conant, Miss Eleanor Mary CS mornings Tues Wed Fri 9 Upper Phillimore gdns, W. Tel West. 6503.  
 Curl, Miss Bertha CS 11 AM to 1 PM except Sat 8 Cheltenham ter, Chelsea. Letters 3 Sloane ct, SW.  
 Currie, Miss Rita CS 7 Cranbourne ct, Battersea pk, SW. Tel West. 3856.  
 Davies, Charles Clement CS 187 Peckham Rye, SE. Tel New Cross 1884.  
 Dixon, Mrs Clementina CSB 3 to 5 PM Mon Tues Thurs Fri 5 Ellis st, Sloane sq. Letters 30 Burton ct, SW.  
 Dixon, Frederick CSB (teacher) by appointment Amberley house, Norfolk st, Strand.  
 Dixon, Miss Hetty E. A. CS 28 Elm pk rd, SW. Tel West. 2586.  
 Dobson, Mrs Mary E. CS 2.30 to 4.30 PM Mon Wed; 11 AM to 1 PM Tues Thurs 14 Hanover sq, W. Tel West. 1005.  
 Donaldson, Mrs Florence E. B. CS 2.30 to 4 PM except Sat 84 Drayton gdns, SW. Tel West. 6295.  
 Donaldson, Peter CS 5.30 to 7 PM Tues Fri 84 Drayton gdns, SW. Tel West. 6295.  
 Elnor, Mrs Henrietta CS postal address 10A Portman man, W.  
 Estcourt, Miss Florence J. CS 35 Cadogan gdns, SW.  
 Fairbairn, Mrs Lena CS 10.30 AM to 12.30 PM Mon Thurs Fri; 2.30 to 4.30 PM Tues 24 Sloane sq. Letters 60 Burton ct, SW. Tel Kens. 3654.  
 Ferguson, Mrs Susanne Foxton CS 10 AM to 12 M 77 Elsham rd, W Kensington. Tel West. 4909.  
 Firth, Mrs E. Florence CS 57 Dunsmure rd, Stamford hill, N.  
 Fischer, Miss Maud CS 10 AM to 12.30 PM Tues Sat; 3 to 5.30 PM Fri 150 Queens rd, Bayswater.  
 Fletcher, Bernard Morley CS 10 AM to 2 PM except Sat 14 Cockspur st, Trafalgar sq, SW. Letters 12 Vale av, Chelsea, SW. Tel West. 2489.  
 Fulleylove, Mrs Elizabeth S. CS 2 to 4 PM Fri 9 E Chapel st, Curzon st, W. Res 1 Denning rd, NW.  
 Gaye, Mrs Harriet J. CS Mon afternoon, Thurs morning 188 Upper Richmond rd. Res 44 Luttrell av, Putney, SW. Tel Put. 2246.  
 Grant, Mrs Hester M. CSB (teacher) 203 Knightsbridge, SW.  
 Griffiths, Mrs Mary E. CS Stamford hill man, N.  
 Guthrie, Miss Edith J. CS 23A Queen st, Curzon st, Mayfair. Telegram and tel May. 4604.  
 Harris, Miss Louisa CS 26 Lexham gdns, SW.  
 Heath, Mrs Louisa CS 123 Clapton Common, NE.  
 Hepworth, Mrs Alma CS mornings 8 St Leonard man, Chelsea, SW. Tel Kens. 5322.  
 Hill, Miss Florine M. CS 11 AM to 1 PM Wed Thurs 2 Westbourne st, SW. Letters 55 Burton ct, SW. Tel Vic. 3745.  
 Hodgson, Eustace T. CS 5 Embankment gdns, Chelsea, SW. Tel West. 5008.  
 Houblon, The Lady Alice Archer CS 42 Lowndes st, SW.  
 Houblon, Miss Elsie Archer CS 8 Sloane gate man, SW. Tel Vic. 3140.  
 Houblon, Miss Sybil Archer CS 8 Sloane gate man, SW.  
 Houson, Miss Evelyn CS 2.30 to 4.30 PM Tues Thurs 27 Beauchamp pl, SW. Letters 86A Oakley st, Chelsea, SW. Tel Kens. 5083.  
 Howard, Mrs Amy L. (The Hon Mrs Cecil) CS 24 Berkley sq, W. Tel May. 2978.  
 Howard-Keeling, Miss Nellie CS 46 Colcherne ct, S Kensington, SW.  
 Humphery, Miss Constance L. CS 11 AM to 1 PM Mon Tues Thurs Fri 5 Ellis st, Sloane sq. Res 18 St Leonards ter, Chelsea, SW.  
 Jackson, Mrs Diana CS 21 Gloucester ter, Lancaster gate, W. Tel Paddington 6566.

James, Miss Jennie CS 2 St Marys man, W.  
 Jones, Morris Philip CS 133 Oxford st. Tel City 4869.  
 Ker-Seymer, Mrs Diana CS 26 Gledstones rd, W Kensington.  
 KerSeymer, Miss Violet CS 10.30 AM to 1 PM Mon Thurs; 2.30 to 4.30 PM Wed 25 Oxford st, W. Res 74 Gloucester pl, Portman sq, W. Tel May. 4021.  
 Kraftmeler, Miss Marta CS 35 Cadogan gdns, SW.  
 Large, Mrs Ethel Phelps CS 10 AM to 1 PM Pembroke house, 133 Oxford st. Tel City 4869.  
 Le Page, Mrs Adela CS 10 AM to 1 PM 80 Barons ct rd, W. Tel Hammers. 1284.  
 Lewis, Leonard A. CS 8c Peterborough villas, New Kings rd, Fulham, SW.  
 Logan, Mrs Susan Constance CS 10.30 AM to 12.30 PM Wed Sat 27 Beauchamp pl, SW. Tel West. 10. Letters 2 Knaresborough pl, SW.  
 Macleod, Mrs Olive CS 10.30 AM to 1 PM Tues Thurs Sat 39 St James st, Piccadilly, W. Letters 37 Dover st, W.  
 Mann, Mrs Lucy E. CS Mon Tues Thurs afternoons; Fri morning 25 Oxford st. Tel City 9049.  
 Maude, Miss Lillian B. CS 2 Culford man, Cadogan gdns, SW. Tel Kens. 1086.  
 Maxtone-Graham, Anthony G. CS 6 Hyde Park st, W.  
 Miller, Mrs Frederica L. CSB (teacher) 23A Queen st, Mayfair. Letters 1 Ellesmere rd, Gladstone pk, NW.  
 Mocatta, Mrs Floria A. CS 10 AM to 1 PM Mon Wed Fri 39 St James st, SW. Letters 37 Dover st.  
 Mott, Miss Agnes B. CS 42 Bassett rd, Notting hill, W.  
 Mühlenbruch, Miss Ida CS see Gladstone Park.  
 Musser, Miss Minnie P. CS 2 to 4 PM Tues Fri 63 Chelsea gdns, SW.  
 Notcutt, Mrs Mary CS mornings Mon Wed Fri 20a Queens rd. Res 106a Alexandra rd, S Hampstead, NW. Tel Hamp. 3804.  
 O'Brien, The Hon Eileen CS Mon afternoon; Sat morning 119A Gloucester rd, SW.  
 Paterson, Miss Margaret CS 10 AM to 12 M Mon Wed Fri 39 Markham sq, Chelsea. Tel Vic. 4115.  
 Peck, Miss Alice M. CSB (teacher) 11 AM to 2 PM Tues Wed Thurs Fri 6 Brunswick ter, Kensington, W. Tel Park 1174.  
 Perks, Mrs Gertrude Jane CS 11 AM to 1 PM Mon Thurs 37 Pelham st, S Kensington, SW. Letters 4D The Mansions, Earls ct rd, SW.  
 Playfair, Mrs Winifred May CS 10 AM to 12.30 PM except Thurs 8 Cheltenham ter, Chelsea, SW.  
 Rance, Miss Hilda Cecilia Henniker CS 2 to 4 PM Tues Fri 37 Pelham st, S Kensington. Tel Put. 1668.  
 Rance, Mrs Ricarda Cecilia Henniker CS 11 AM to 1 PM Tues, 2 to 4 PM Fri 119A Gloucester rd, SW. Tel Put. 1668.  
 Reed, Mrs Emilie Palmer CS 29 Woodstock rd, Bedford pk, W.  
 Reilly, Mrs Ellen Margaret Davison CS 11 AM to 1 PM except Wed Sat 108 Palace gdns ter, W.  
 Riley, Mrs Florence Emily CS Suffolk house, 18 Woodberry down, N.  
 Rivers-Thompson, Miss Bertha CS 19 St Loo man, Cheyne gdns, Chelsea, SW. Tel Kens. 3021.  
 Rowley, Hon Mrs Mabel CS 10 Cliveden pl, SW.  
 Rowley, Maj Hon William CS 10 Cliveden pl, SW.  
 Schreiber, Miss Helene Louise CS 42 Manor rd, Stamford hill, N.  
 Sessions, Mrs Beatrice CS 4 to 6 PM Mon Wed Fri 16 Campden hill man, W. Tel Kens. 3013.  
 Shannon, Miss Clara M. S. CSB (teacher) 119A Gloucester rd, SW. Tel West. 4528.  
 Smith, Mrs Margaret Montgomery CS mornings 138 Sloane st, SW. Tel Vic. 3032.  
 Spiller, Miss C. Violet CSB (teacher) 97 Elm pk gdns, SW. Tel Kens. 5332.  
 Stokes, Mrs Marie E. CS Wed afternoon; Thurs morning 27 Beauchamp pl, SW. Tel Ascot 339.  
 Thomson, Miss E. Olivia CS 2 Culford man, Cadogan gdns, SW. Tel Kens. 1086.  
 Thomson, Mrs Mabel S. CSB (teacher) 2.30 to 4.30 PM Mon; 11 AM to 1 PM Tues Thurs Fri 18 Beauchamp pl, SW. Letters 26 St Leonards ter, Chelsea, SW.



## LONDON

Turner, Miss F. Maud CS mornings 85 Campden hill ct, Kensington. Tel West. 2374.

Vinzent, Miss Gertrude A. CS mornings except Sat Pembroke house, 133 Oxford st. Tel Regent 4306.

Walsoe, Paul CS 4 to 6 PM except Mon Sat 133 Oxford st. Tel City 4869. Res 92 Dukes av, Chiswick. Ward, Mrs E. Blanche CSB (teacher) 2 Campden hill ct, Kensington, W. Tel Park 571.

Wilkins, Miss Lydia CS 11 AM to 1 PM except Sat 6 Elgin man, Maida vale, W.

Wilks, Miss Grace CS 60 Thornton av, Streatham hill, SW.

Woodhouse, Miss Cythna CS 38 Rossetti man, SW.

## MIDDLESEX

## ACTON HILL

Huxley, Miss F. Rose CS 60 Chatsworth gdns, W. Tel Chiswick 1331.

Thorogood, Miss Minnie CS 60 Chatsworth gdns, W.

## GLADSTONE PARK

Mühlenbruch, Miss Ida CS 5 Ellesmere rd, NW.

## PINNER

MacOwan, Miss Mary C. CS 3.30 to 6.30 PM Mon; 1.30 to 4 PM Sat Pembroke house, 133 Oxford st, W. Tel City 4869. Res 2 The Parade. Tel Pinner 85.

## SUNBURY

Alberti, Mrs Helen R. CS The Cedars, Staines rd.

## TEDDINGTON

Mann, Matthew G. CSB (teacher) 129 Waldegrave rd.

## TWICKENHAM

Shakespear, Mrs Lottie CS Burton house. Tel 864.

## WILLESDEN GREEN

Walenn, Mrs Maude Isabel CS 2 Chatsworth rd mans. Tel Willesden 654.

## NORFOLK

## NORWICH

Hamilton, Miss Margaret Law CS 1 Wood st, Kingsley rd. Tel 1211.

Porter, Miss Katharine T. CS 168 Thorpe rd. Tel 659.

## NORTHUMBERLAND

## NEWCASTLE-ON-TYNE

Shaw, Miss Margaret M. CS 2 to 4.30 PM except Sat 123 Northumberland st. Tel Gosforth 224.

Wilson, Miss Anne B. CS 10.30 AM to 12.30 PM except Sat 123 Northumberland st.

## NOTTINGHAMSHIRE

## NOTTINGHAM

Ahrons, Mrs Mabel CS 10 AM to 12 M 22 Cranmer st. Carlton, Mrs Martha CS 3 to 5 PM except Sat Elmleigh, 192 Wilford rd.

Fish, Mrs E. Annie CS Hilton cottage, Cinderhill.

Rawson, Mrs Annie CS Sunnyholme, Leslie rd.

Wildman, Mrs Evangeline M. CS 11 AM to 1 PM except Sat 98 Burford rd.

## OXFORDSHIRE

## OXFORD

Rynd, Miss Edith CS 10 AM to 12 M except Sat 20 Warnborough rd.

Sollas, Miss Hertha B. O. CS 173 Woodstock rd.

## RUTLAND

## OAKHAM

Conant, Miss Amy L. E. CS The Upper hall, Lyndon. Tel Lyndon 2.

## STAFFORDSHIRE

## LICHFIELD

Ingles, Mrs Eugenia E. CS Huddlesford Grange.

## STOKE-ON-TRENT

Dean, Mrs Elizabeth 32 Havelock pl, Shelton.

## WOLSTANTON

Wilkes, Mrs L. Ellen CS Lime cottage, Marsh av.

## SURREY

## CROYDON

Archer, Mrs Ellen R. CS 26 Heathview rd, Thornton hth. Kindell, Mrs Clara Louisa CS Mon Thurs 9 Croham Park av, S Croydon. Tel 2179.

## KEW GREEN

Dunn, Mrs Maud CS 10 to 11 AM except Sat Ebor house.

## PURLEY

Stephens, Mrs Elizabeth CS 18 Dale rd. Tel 753.

## RICHMOND

Browning, Miss Evelyn G. CS 2.30 to 4.30 PM Mon; 10 AM to 1 PM Tues Thurs 20 Onslow av man. Tel 713.

Davidson, Mrs Edith CS 23 Lancaster pk.

Davidson, Walter CS 23 Lancaster pk.

Torry, Mrs Katherine Blanche CS 11 AM to 1 PM Mon Fri Elm lodge, Sheen rd.

## SUTTON

de Lacy, Mrs Emily Frances CS Woodlands, Cavenish rd.

## THORNTON HEATH

Battley, Mrs Emily Kyle CS Mon Wed Fri mornings; Tues Thurs Fri evenings Kyle Craig, Norbury av.

## SUSSEX

## BEXHILL

Rose, Miss Alice E. CS 13 Mitten rd.

## BRIGHTON

Andreae, Miss Kate E. CS 11 AM to 1 PM Mon Wed Fri 77 Prudential blgs.

## EASTBOURNE

Dixon, Walter Matthias CS 31 Gildredge rd. Telegram and tel Dixon, 1210 Eastbourne.

Harley, Miss Margaret CS 33 Arlington rd.

Maturin, Mrs Edith Mary CS 29 Marine Parade.

Pickrill, Miss Elizabeth CS 55 Gildredge rd.

## HOVE

Carr, Miss Ada 32 Adelaide cres. Tel 2929.

Hall, Mrs Frances CS 33 Hove pk villas. Tel 2810.

Hall, Harold Farmer CS 33 Hove pk villas. Tel 2810.

Pierce, Mrs Ellen CS 35 Clarendon villas. Tel 2770.

Wallis, Mrs Katharine 32 Adelaide cres. Tel 2929.

## SEAFORD

Craven, Mrs Florence Isabel CS Links, Chyngton rd.

## WORTHING

Wakelyn, Harry CS Waltair, Homefield rd. Tel 91.

## WARWICKSHIRE

## BIRMINGHAM

Burton, Miss Marietta CS 40 Alcester rd, Moseley.

Stirk, Miss Lillian Lea CS 28 Gem st.

## COVENTRY

Maycock, Miss Mabel G. CS 9 Grey Friars green.

## WARWICK

Middleton, Mrs Laura Ethel CS 18 Northgate st.

## WILTSHIRE

## SWINDON

Wykeham-Martin, Miss Katherine CS Goodrington, Belmont cres.

## WORCESTERSHIRE

## KING'S NORTON

Giddings, Miss Rose CS 59 Watford rd. Letters St Michaels cottage, Stoke Heath, Bromsgrove.

## YORKSHIRE

## BRADFORD

Hill, Mrs Jessie M. CS 20 Evelyn av, Thornbury.

Hudson, Mrs Martha E. CS 216 Park cres, Frizinghall.

Moore, Mrs Jane M. CS see Ilkley.

Slater, Mrs Lucinda CS 2.30 to 5 PM 52 Woodview.

Wigglesworth, Miss Mary CS Bailey hills, Bingley.

## HALIFAX

Sutcliffe, Miss Alice CS 25 Hampden pl.

Swift, Mrs Emma CS 2 Hornby ter. Tel 1206.



**HARROGATE**

Ward, Mrs Elizabeth CS 2 to 4 PM Mon Wed Fri 1  
Cambridge rd. Tel 1091.

**HORNSEA**

Collinson, Mrs Sarah H. CS Fairfield.  
Haworth-Booth, Mrs Meta CS Rolston hall.

**HOWDEN**

Scholfeld, Mrs Ada E. CS Sandhall.

**HULL**

Bird, Miss Lucy A. CS 43 Wellesley av.  
Burton, Miss Alice CS 3 to 5 PM Tues 101 Springbank.  
Pogson, Mrs Elizabeth A. CS 6 Brooklyn st.

**ILKLEY**

Cowling, Mrs Clara A. CS Heath cottage. Tel 210. 2 to  
3.45 PM Mon 10 Thorpe chmbs, Hustlergate, Bradford.  
Moore, Mrs Jane M. CS Westwood lodge. Tel 145.

**LEEDS**

Barker, Mrs Edith Emily CS Sun blg, Park row.  
Tel Cent. 545.  
Braithwaite, Mrs Laura CS Box 16, Sun blg. Tel  
Cent. 40.  
Clarke, Mrs Amy Florence CS 2 to 5.30 PM Hand  
in Hand chmbs, 14 Park row. Res 38 Sholebroke  
av. Chapeltown. Tel 411.  
Doorly, John Williams CSB (teacher) by appoint-  
ment 38 Boar lane. Tel Cent. 3994. Res Chadcote,  
Burton eres. Tel Head. 446.  
Doorly, Mrs Laura Bertha CS Chadcote, Burton eres.  
Tel Head. 446.  
Fell, Col William Edwin CSB by appointment West  
Bar chmbs, 38 Boar lane.  
Rhodes, Mrs Violet CS 6 Grange et. Tel Head. 462.  
Thompson, Mrs Emma CS Sun blg, Park row.

**SCARBOROUGH**

Hopper, Miss Sophia CS 55 Langdale rd.

**SHEFFIELD**

Gunstone, Mrs Addie CS 11 Ashland rd, Nether Edge.  
Tel Sharrow 223.  
Sheen, Mrs Amelia Gentle CS 12 Priory rd, Sharrow.  
Sheen, Stanley CS 12 Priory rd. Tel Cent. 2938.  
Sydenham, Stanley M. CS 42 Machon bnk. Tel  
Sharrow 285.

**YORK**

Key, Robert E. CS Bishopthorpe. Tel Cent. 771.

*Ireland***COUNTY ANTRIM****BELFAST**

McKibbin, Miss Elizabeth A. CS Auburn villa, Ormeau rd.

**COUNTY DUBLIN****DUBLIN**

Bagnall, Mrs Alice CS 10.30 AM to 1 PM except Sat  
6 Clare st. Res 104 Pembroke rd.  
Browne, Mrs Edith CS 11 AM to 1 PM except Sat  
32 Nassau st. Res Laurel hill, Kingstown. Tel 93.  
Bruen, Miss Eleanor M. CS 10.30 to 11.30 AM Wed  
Fri 122A Stephens green.  
Bruen, Miss Mary Susan CS 12.30 to 3 PM Tues  
Thurs 122A Stephens green.  
King, Lady (Louise S. R.) CSB (teacher) 11 AM to  
1 PM Tues Wed Highfield, N Circular rd. Tel 3648.  
McMurdo, Miss Phyllis Margaret CS 179 Rathgar rd.  
Porter, Hon Mrs Frances CS 1 to 4 PM Tues Fri  
6 Clare st. Res Priorsland, Carriekmines. Tel  
Foxrock 53.  
Saunderson, Maurice CS 11 AM to 3 PM Mon Wed  
Fri 6 Clare st. Res Pier hotel, Kingstown. Tel 113.

**COUNTY KILKENNY****KILKENNY**

Butler, Miss Harriet CS 4 High st. Letters Lavis-  
town house.

*Scotland***LANARKSHIRE****GLASGOW**

Cameron, Mrs Margaret Campbell CS except Sat 54  
Airlie gdns, Hyndland. Tel Hill. 2114.  
Chick, Mrs Eliza Margaret CS 12 Colebrook st,  
Hillhead. Tel Hill. 3861.

Irvine, Miss Jane T. CS 10 AM to 1 PM 4 Windsor  
ter. NW. Tel Char.X 231 Y4.

Murdoch, William P. CS 10 AM to 12.30 PM except  
Sat; 8 to 9 PM Tues 154 W Regent st. Tel Doug. 1098.  
Richmond, Miss Jessie B. CS 10 AM to 1 PM; also  
5.30 to 7.30 PM Wed 40 Derby st. Tel Char. 531.  
Richmond, Miss Mary L. CS 10 AM to 1 PM 40  
Derby st. Tel Char.X 531.

**MIDLOTHIAN****EDINBURGH**

Cochrane, Mrs E. Rose Andrews CSB (teacher)  
postal address 26 Abercromby pl.  
Hamilton, Mrs Alice L. CS 47a George st.  
Laird, Miss Margaret A. CS 50 Queen st. Tel 3237.  
McAllister, Mrs Anne CS 10 AM to 4 PM Tues Wed  
Thurs 41 George st.  
Ramsay, Miss E. Mary CSB (teacher) 11 York blg.  
Tel Cent. 3913.  
Robertson, Miss Margaret CS 9 Randolph Cliff.  
Steen, John CS 19 Queen st. Tel Cent. 1997.  
Tennant, Charles W. J. CSB (teacher) 10 Queens-  
ferry st. Tel 7669.  
Tennant, Mrs Isabella CS 2 W Coates. Tel 5140.

**JOPPA**

Brichta, Miss Amalia CS 37 Morton st.

**PERTHSHIRE****ALYTH**

Ramsay, Miss C. Lillas CSB (teacher) Bamff house.

**RENFREWSHIRE****GREENOCK**

Millen, Miss Jane Stirling CS 2 Sandringham ter.

*Wales***GLAMORGANSHIRE****SWANSEA**

Perkins, Miss M. Edith CS 34 Eaton grove.

**HOLLAND****AMSTERDAM**

Krüseman, Mrs Hermance CS 11 P C Hoofstraat.

**THE HAGUE**

Goldman, Miss Mary Louise CS 9 to 11 AM Mon  
Thurs Laan v. Meerdervoort 159.  
Jansen, Mrs Helene CS 106 Jae v d Doesstraat.  
Koopmans, Miss Anne CS Frankenstr 16. Tel Schev. 788.  
Schroot, Miss Anna CS 7 Smidswater. Tel Haag 582.

**VOORBURG (near The Hague)**

Hartman, Miss Marie C. CS 151 Westeinde. Tel 199.

**ITALY****FLORENCE**

Marucelli-Petri, Miss Argia CS 8 Piazza Duomo.  
Tel 1601.  
Morris, Mrs Mary Helen CS 9 AM to 4 PM 28 via  
Domenico Buonvicini. Cable Marlenris.  
Weir, Miss Edith CS 10 AM to 12 M except Thurs  
8 Piazza Duomo. Res 25 Piazza d'Azeglio. Tel 1601.

**NAPLES**

Bradley, Mrs Ada A. CS Cassetta Postale 514.  
Presso Weston. Cable Bradada.

**NORWAY****CHRISTIANIA**

Hellesen, Miss Aagot CS Bergsliens gd 11, 4.

**RUSSIA****ST PETERSBURG**

Wallich, Mrs Lillie CS Bolshaya Koniusheennaya 17,  
K 16. Tel 222-90.

**SWEDEN**

LIDINGO VILLASTAD (near Stockholm)  
Nordenstierna, Miss Gerda CS R tel 222.

**STOCKHOLM**

Fröst, Mrs Isabel CS 10 Sheppareg. II. Tel Riks.O 562.  
Lundgren, Miss Aimee CS St Eriksgatan 63 II.  
Tel Riks. 12776.



## SWITZERLAND

### BASEL

Leimbacher-Kohler, Mrs Marie OS Schweizergasse 31.

### BERNE

Iselin, Mrs Clara OS see East Orange, N. J., U. S. A.  
Welti, Mrs Sarah Edith CS 2.30 to 4 PM Mon  
Thurs; 9 to 10 AM Tues Wed Fri Weissenbühlweg  
17. Tel 4238.

### GENEVA

Bützberger, Miss Elise L. CS mornings 13 rue de Candolle.  
Hietzeler, Miss Julia CS mornings 25 av Pictet  
de Rochemont. Tel 7199.  
Vouga, Charles E. CS mornings 10 rue de la Pe-  
louse, Tranchees. Cable Vougapelouse.

### LAUSANNE

Vouga, Mrs Marguerite W. CS mornings 4 av Ber-  
gieres. Tel 89.82. Cable Vougarite. Office 8 Pictet de  
Rochemont, Geneva Mon Fri afternoons. Tel 54.42.

### ZURICH

Bodmer, Miss Louise Fanny OS Mutschellenstr 182.  
Frey, Hans CS Dufourstr 181. Tel 2883.  
Frey, Mrs Katie CS Dufourstr 181. Tel 2883.  
Gleichauf, Miss Kreszenz CS Seewartstr 8.  
Russenberger, Mrs Emma CS Birmensdorferstrasse  
223. Tel 11277.

## NORTH AMERICA

### BERMUDA ISLANDS

#### BERMUDA

##### SPANISH POINT

Roach, Mrs Laura Warner CS Tel 385 A.

### CANADA

#### ALBERTA

##### CALGARY

Ferguson, Mrs Nellie Reddell CS 738 13th av, W.  
Tel W 1729.  
Taylor, Percy CS 809 17th av, W. Tel W 1672.

##### EDMONTON

Allingham, Mrs Ida Clark CS see St John, N. B.  
Chowne, Mrs Helen M. CS 1259 26th st. Tel 81565.  
McIntyre, Mrs Elizabeth E. CS 1027 24th st. Tel  
81020.  
Van Sciever, Mrs Addie B. CS 10 AM to 4 PM 3  
Jasper blk. Tel 1830.  
Walker, Mrs Cora A. CS 662 15th st. Tel 81402.

##### MEDICINE HAT

Biggins, Peter B. CS 848 Montreal st. Tel 934.

##### WETASKIWIN

Kasper, Mrs Martha L. CS postal address 239 Thwrsis av.

### BRITISH COLUMBIA

#### NELSON

Cochrane, Mrs Helen M. CS 10 AM to 1 PM 1023  
Stanley st. Tel 304.  
Marriott, Mrs Alice Maud CS P O box 97.

#### NORTH VANCOUVER

Holman, Mrs Gladys 1428 Chesterfield av. Tel 468 R.

#### VANCOUVER

Anthony, Mrs Mary Elizabeth CS 891 Bidwell st.  
Tel Sey. 2382 R.  
Batchelor, Miss Anne CS 10 AM to 4 PM 601 Bute  
st. Tel Sey. 8691 R.  
Cameron, Mrs Jean F. CS 702 Rogers blg. Tel Sey. 872.  
Glassford, Mrs Margaret CS 209 Granville man, 789  
Granville st. Tel Sey. 6357.  
MacNaughton, Mrs Frances E. CS 1 to 5 PM 68  
Caroline ct, 1058 Nelson st. Tel Sey. 8067 L.  
Maynard, Mrs Margaret H. CS 11 AM to 3 PM  
Orpheum blg. Tels Sey. 1831; res Eburne 193.  
Merrill, Mrs Henrietta CS 9 AM to 5 PM 1448  
Nelson st. Tel Sey. 1032 L.  
Pound, Mrs Frank CS 1222 Richard st. Tel Sey. 4877.  
Reilly, Mrs Clementina CS 2622 1st av, W. Tel Bay. 713

Robinson, Mrs Elizabeth Jewel CS 1414 Commercial  
drive. Tel Highland 1362.

Speirs, Mrs Isabelle M. CS 9 AM to 12 M 2071 16th  
av, W. Tel Bay. 2196.

Varey, Mrs Carrie M. CSB 10 AM to 5 PM 734 Rogers  
blg, 470 Granville st. Tels Sey. 3480; res Sey. 8854 R.

Varey, Charles A. CSB (teacher) 10 AM to 5 PM 734  
Rogers blg. Tels Sey. 3480; res Sey. 8854 R.

Weber, Mrs Mary CS 44 Tunstall blk, 709 Dunsmuir  
st. Tel Sey. 4902.

Wheeler, Mrs Mattie CS postal address 1731 Com-  
mercial drive.

### VICTORIA

English, Mrs Katherine CS 2053 Granite st, Oak Bay.

Greenwood, Mrs Nancy W. CSB 2 to 4 PM except  
Wed Sat 518 Central blg. Tels 1084; res 2120.

Greenwood, Samuel CSB (teacher) 10 AM to 12 M  
518 Central blg.

Ireland, Charles W. CS 515 Campbell blg, Fort and  
Douglas sts. Tel 3743.

### MANITOBA

#### BRANDON

Anderson, Mrs Sarah J. 430 Princess av. Tel 416.

#### VIRDEN

Biggins, Peter B. CS see Medicine Hat, Alta.  
Sprague, Mrs Agness CS South View.

#### WINNIPEG

Barnes, Mrs Margaret A. CS 48 Purcell st. Tel  
Sherbik 4109.

Ellison, Miss Margaret M. CSB (teacher) 113  
Cauchon st, Ft Rouge. Tel Ft. R. 2184.

Galbraith, Mrs Helen C. H. CS 487 McMillan av.

Gallie, Mrs Mary CS 225 Bell av.

Gilbert, Mrs Adelaide C. CS 293 Mountain av. Tel  
St. J. 1058.

Gilbert, Edward CS 293 Mountain av.

Kastner, Mrs Margaret CS 14 Harrow apts.

Mainland, A. William CSB postal address 2 Tache  
blk, Tache st.

Munn, Mrs Mary A. CS 608 Rosser av.

Munro, Mrs Rebecca CS 903 McMillan av. Tel Ft. R. 2788.

Rabb, Mrs Ada CS 2 to 5 PM 9 St Johns av. Tel St. J. 1547.

Swinton, Mrs Bessie CS 795 Grosvenor av.

Walker, Mrs Charlotte CS 679 Rosser av.

### NEW BRUNSWICK

#### ST JOHN

Allingham, Mrs Ida Clark CS 168 King st, E. Tel.

Crawford, Mrs Annie N. CS 12.30 to 2.30 PM 63  
Celebration st. Tel Main 1689-11.

McAfee, Mrs Julia E. P. CS 10 AM to 12 M 216  
King st, E. Tel Main 1720.

#### ST STEPHEN

Veazey, Miss Lucretia Annie CSB (teacher). Tel 164.

### NOVA SCOTIA

#### HALIFAX

Dimock, Miss Ethel Eloise 9 Carlton st. Tel 845.

#### TRURO

Archibald, Mrs Nellie E. CS 25 Walker st.

### ONTARIO

#### BARRIE

Arnold, Mrs Sarah E. CS 90 Owen st.

#### BERLIN

Bloomfield, Mrs Elizabeth CS 64 Bingeman st. Tel 1036.

Hall, Mrs Christina M. CS 34 Yonge st.

Williams, Mrs Sarah M. Freeman CSB (teacher)  
37 Roland st, Victoria pk. Tel 86.

#### BRANTFORD

Garvin, Miss Addie E. CS 130 Terrace hill.

Pierson, Mrs Sarah J. CS Cainsville P O. Tel 645.

Stephenson, Mrs Hannah CS 118 Chatham st.

#### CHATHAM

Day, Walter Scott CS 119 West st.

#### FORT WILLIAM

Macaulay, Mrs Annie M. CS 190 E Amelia st. Tel  
South 851.

#### GANANOQUE

Sheridan, James Box 47, Thousand Islands.



## GRIMSBY

Briscoe, Mrs Nellie Nixdorf CS Tel 248.

## HAMILTON

Dumbrille, Mrs Elizabeth CS 244½ James st, S. Tel 799.

Hawthorne, Mrs Linda J. CS 153 Farleigh av.  
Hunter, Mrs Isabella CS 75 Erie av. Tel 3320.  
McKnight, Mrs Emma CS 73 Ontario av. Tel 4107.

## KINGSTON

Gilbert, Albert CS 184 Alfred st.  
Renton, Miss Lucinda J. 272 Earl st. Tel 578.

## LONDON

Aylsworth, Richard P. CS 398 Burwell st. Tel 1238.  
Aylsworth, Mrs Sarah CS 398 Burwell st. Tel 1238.  
Ferguson, Mrs Jennie CS 183 Dufferin av. Tel 1377.

## OTTAWA

Clayton, Mrs Jeannette CS 313 Waverley st. Tel.  
Higman, Mrs Elizabeth W. CSB (teacher) 231 Me-Leod st. Tel Queen 1640.  
Lowe, George R. CS 39 Glen av. Tel Queen 4627.  
Reynolds, Mrs Elizabeth CS 237 Waverly st.

## PETERBORO

Todd, Robert John CS 456 Aylmer st. Tel 963.

## PORT ARTHUR

Bray, Mrs Selina CS 169 Peter st.

## PORT HOPE

McNaughton, Mrs Esther L. CS P O box 502. Tel 269.

## ST THOMAS

Fitzpatrick, Miss Ella Belmont P O. Tel D 35.

## SAULT STE MARIE

Hambly, Mrs Adeline Wilson 361 Albert st. Tel 1584.

## TORONTO

Allan, Mrs Emily Shanklin CS 9 AM to 12.30 PM  
9 Poplar Plains rd. Tel Hille. 1456.  
Allan, Gavin W. CSB 9 Poplar Plains rd.  
Ambler, Mrs Henrietta CS 64 Edgewood av. Tel.  
Arnott, William G. CS 9 AM to 12 M, 6 to 8 PM  
661 Dovereourt rd. Tel Coll. 2924.  
Beer, Mrs Mercey Ellen CS 12 Marmaduke st.  
Cresswell, Mrs Charlotte CS 4 Nanton et, Rosedale.  
Evans, Mrs Annie May CS 16 Springhurst av. Tel.  
Fielding, Mrs Mary E. CS 68 Beatrice st. Tel.  
Hall, Mrs Annie G. CS 10 AM to 2 PM 901 College st. Tel Coll. 6155.  
Hunter, Miss Harriet A. CS 9 AM to 12.30 PM 661 Broadview av. Tel Gerr. 1643.  
Kinnear, Mrs Beatrice White CSB 114 Avenue rd.  
Kinnear, Thomas James CSB (teacher) 114 Avenue rd. Tel Hille. 277.  
Maybee, Mrs Dora F. CS 418 Brunswick av. Tel Coll. 1616.  
Morrison, Mrs Mary CS 2 to 5 PM 124 Palmerston av. Tel Coll. 4588.  
Perry, Richard S. CS 40 Howland av. Tel Coll. 1503.  
Riordan, Mrs Elizabeth CS 13 Spadina gdns. Tel Coll. 8616.  
Skinner, Mrs Clara C. CS 30 Glen rd. Tel North 2498.  
Whitehead, Mrs Elizabeth CS 21 Albany av.  
Wilson, Charles E. CSB 5 Dundonald st.  
Wilson, Mrs Margaret H. CSB (teacher) 5 Dundonald st. Tel North 8319.

## PROVINCE OF QUEBEC

## MONTREAL

Badger, Joseph Edward CS 9 AM to 3 PM except Sat 222 Edward Charles av. Tel St. L. 6131.  
Badger, Mrs Margueret A. CS mornings 222 Edward Charles av. Tel St. L. 6131.  
Gignilliat, Mrs Floy S. CS Apt L, 951 Tupper st.  
Lovell, Mrs Charlotte E. F. CS 1633 Hutchison st. Tel St. L. 6213.  
McBean, Mrs Catherine CSD 4210 Western av.  
Moore, Mrs Margaret A. V. CS 1642 Hutchison st.  
Pearson, Mrs Maria CS 126 Abbott av. Tel Westm. 231.  
Shannon, Miss Blanche S. CSB (teacher) 1001 Tupper st.

## WESTMOUNT

Creighton, Mrs Margaret CS 3 to 5 PM except Sat 228 Prince Albert av. Tel 1574.  
Sutherland, Miss Kathie M. CS 9 to 11 AM 549 Grosvenor av. Tel 1667.

## SASKATCHEWAN

## MOOSE JAW

Bean, Mrs Amy N. CS 1 Oxford st, W. Tel 2074.  
Bell, Mrs Bertha Mills CS 131 Hochelaga st, W.  
Kennedy, Mrs Amelia CS 36 Grafton av. Tel 424.  
Strickland, Mrs Kate C. CS Grand View ter. Tel 2244.

## REGINA

Bush, Mrs May H. CS 2255 Osler st.  
Pope, Mrs Ellen A. CS 10 AM to 12 M 2101 Retallack st. Tel 544.

## SASKATOON

Clark, Mrs Sarah Jane CS 3 to 5 PM Tues Thurs Sat 312 av D So.  
Kilburn, Mrs Isabel G. CS 10 AM to 12 M 406 25th st, W. Home tel 1604.

## CUBA

## HAVANA

Hotchkiss, Mrs Ada North Martin CS 36 Bernaza st. Cable Klsada.

## MEXICO

## CITY OF MEXICO

Butler, Mrs Anna V. CS 4th Tabasco 127.  
Butler, Edward C. CS 4th Tabasco 127.

## PEARSON (Chihuahua)

Paddack, Mrs Emma H. CS postal address.

## UNITED STATES

## ALABAMA

## BIRMINGHAM

Flenner, Mrs Rose C. CS 1105 S 15th st.  
Foster, Mrs Etter H. CSB (teacher) 1115 S 17th st. Tel 3483.  
Kerr, Mrs Belle F. mornings 1142 N 12th st, Fountain Heights. Tel Main 2833.  
Nash, Mrs Euphemia M. CS 2128 5th av, N. Tel M. 933 W.  
Smith, Mrs Perle L. CS 2131 Avenue G. Tel 2878.  
Thompson, Miss Mary Hulit CS 12 M to 4 PM Mon Wed Fri 1 Watts blg. Res 1115 S 17th st.

## EUFAULA

Moulthrop, Mrs Kate CS Front st. Tel 60.

## FAIRFIELD

Smith, Mrs Maude Corbett CS 630 44th st. Tel.

## FLORENCE

Lanham, Mrs Florence Prescott CS Tel 202.

## GRAND BAY

O'Neill, Mrs Mary J. CS Bell tel 2.

## MOBILE

Turner, Mrs Mary J. CS 12 M to 3 PM Fidelity blg. Res Bell tel 2053.

## MONTGOMERY

Burson, Miss Greenie CS 502 Washington av.  
Joseph, Mrs Hattie Swanson CSB Thorn pl, Thorn and Ellen sts, Cloverdale.  
Pepperman, Mrs Mary B. CS 10 AM to 12.30 PM 521 S Lawrence st. Tel 466  
Sykes, Stephen J. CS 9 AM to 1 PM 623 1st Nat bnk blg. Tels 1565 J; res 1840 J.  
Williams, Charles E. CS 9 AM to 12 M 623 1st Nat bnk blg. Tels 1565 W; res 1678 W.  
Williams, Mrs Georga C. CS 2 to 5 PM 623 1st Nat bnk blg. Tels 1565 W; res 1678 W.

## ALASKA

## KETCHIKAN

Field, Mrs Eva CS McIlravie blg.

## SKAGWAY

Rousseau, Mrs Annie J. CS over Ask's store, Broadway av.

## ARIZONA

## BISBEE

Brostrom, Mrs Mabel CS P O Warren. Tel Red. 195.  
Doherty, Mrs Lovina CS P O box 1278. Tel 212.

## HUMBOLDT

Sanborn, Mrs Fannie E. CS.



## PHOENIX

Cate, Mrs Myrtle E. CS 2 to 4 PM except Thurs  
Pinchot and 2d sts. Tel 2211. P O box 1322.  
Runney, Mrs Catherine CS 16th and Grand avs.  
Tel 1356. P O box 908.

## PRESCOTT

Spaulding, Mrs N. Jenette CS 204 Gurley st.  
Wells, Mrs Rosalind G. CS 303 S Cortes st.

## TUCSON

Drachman, Mrs Jennie CS 9 AM to 12 M 344  
University av. Tel Main 202.  
Hoff, Mrs Alice A. CS 9 AM to 12 M, 1 to 2 PM  
127 Franklin st. Tel Black 73 W.  
Horstmann, Mrs Edna CS 98 St Marys av.

## ARKANSAS

## CONWAY

Stevens, Mrs Ida A. R. CS.

## EUREKA SPRINGS

Calohan, Mrs Caroline P. CS 1 Eureka st.  
Evans, Mrs Laura E. CS 9 AM to 4 PM 5 Wash. st.  
Tel 164-2. Res 5 Patos st. Tel 164-3.

## FAYETTEVILLE

Brown, Mrs Alice M. CS Forest av, Mt Nord.

## FORT SMITH

Beck, Herbert M. CSB (teacher) 808 1st Nat bnk  
blg. Tels 691; res 242.  
Humber, Miss Lita CS 515 N 16th st. Tel 566.

## LITTLE ROCK

Bone, Mrs Sarah E. CS 10 AM to 5 PM 914 State  
bnk blg. Bell tels 6834; res 5449.  
Hunter, Mrs Kate M. Smith CS 10 AM to 5 PM  
922 State bnk blg. Tels 5267; res 5019.  
Knudsen, Mrs Pearl Stuckey CS 1909 Summit av.  
Peay, Mrs Lessie H. CS 112 W 19th st.  
Reaves, Mrs Hattie P. CS 624 Maple st. Pulaski Heights.  
Robinson, Mrs Anna CSB (teacher) 10 AM to 5  
PM Masonic temple.

## MONTICELLO

McQuiston, Mrs Kate CS.

## PINE BLUFF

McGaughy, Mrs Neal CS 702 W 8d av. Tel 789.  
Ware, Mrs Frances C. CS 821 W 4th av. Tel 952.

## SILOAM SPRINGS

Seward, Mrs Neti S. CS P O box 448. Tel 173.

## TEXARKANA

Munson, Mrs Maggie H. CS 702 Walnut st.

## CALIFORNIA

## ALAMEDA

Hargrave, Mrs C. Helen CS 2037 Pacific av.  
Sherrard, Mrs Isabelle R. CSB (teacher) 9 AM to  
12 M except Thurs 2000 Clinton av. Tel 372.

## ALHAMBRA

Deyo, Mrs Rachel Goss CS 516 W Main st.  
Galt, Mrs Minnie A. CS 15 S Hidalgo st.  
Lumpkin, Mrs Anna CS 705 N Marguerita av.

## ALTA (Placer Co)

Tower, Mrs Emma CS 9 to 11 AM, 2 to 4 PM.

## ANAHEIM

Ahlborn, Mrs Grace R. CS 9 to 11 AM except Sat  
421 N Claudina st. Bell tel 113 J.  
Brisco, Mrs Mattie CS Bell tel 231 R.  
Schwentker, Miss Carrie CS 301 E Broadway. Both tels.

## ANTIOCH

Marshall, Mrs Anna CS.

## ARCATA

Burchard, Mrs Elizabeth Cook CSB (teacher) G st.

## BAKERSFIELD

Dickey, Mrs Esther B. CS 10 AM to 4 PM except  
Sat 2214 G st. Tel 1029 W.  
Parsons, Mrs Anna N. CS 2408 19th st. Tel 1169.  
Thronsen, Miss Mathilda CS 2003 Cedar st.

## BELVEDERE

Dimond, Mrs Emma W. CS Beach rd. Tel Main 631.

## BERKELEY

Baird, Mrs Julia C. CS 2624 Bancroft way.  
Billings, Mrs Grace Fisk CS 9 AM to 12 M 2631  
Channing way. Tel 1102.  
Bush, Mrs Josephine Y. CS 2525 Va. st.  
Chase, Charles D. CS 2617 Derby st. Tel 3333.  
Cooper, Mrs Sophie C. CS 2276 Shattuck av.  
Elder, Mrs Mary A. CS 2618 Hilligass av.  
Emig, Mrs Mary E. CS 2039 Shattuck av.  
Erwin, Mrs Minnie E. CS 2543 Chilton way.  
Foyle, Mrs Mabel J. CS 2417 Ward st. Tel 8120.  
Gere, Miss Lucia Beatrice CS 2445 Prince st.  
Gibson, Mrs Dora L. CS 2223 Chapel st. Tel 2708.  
Goodwin, Mrs Ella M. CS 1915 Harmon st.  
Haskell, Mrs Kate R. CS 2947 Elmwood ct. Tel 3228.  
Hull, Thomas CS 2815 Regent st. Tel 4595.  
Hutchinson, Mrs Irma G. CS 2611 Russell st.  
Jennings, Mrs Eulora M. CS 2733 Dwight way.  
Kleinecke, Mrs Ella CS 12 M to 4 PM 2039 Emer-  
son st. Tel Berkeley 8319.  
Kreutzer, Miss Emma Alice CS Allston way.

Magoon, Mrs Mary Ella CS 1605 Bonita av.  
Markham, Reginald CS 1 to 5 PM 205 1st Nat bnk  
blg. Tel 7742.  
McCaslin, Mrs Gertrude CS 2 to 5 PM except Tues  
2529 Etna st. Tel 2350.  
McKissick, Miss Nettie Eleanor CS 2234 Haste st.  
Miles, Mrs Carrie L. CS 2443 Woolsey st. Tel 86.  
Morrison, Mrs Georgia L. CS 1124 Stannage av.  
Richardson, Mrs Minnie C. CS 2616 Parker st.  
Rose, Edward CS 1432 North Side av. Tel 5473.  
Rowe, Mrs Bessie D. CS 1918 Woolsey st.  
Scantlin, Mrs May CS Channing apt, College av.  
Sherwood, Mrs Fern W. CS 10 AM to 12.30 PM  
314 1st Nat bnk blg. Tel 6076.  
Stites, Miss Adelaide CS 2616 Russel st.  
Turkington, Mrs Fannie C. CS 2 to 4 PM except Sat  
1326 Bancroft way. Tel 6455.  
Weymouth, Mrs Laura N. CS 2733 Ashby av.  
Williams, Mrs Etta Prince CS 2845 Webster st.

## BURBANK

Swaim, Mrs Barbara Ella CS 9 AM to 12 M 2d st.

## BURLINGAME

Wolfe, Elmer A. CS 3 to 7 PM 196 Fairfield rd.  
Tel 462. Office 45 Kearny st, San Francisco 10  
AM to 1 PM except Fri. Tel Kear. 2632.

## CATALINA ISLAND (Avalon)

Bort, Mrs Mary Parker CS.

## CHICO

Simmons, Louis J. 322 Waterland blg.

## CLOVERDALE

Belford, Mrs Lucy A. CS Tel 3 F 14.

## COALINGA

Rebord, Mrs Emma C. CS 242 Tyler st.

## COMPTON

Simpson, Mrs Mattie F. CS R R 2.

## CONCORD

Carson, Mrs Kathryn H. CS Hotel Mt Diablo.

## CORONA

Brooks, Mrs Angeline E. Tel 353.

## CORONADO

Shelhamer, Mrs Susan Ella CS 832 Orange av. Tel  
Sunset 159 J.  
Timpson, Mrs Mercedes CS 961 D av. Tel Sunset 299 R.

## DUNSMUIR

Hearne, Mrs Etta Grieve CS Palm hotel.

## EL CENTRO

Brown, Mrs Hester H. CS 625 Olive st.  
Chase, Mrs Amelia M. CS Davis blg.

## ENCANTO

Lyon, Mrs Cassie A. CS.

## EUREKA

Elsemore, Mrs Ada Folsom CS 1033 Carson st.  
Speegle, Mrs Cora A. Thompson CS 1503 G st.



**EXETER**

Sophy, Mrs Frances B. CS Pine st. Tel Main 701.

**FILLMORE**

Anderson, Mrs Hettie L. CS 2 to 5 PM.

**FORTUNA**

Jarvis, Mrs Florence E. CS Main st.

**FRESNO**

Gundelfinger, Mrs Palmyre R. CS 1020 T st. Tel 3013.

Hagan, Miss Elizabeth CS 1457 J st. Tel 2262.

Hill, Mrs Mabel P. CS 2344 Tulare st. Tel 2031.

Hummel, Mrs Gertrude 1541 West av.

Rowland, Mrs Eleanor Miller CS 2045 Belmont av.

**FULLERTON**

Cotter, Mrs Dorothy V. CS R R 1, box 93.

**GARDENA**

Paull, Mrs Georgia Dudley CS 9 AM to 12 M. Tel 347.

**GLENDALE**

Ball, Mrs Frances E. CS 10 AM to 4 PM 7, 415½

S Brand blv. Bell tels 1016; res 279.

Slmon, Mrs Louise B. CS 508 Orange st. Home tel 833.

Vordermark, Henry P. CS 1224 Doran st. Home tel 2052.

Whaley, Mrs Ethel Fay. Bell tel 585 J.

**HANFORD**

McQuiddy, Mrs Rebecca McMillan CS 114 E 8th st.

**HAYWARD**

Applegarth, Miss May S. CS 521 B st.

Madsen, Mrs Mathilde CS 417 Castro st.

**HEALDSBURG**

Jones, Mrs Mary A. CS Tel 160.

**HERMOSA BEACH**

Torrence, Mrs Amy R. CS 2025 Manhattan av. Tel.

**HOLLISTER**

Barrett, Mrs Virginia Thomas CS Tel 222 R.

**HOLLYWOOD**

Alcombrack, Mrs Maria C. M. CS 5447 Va. av, S.  
Bell tel 156.

Brada, Mrs Frances W. CS see Los Angeles.

Campbell, Mrs Chloe E. CS 7234 Hillside av.

Chandler, Mrs Ella M. CS 1725 Cherokee av.

Chandler, William H. CS 1725 Cherokee av.

Knicht, Mrs Mary G. CS 1631 Gower st. Tels.

Magenhelmer, Mrs Maria CS 1924 Bronson av.

Mayo, Mrs Evaline Roy CS 2217 Willetta av.

Murray, Mrs Margaret CS 501 Laurel av.

Murray, William D. CS 501 Laurel av.

Peck, Mrs Minnie Sherman CS 1738 Brendo pl. Tels.

Pelton, Mrs Martha Wells CS postal address.

Seely, Mrs Laura F. CS 1765½ Ivar st.

Smith, Mrs Arissa CS afternoons 1518 Martel av.

**HOLLYWOOD (EAST)**

Phillips, Miss Ada A. CS 4401 Angelus av.

**HUNTINGTON BEACH**

Shorting, Mrs Agnes Sophia CS 19th st. Home tel 514.

**HUNTINGTON PARK**

Griffin, Burwell O. CS Cottage and Clarendon avs.  
Tels South 5910; Home 29953.

**LA JOLLA**

Easton, Mrs Jane Francis CS Torrey rd.

Rutherford, Mrs Jennie E. CS Tel 138 J.

**LINDSAY**

Dunning, Mrs Aurora A. CS Mirage st.

**LODI**

Bales, Mrs Maria N. CS 2 to 5 PM 105 N Hutchins st.

**LONG BEACH**

Bond, Mrs Dora Lillian CS 8 AM to 5.30 PM. 412  
1st Nat bnk blg. Home tel 1225.

Cheney, Albert M. CS 9 AM to 1 PM 524 1st Nat  
bnk blg. Home tel 101.

Deuchler, Mrs Gertrude A. CS 418 L B bnk blg.

De Witt, Ralph R. CS 10 AM to 4 PM 520 1st  
Nat bnk blg. Home tel 9541.

Dillon, Mrs Clara CS 423 1st Nat bnk blg.

Fitch, Mrs Cora CS 510 L B bnk blg. Home tel.

Gooding, Mrs Ida Cole CS 518 L B bnk blg.

Gray, Mrs Louise CS 1555 E 1st st.

Jenkins, Mrs Carrie G. CS 1 to 4 PM except Sat  
L B bnk blg. Home tels 1035; res 10213.

Keeler, Mrs Rose Maud CS 9 AM to 1 PM 510 L B bnk blg.

Langley, Mrs Marian E. CS 9 AM to 12 M 718 Randall ct.

Lathrop, Mrs Emma M. CS The Kennebec.

McManlgal, Mrs Elizabeth CS 626 1st Nat bnk blg.

Means, Mrs Alice F. 1455 Ocean av.

Nichols, Mrs Elizabeth Wadsworth CS 1344 Ameri-  
can av. Home tel 1725.

Severns, Miss Clara L. CS 527 1st Nat bnk blg.

Singleton, Mrs Gertrude M. CS 627 1st Nat bnk blg.

Snyder, Albert Ross CS 412 L B bnk blg.

Willson, Mrs Priscilla CSB L B bnk blg.

**LOS ANGELES**

Abbott, S. Manson CS 515 Story blg. Tel Home F 3127.

Alexander, Mrs Mary Lizzie CS 9 AM to 12 M  
Hershey Arms hotel, Willshire blv.

Allen, Mrs Harriet B. CS 817 Mallard st. Home tel 52555.

Allen, Miss Mary L. 501 H W Hellman blg.

Anderson, Mrs Melissa A. CS 1012 W 25th st. Tels  
Bell West 5411; Home 22465.

Andrews, Mrs Laura G. CS 1550 4th av. Home  
tel 72184.

Ashenfelter, Mrs Florence C. CS 9 AM to 12 M  
623 W 5th st. Tels Bell Main 7374; Home 60468.

Backus, Hollis J. CS 504 H W Hellman blg.

Backus, Mrs Mary E. CS 9 AM to 5 PM 532 H W  
Hellman blg. Res 1141 W 21st st. Both tels.

Backus, Miss Viola K. CS 504 H W Hellman blg.

Bailey, Mrs Julia R. CS 438 H W Hellman blg.

Baldwin, Mrs Mary E. CS 9 AM to 4.30 PM 1410  
E 46th st. Bell tel South 386.

Ball, Miss Eleanor V. CS 2512 W 8th st. Home tel 52209.

Bass, Mrs Mary E. CS 9 AM to 1 PM 211 W 15th  
st. Both tels.

Bauer, Mrs Edna A. CS 420 H W Hellman blg.

Beck, Mrs Emma M. CS 583 N Boylston st. Home tel.

Behrens, Mrs Johanna CS 9 AM to 2 PM except  
Sat 742 Westlake av.

Bell, Miss Emily W. CS Bixel apts. Both tels.

Bell, Mrs Zue A. CS 1217 Winfield st. Home tel 54846.

Benedict, Charles CS 335 W 28th st.

Bland, Mrs Emma F. CS 527 H W Hellman blg. Tels  
Home F 3463; res Bell West 3969; Home 20556.

Bolton, Mrs Ella J. CS 1322 Ingraham st.

Brada, Mrs Frances W. CS 529 H W Hellman blg.

Brady, Mrs Fanny Carstarphen CS 2401 W 9th st.  
Tels Bell Wils. 3041; Home 556043.

Brown, Mrs Katherine C. CS 728 Hartford av.

Brown, Mrs Mary E. Young CSB 9 AM to 12 M except  
Sat 636 H W Hellman blg. Res tels Bell Wils.  
44; Home 51926.

Brown, William E. CSB 9 AM to 4 PM H W  
Hellman blg. Home tel A 1290.

Bruner, Mrs Katherine CS 945 S Flower st.

Burdett, Mrs Minnie V. CS 4527 Esmeralda st.

Burger, Mrs Ada Lenhart CS Valencia apts, 734 Va-  
lencia st. Both tels.

Case, Mrs Addie E. CS 1003 W 20th st.

Case, Mrs Nora M. CS 1201 W 9th st.

Clark, Mrs Alice Haggard CSB (teacher) 2005 S  
Unlon av. Home tel 23932.

Clarke, Clarence J. CS Auditorium hotel.

Cole, James R. CS 623 H W Hellman blg.

Cooke, Mrs Caroline A. CS 335 W 33d st.

Cooke, Richard A. CS 10 AM to 2 PM 335 W 33d st.

Copeland, Mrs Amy C. CS 1 to 5 PM 1500 E 4th st.

Corby, Mrs Blanche K. CSB (teacher) 10 AM to  
3 PM Mon Wed Fri; 10 AM to 12 M Tues Thurs  
H W Hellman blg.

Cox, Miss Mary E. CS 1323 W 41st pl.

Crane, Mrs Elsie S. CS 836 Kensington rd.

Cunningham, Mrs Fanny B. Reese CS 10 AM to 4 PM  
H W Hellman blg. Res 3914 Ingraham st. Both tels.

Davis, Mrs Ella M. CS 928 Merchants Nat bnk blg.

Davis, Mrs Rachel A. CS 1017 N Alvarado st. Bell tel.

Deyo, William S. CS 515 Story blg. Home tel A 1044.

Dickey, Edward W. CSB Story blg. Home tel F 2632.

Dieterich, John Frederick CS 9 AM to 5 PM 2012  
S Figueroa st. Tels Bell West 63; Home 22496.

Dieterich, Mrs Martha Washington CS 2012 S  
Figueroa st.

Dorsey, Mrs Ida S. CS 503 H W Hellman blg.



## LOS ANGELES

Douglass, Mrs Emma S. CS 9 AM to 1 PM Hershey Arms hotel.  
 Downs, Mrs Ada Veda CS 3987 Normandie av.  
 Eckerly, Miss Anna CS 9 AM to 12 M 309 N Boylston st. Home tel 53020.  
 Edwards, Mrs Kate A. CS 4012 Normandie av.  
 Ellington, Mrs Allie D. CS 1530 S Hoover st.  
 Elliott, Mrs Virginia L. CS 1230 W 8th st. Tels Bell Main 7082; Home 53930.  
 Estes, Mrs Lillian C. CS 1101 Orange st. Tels Bell Main 5816; Home 51110.  
 Farlow, William S. CSD (teacher) 9.30 AM to 1.30 PM 606 S Hill st. Both tels.  
 Fife, Mrs Hilda A. CS 228½ N Grand av.  
 Fisher, Mrs Mana Willis CS 1328½ S Hoover st.  
 Fletcher, Mrs Carrie Hastings CS Hotel Stilwell.  
 Foster, Mrs Mary E. CS 4501 Orchard av. Bell tel.  
 Frackelton, Mrs Alice E. CSB (teacher) 9 AM to 8 PM 1832 Manhattan pl. Both tels.  
 Frick, Mrs Elizabeth W. CS 10 AM to 4 PM 527 Story blg. Home tel F 2670. Res 779 Ottawa st.  
 Fuller, Mrs Alice W. CS 503 H W Hellman blg.  
 Gabbert, Mrs Daisy B. CS 1516 Essex st.  
 Gee, Mrs Sarah Townsend CS 2313 Oceanview av.  
 Germain, Miss Clare CS except Sat 531 H W Hellman blg. Home tel A 1612; res both tels.  
 Gibson, Mrs Elizabeth M. CS The Regent. Both tels.  
 Giffen, George Monroe CS 9 AM to 5 PM 535 H W Hellman blg. Home tel A 3639.  
 Gilman, Mrs Orange M. CS Cypress apts, 22d st.  
 Gleason, Mrs Rose M. CS 509 Story blg. Both tels.  
 Goodin, Mrs Leola A. CS 10 AM to 3 PM 1019 Lincoln st. Home tel 52630.  
 Goodman, Mrs Mabel Hiskey CS Hotel Loomis.  
 Goodsell, Mrs Virginia CS 611 S Coronado st.  
 Goodwin, Mrs Mary Emma CS 1 to 4 PM 1631 Wilton pl. Home tel 72099.  
 Gowdy, Mrs Dorothy A. CS 1022 W 42d st. Home tel.  
 Graham, Mrs Hattie M. CS 1 to 4 PM 1155 Vt. av. S. Home tel 71356.  
 Greppin, Mrs Kate S. CS 10 AM to 3 PM except Sat 511 H W Hellman blg. Both tels at res.  
 Griffith, Mrs Mattie CS 1508 W 17th st.  
 Gruber, Mrs Minnie CS 343 W 56th st.  
 Hall, Miss Lulu B. CS 526 Story blg. Home tels.  
 Hall, Mrs Mary E. CS 137½ E 31st st.  
 Halliday, Edward Meigs CS 1 The Oliver, 730 Beacon st. Home tel 53447.  
 Hambright, Mrs Lucy G. CS The Badham, 1026 W 22d st.  
 Hammond, Mrs Margretta Wells CS 229 W 25th st.  
 Harrison, Mrs Helena W. CS 620 Catalina st.  
 Heath, Mrs Ursula Wilkinson CS The Cambria Union.  
 Hebbard, Mrs Josephine A. CS 509 Story blg.  
 Hedenberg, Mrs Annie Q. CS 815 Mallard st.  
 Helfrich, Mrs Nancy CS 10 AM to 2 PM 943 S Normandie av. Home tel 73937.  
 Hessler, Mrs Annie R. CS 1771 W 21st st. Tel 71206.  
 Hitchcock, Mrs Frances CS 1866 W 11th st.  
 Hitchcock, Harry Pease CS 428 H W Hellman blg. Home tels F 7861; res 56467.  
 Hoag, Mrs Lillian D. CS 1582 E 39th st.  
 Hodge, Mrs Adell J. CS 802 W 7th st. Home tel F 2547.  
 Holcomb, Mrs Hattie A. CS 675 S Ardmore av. Bell tel Wils. 2485.  
 Hole, Mrs Marcia E. CS 510 Story blg.  
 Holt, John F. CS 1714 Vt. av. Home tel.  
 Holt, Mrs Mary B. CS H W Hellman blg.  
 Homrighousen, Mrs Lucretia CS 1489 W 50th st.  
 Inskip, Mrs Emma L. CS postal address 216 W Slauson av. Tels Bell South 1026; Home 29382.  
 Jennings, Miss Alice CSB (teacher) Hotel Clark.  
 Johnston, Mrs Fanny K. CS mornings except Sat 1082 W 30th st. Home tel 25224.  
 Jones, Mrs Anna K. CS 307 Wilton pl. Home tel 56705.  
 Jones, Mrs Elma Pratt CSB 1638 W 24th st.  
 Justus, Mrs Flora A. CS 9 AM to 5 PM 526 H W Hellman blg. Bell tel Main 4715.  
 Kain, Salt Lorenzo CS 3709 S Grand av.  
 Kennedy, Mrs Ethel T. CS Bryson apts.  
 Kierulff, Mrs Mellie Rogers CS 10 AM to 3 PM 1936 Magnolia av. Both tels.

Kimball, Mrs Salena CS 511 Story blg. Tel Bdwy. 1759.  
 Kimberley, Mrs Carol CS 727 W 1st st. Home tel A 1941.  
 King, Miss Myra CS 1582 W 48th st. Home tel 79369.  
 Kissick, Mrs Sydney V. CS 200 E 53d st.  
 Klein, Mrs Julia CS 945 E 23d st. Bell tel.  
 Knox, Mrs Lotta E. CS R R 14, box 225. Tel Boyle 3266.  
 Kraner, Mrs A. Frances CSB (teacher) 10 AM to 3 PM except Wed 629 H W Hellman blg.  
 Kunkel, Miss Cordelia CS 1477 W 27th st. Home tel.  
 Kunkel, Miss Mary A. CS 1477 W 27th st. Home tel.

Lee, Mrs Isabel CS The Angelus.  
 Lee, Mrs M. Eleanor CS 520 H W Hellman blg.  
 Lewis, Mrs Mary J. CSD (teacher) 513 H W Hellman blg.  
 Lockhart, Mrs Ione I. CS 9 AM to 1 PM 528 H W Hellman blg, 4th and Spring sts.  
 Loveland, Mrs Eva M. Baxter CS 1706 W Pico st.  
 Low, Mrs Jessie E. CS 510 Story blg. Tels Home F 4026; res Bell Wils. 3815 and Home 56323.  
 Lyman, Mrs Marie B. CS postal address.

Magee, Thomas E. CS 521 H W Hellman blg.  
 Magenheimer, Miss Barbara M. CS 501 H W Hellman blg.  
 Manning, Mrs Cora A. CS 9 AM to 1 PM 527 H W Hellman blg. Tels Bell Main 5850; Home F 3463.  
 McCann, Mrs Lyle S. CS 2000 W 6th st. Home tel 54004.  
 McClure, Mrs Fanny B. CS 9 AM to 12 M 120 S Boyle av. Tels Bell Boyle 1954; Home 41037.  
 McCrea, Mrs Ann M. CS 530 H W Hellman blg.  
 McFarland, Mrs Cora B. CS 1030 Manhattan pl.  
 McMurphy, Mrs Maud CS 126 S Beaudry av.  
 Mead, Mrs A. Florence CS 151 S Union av.  
 Meadows, Mrs S. Carrie CS 470 E 48th st. Both tels.  
 Miller, Charles Hunter CSB (teacher) afternoons 636 H W Hellman blg. Home tel A 1290.  
 Moore, Mrs Susan E. Porteus CS 1406 Malvern av. Tel.  
 Morgan, Mrs Adelia G. CS 528 H W Hellman blg.  
 Morgan, Franklyn J. CS 9 AM to 4 PM 502 H W Hellman blg.  
 Morice, Mrs Caroline CS 1 to 4 PM The Wilcox, 921 W 4th st. Tels Bell Bdwy. 5581; Home F 3769.  
 Morris, Mrs B. Myers CS 433 H W Hellman blg. Tels.  
 Muller, Mrs Sadie E. CS 11 AM to 3 PM except Sat 401 W Jefferson st. Both tels.  
 Mullin, Mrs Helen M. CS 531 H W Hellman blg.

Nelson, Mrs Ellen CS 523 S Flower st. Home tel F 4659.  
 Nones, Mrs Mary C. CS 1 to 5 PM 520 H W Hellman blg. Home tel A 5487. Res 841 Mallard st.

Osborn, Mrs Achsah D. CS 1136 W 45th st, Vt. sq. Home tel 269117.

Packard, Ira W. CSD postal address 207 S Broadway.  
 Peck, Mrs Bertha A. CS 5001 Wilton pl. Home tel 79308.  
 Peckham, Mrs Evangeline CS 1345 W 5th st.  
 Perkins, Mrs Lucia L. CS 527 H W Hellman blg.  
 Phillips, Mrs Jennie B. CS 446 East av 28.  
 Phipps, Mrs Emma F. CS 556 N Serrano av.  
 Pickett, Mrs Anna CS 511 Story blg. Tel Bdwy. 1759.  
 Pink, Mrs Lola M. CS 526 H W Hellman blg. Tels Bell Main 4715; res Home 556644.  
 Platt, Mrs Mary E. CS Hartnoll apts.  
 Plummer, Mrs Anna L. postal address 620 Catalina st.  
 Preston, Mrs Lizzie Lovelady CS 4707½ S Park av.

Reed, Mrs Christine L. CS 979 Dacotah st.  
 Reed, Mrs Harriet M. CS The Lanham, 1228 Ingraham st.  
 Richards, Mrs Anna Mae CS 1337 S Alvarado st.  
 Roll, Mrs Sarah Ellen CS 346 E 35th st.

Sanborn, Mrs Violet B. CS 1022 Lake st.  
 Schaeffer, Mrs Mary Isabelle CS 1400 E 18th st. Tels Bell South 6196; Home 23729.  
 Schlotzhauer, Rudolph CS 1513 W 46th st.  
 Seely, Horace CS 524 H W Hellman blg.  
 Shallish, Mrs Eliza J. CS 632 W 43d st.  
 Showers, Mrs Clara Caroline CS 321 Mason blg. Home tels 62218; res 52983.  
 Smith, Mrs Sarah M. CS 1421 Malvern av.  
 Smith, Mrs Zaidee V. CS 1 to 5 PM Mon Wed Fri 524 H W Hellman blg. Home tel 52415.  
 Snodgrass, Mrs Flora CS 122 Ardmore av.  
 Solomon, Mrs Millie CS 676 Coronado st. Tels Bell Wils. 4569; Home 53138.  
 Sperling, Mrs Ida M. CS 941 Hollenbeck ter.  
 Spring, Mrs Marguerite N. CS 530 H W Hellman blg.  
 Stoneman, Miss Jane Dudley CS 2656 Orchard av.



## LOS ANGELES

Storm, Mrs Maude Adams CS 529 H W Hellman blg.  
 Strother, Reuben M. CS 9 AM to 4 PM 515 Story blg. Home tel F 5650. Res Rex Arms.  
 Sutherland, Enos Eli CS 9 AM to 4 PM 523 Story blg. Tels Bell Main 1814; Home F 3149. Res Hotel Stillwell.  
 Sutton, Mrs Helen Harris CS 10 AM to 2 PM except Sat 2127 Thompson st. Home tel 22793.  
 Swallow, Mrs Alwilda C. CS 535 W 1st st. Home tel A 2978.

Taylor, Miss Clara B. CS 9 AM to 12 M 1515 Ingraham st.  
 Taylor, James J. CS 555 S Grand av. Home tel F 4173.  
 Thompson, Mrs Ella C. CS 1 to 5 PM 657 Antonia st. Home tel 31534.  
 Tracy, Mrs Almeda Norcross CS 453 E 31st st.  
 Trahn, Miss Atalanta CS 510 H W Hellman blg.  
 Trahn, Mrs Ladora D. CSD 509 H W Hellman blg.  
 Trahn, Peter N. CSD (teacher) 509 H W Hellman blg.  
 Truslow, Mrs Julia B. CS The Huntley apts.  
 Tucker, Mrs Susie May CS 1415 So N. H. av. Home tel 71659.

Van Derslice, Samuel I. 935 Denver av.

Waite, Mrs Frances E. CS 421 H W Hellman blg.  
 Webb, Mrs Marietta Thomas CS 1342 W 35th pl.  
 Wern, Mrs Lella K. CS 924 Union Oil blg.  
 West, Mrs Marie Armstrong CS The Edgerly, 1029 S Hope st. Tels Bell Main 1183; Home F 3614.  
 Wheelwright, Mrs Susan Carter CS 6226 Hays av, Highland Park. Home tel 38043.  
 Whitaker, Reuben CSD 1351 W 20th st. Home tel.  
 Wiegman, Mrs Mary E. CS 10 AM to 3 PM 1838 S Flower st. Home tel 24426.  
 Wildermuth, Mrs Jennie B. CS 916 Kensington rd.  
 Wiley, Mrs Harriet Loretta CS 1 to 4 PM 520 Cal. blg. Home tels F 7671; res 22054.  
 Wing, Mrs Jennie F. CS 9 AM to 4 PM 225 Union Oil blg. Home tel A 3373.  
 Wolcott, Mrs Carrie B. CS 1305 Winfield st. Home tel 51672.  
 Works, Mrs Harriett W. CS 511 H W Hellman blg. Res tels Bell Wills. 1714; Home 53739.  
 Wynkoop, Mrs Mary C. CS 502 H W Hellman blg.  
 Yates, Miss Ethel CS 9 AM to 1 PM 1197 W 29th st.  
 Young, Mrs Emma CS 1 to 5 PM 504 H W Hellman blg, 4th and Spring sts. Home tels A 4705; res 52121.  
 Young, Mrs Lila Albina CS 10 AM to 8 PM 512 H W Hellman blg, 4th and Spring sts.

## LOS GATOS

Erickson, Mrs Amalia M. J. CS 111 San Jose av.  
 Staus, Mrs Emma A. CS 10 AM to 12 M Rankin blg. Tel.

## MERCED

Cowdery, Mrs Minnie E. 905 L st. Tel 87.  
 Rowland, William A. 5 Kocher blg. Tel 102.

## MILL VALLEY

Davis, Miss Charlotte J. CS Lovell av.  
 Miller, Charles Kendrick CS see San Francisco.

## MODESTO

Lawrence, Miss Ada CS 724 13th st. Tel 1071.

## MONROVIA

Hazen, Mrs Isabella CS 623 E Olive st. Tel Red 347.  
 Loeb, Mrs Emma CS P O box 345.

## MOUNTAIN VIEW

Levy, Mrs Elida Becker CS Tel Sub. 235.

## NAPA

McDougall, Mrs Mary A. CS 9 AM to 1 PM 120 Polk st.

## NATIONAL CITY

Praul, Mrs Eliza A. CS Bank blg.

## NEEDLES

Woods, Mrs Bessie CS postal address P O box 746.

## OAKLAND

Baker, Miss Septina CS 2 to 5 PM 562 15th st. Res 3341 Broadway.  
 Barton, Mrs Louise S. CS 412 Bellevue av.

Blodgett, Mrs Frances S. CS 1744 Franklin st.  
 Bray, Mrs Eva J. CS Hotel St Marks. Tel Oak. 6000.  
 Browne, Mrs Morgenia CS 2927 E 19th st.

Critcher, Mrs Leona Jane CS 11 AM to 3 PM Central bnk blg, Broadway and 14th st.

Deadrich, John A. CS 11 Bacon blg. Tel Oak. 156.  
 DiVoll, Mrs Lydia A. CS 931 Poplar st.  
 Dunn, Mrs Priscilla M. CS 1 to 5 PM Franklin st, 1901 Franklin st. Tel Oak. 7581.

Fairchild, Mrs Hester A. CS 579 24th st.  
 Fluno, Mrs Ella V. CSB 1732 Franklin st.  
 Fluno, Francis J. CSD 1732 Franklin st.  
 Fogg, Mrs Lydia G. CS 774 18th st.  
 Fowle, Mrs Harriett E. CS 135 12th st. Tel Oak. 4952.

Glass, Mrs Emma CS 1 to 3 PM Mon Wed Fri 712 39th st.  
 Grant, Mrs Sophia A. CS 1231 Adeline st.

Hale, Mrs Jean H. CS 2 to 5 PM except Sat 525 Central bnk blg. Res tel Berkeley 7045.  
 Hall, Mrs Minnie C. CS 807 Santa Ray av.  
 Haly, Mrs E. Madellene Standish CS 666 Walsworth av.

Ingerson, Mrs Henriette CS 288 Lester av, E.

Jackson, Mrs Minnie Harmon CS 1735 Webster st.  
 Jackson, Orrin W. CS 1735 Webster st.  
 Jones, Mrs Callie S. CS 916 16th st. Tel Lakeside 1717.

Kerrick, Fred B. CS 216 Central bnk blg.  
 Kimball, Miss Elizabeth CS 1 to 4 PM 7 Bacon blg. Tels Lake 571; res Pied 2872.

Loomis, Mrs Emma L. CS 570 30th st.  
 Lutz, Mrs Ruby S. CS 2907 Grove st. Tel.  
 Lyon, Mrs Alice E. CS 4277 Howe st.

McBurney, Elmer CS 2003 Franklin st.  
 McBurney, Mrs Lizzie H. CS 2003 Franklin st.  
 McDonald, Mrs Mary A. CS 525 13th st. Tel Oak. 5451.  
 Michener, Charles A. CS 1234 7th av, E.

Norris, Mrs Augusta Cole CS 4115 Howe st.  
 Norris, Frank B. CS 4115 Howe st.  
 Nutting, Mrs Cora E. CS 1020 8th st. Tel Oak. 7079.

Perkins, Herbert B. CS 12 Bacon blg. Tel Oak. 2385.  
 Perkins, Mrs Josephine H. CS 1442 8th av.  
 Peters, Mrs Cinderella CS 1237 Madison st. Tel Oak. 7504.  
 Pryor, Mrs Mary E. CS 1445 50th av, Melrose.

Reynolds, Mrs Elizabeth M. CS 1 to 5 PM Mon Wed Fri 714 10th st. Tel Oak. 1147.  
 Runner, Mrs Sophia A. CS 1914 Fruitvale av.

Sewell, Mrs Mahala A. CS 540 18th st.  
 Shannon, William W. CS 1 to 5 PM The Roslyn, Telegraph av and 19th st. Tel Oak. 4962.  
 Shields, Mrs Marion H. CS 12 Bacon blg.  
 Springsteen, Mrs Fannie CS 969 30th st.

Watson, Mrs Venie E. CS 1546 Alice st. Tel Oak. 1838.  
 Welker, Mrs Carrie Bartley CS Peralta apts.  
 Whipple, Mrs Laura B. CS 23 Napier av.  
 Wilson, Mrs Nellie CS 1445 89th av.

## OCEANPARK

Cool, Mrs Mabel A. CS 1 to 4 PM except Sat Cooper apt, Ashland st and Speedway. Bell tel 640.  
 Cowell, Mrs Katharine CS 1.30 to 4 PM except Sat New bnk blg, Marine st. Home tels 4436; res 1227.  
 Ferree, Mrs Jessie Ewart CS 10 AM to 1 PM 143 Fraser av. Both tels.  
 Hall, Thomas H. CS 10 AM to 1.30 PM Bank blg, Trolleyway and Marine st. Home tels 4436; res 1227.  
 Hegeman, Mrs Mary L. CS mornings 31 Rose av. Home tel 4768.  
 Winter, Mrs Matilda B. CS 10 AM to 12 M 108 Dudley av.

## OCEANSIDE

Davis, Mrs Albina M. Bishop CS.

## ONTARIO

Waltz, Lewis CS 546 East D st. Tel 438 L.  
 Waltz, Mrs Rebecca CS 546 East D st.

## OROVILLE

Tucker, Miss Kate M. CS 1215 Bird st.



OXNARD

Chapman, Mrs Hannah M. CS 534 D st.

PACIFIC GROVE

Raymond, Miss Elisebeth H. CS 112 17th st. Tel 92.

PALO ALTO

Ackley, Mrs Ethel Sanor CS 2 to 5 PM Martin blg.  
Greub, Miss Sophie Marie CS 9.30 to 11.30 AM except Sat 172 University av. Res tel 80.

Howe, Miss Mollie A. CS 2 to 5 PM except Sat 172 University av. Res tel 80.

Ingraham, Miss Ruth CS 2 to 4 PM except Sat 905 Scott st. Bell tel 526.

Sanor, Mrs Phoebe CS 2 to 4 PM 156 Hamilton av.

Smith, Mrs Marion L. CS 837 Cowper st.

PASADENA

Babeock, Mrs Mary E. CS postal address 140 N Worcester av.

Badger, Mrs Agnes Dudley CS 10 AM to 12 M except Thurs 531 Chmb of Commerce blg. Tel.

Blackler, Mrs Elizabeth CS 342 N Mentor av.

Butterworth, Mrs Mary H. CS 2 to 5 PM except Sat 100 S El Molino av. Tel F. O. 2104.

Campbell, Miss Maurine CSB (teacher) 144 N Euclid av.

Chamberlain, Mrs Mary Scobey CS 33 N Hudson av.

Church, Miss Cornelia C. CSB (teacher) 520 W Colo. st. Tel Colo. 5520.

Cohen, Mrs Alice Hale CS 10 AM to 1 PM except Sat 8 Los Robles ct. Tel F. O. 1987.

Fern, Miss Dora CS 1 to 4 PM except Sat 448 Chmb of Commerce blg. Tel.

Gatch, Mrs Emma Gray CSB (teacher) 10 AM to 1 PM except Wed 709 Central blg.

Gilmour, Mrs Martha E. CS 337 N Catalina av.

Girdlestone, Miss Marion CS 40 Oakland av. Tel Colo. 5792.

Goodwine, John CS 9 AM to 2 PM 107 S Marengo av.

Goodwine, Mrs Mary J. CS 107 S Marengo av.

Gray, Mrs Ethel Price CS 38 S Lake av.

Hanna, Mrs Camilla CSD 803 Oakland av.

Hanna, Septimus J. CSD (teacher) 803 Oakland av.

Hodges, Mrs Belle Goodyear CSB 555 S Catalina av.

Horstmann, Mrs Alvina CS postal address. Tel F.O. 2182.

Hunter, Miss Julia E. CS 448 Chmb of Commerce blg.

Husser, Joseph J. 432 Arlington drive.

Keller, Mrs Sadie L. CS 611 Alpine st. Tel F. O. 1546.

Lyon, Mrs Francese C. CS 711 W Cal. st.

Macneil, Mrs Elizabeth M. CSB (teacher) 133 N Orange Grove av. Tels Colo. 588; F. O. 861.

McClelland, Mrs Sara L. CS 156 Carlton av.

Noreott, Miss Martha CS 865 N Mich. av.

Oliver, Mrs Ermina G. CS 465 E Orange Grove av.

Reed, Mrs Cora C. CS 524 Center st.

Roberts, Mrs Jessie Hughes CSD 237 N Madison av.

Root, Mrs Laura H. CS 10 AM to 2 PM Central blg. Tels Colo. 515; res F. O. 3098.

Spangler, Mrs Hester H. CS 237 N Madison st.

Van Arsdale, Henry CS 341 Chmb of Commerce blg.

Weir, Mrs Jane CS 1140 S Pasadena av. Tel Colo. 1202.

Williams, Mrs Mary E. CS 111 N Hudson av.

Woodward, Miss Alice H. CS 1 to 4 PM except Sat 443 Chmb of Commerce blg. Tel Colo. 5524.

PASADENA (SOUTH)

Carlson, Mrs Millie Jean CS 1706 Mission st. Tel.

Denton, Mrs Harriet CS 1427 Lyndon st. Tel.

PLACERVILLE

Woodward, Mrs Alice M. CS.

POINT RICHMOND

Lee, Mrs Lorraine A. Cornish CS 1 to 4 PM 107 Arnold blk, Richmond av. Tel Rich. 2941.

POMONA

Baker, Vincent W. CS 1 to 3 PM 428 San Francisco av. Home tel 3027.

Hathaway, Mrs Marie E. M. CS 411 E 2d st. Home tel 1472.

Kuntz, Mrs Jane C. 1 to 5 PM 668 W Holt av. Home tel 5837.

Weller, Mrs Mary C. CS 148 W Holt av. Home tel 2446.

PORTERSVILLE

Partridge, Mrs Ida M. CS 806 Mill st. Tel 101 X.

Thorn, Joseph C. CS 117 N Hackett st. Tel 116 X.

Thorn, Mrs Mary H. CS 117 N Hackett st. Tel.

REDLANDS

Carmiehal, Mrs Margaret A. CS 9 AM to 2 PM 144 Parkwood st.

Whitney, Mrs Martha CS 403 Brookside av.

REDONDO BEACH

Lindsley, Mrs Olga CS 407 N Broadway. Both tels.

Raby, Henry G. CS 217 El Redondo. Sunset tel.

Woolley, Mrs Anna CS 8 AM to 4 PM 327 N Gertruda av. Both tels.

REDWOOD CITY

Felton, Mrs Mary M. CS 1 to 3 PM. Tel 160.

RICHMOND

Harris, Mrs Rebecca E. CS 2 to 4 PM 219 16th st.

RIVERSIDE

Bennett, Stokes Anthony CS 1 to 4 PM 844 8th st P O box 424. Sunset tel.

Cutting, Miss Elizabeth CS 9 AM to 12 M 8, 826 Main st. Sunset tel.

Davis, Mrs Emma S. CSB (teacher) 9 AM to 5 PM P O box 773.

Filkins, Miss Edna M. CS 2 to 4 PM except Wed Sat 883 Main st.

Greene, Alexander M. CS 9.30 AM to 12 M except Sat 320 Loring blk, Main st.

Hall, Mrs Agnes O. CSB (teacher) 1 to 4 PM except Sat 320 Loring blk, Main st.

Herdeg, Mrs Anna L. CS 872 W 10th st. Both tels.

Johnson, Mrs Sara F. P. CS 308 Loring blg. Both tels.

Kimball, Mrs Anna CS 445 Eucalyptus av.

Lawton, Miss Ida CS 2 to 4 PM except Thurs 387 Lime st.

McDowell, Mrs Lizzie A. CS 1483 Mulberry st.

Newman, Mrs Emma Easton CSD 1070 Lemon st. Tels.

Parsons, Mrs Sarah E. CS 378 W 6th st.

Spaulding, Mrs Alpha D. CS 119 Brockton av.

Suits, Mrs Mary B. CS 378 Bandini av. Both tels.

Sulcer, Abraham A. CSB 1062 9th st.

SACRAMENTO

Bonnell, Benjamin Franklin CS 415 Ochsner blg.

Bradner, Mrs Clara Harwood CS 9 AM to 12 M Peoples Sav bnk blg. Res 1423 O st. Tel Main 1750 R.

Bradner, Ernest Howard CS 12 M to 3 PM Peoples Sav bnk blg. Res 1423 O st. Tel Main 1750 R.

Cooper, Mrs Isabelle C. CS 10 AM to 2 PM 1609 K st. Tel Main 4168 J.

Gregg, Miss Elizabeth CS 9 AM to 12 M Peoples Sav bnk blg. Tel 4049 J. Res 1613 K st.

Hayford, Mrs Emma W. CS 3 to 5.30 PM Peoples Sav bnk blg. Tel 4049 J. Res 1613 K st. Tel 2707 R.

Jones, Mrs Alice M. CS 716 11th st. Tel 1808 Y.

Reilley, Mrs Leone A. CS 10 AM to 4 PM 402 Ochsner blg. Tel 1579 J. Res 1430 T st. Tel.

Stockird, Mrs Anna F. CS 1511 13th st.

SAN BERNARDINO

Kendall, Mrs Martha M. CS 802 5th st.

Lee, Mrs Ada M. CS 260 5th st. Tels Home 232; Bell 617.

Lord, Mrs Lucina CS 1073 Mt Vernon av. Home tel 490.

Nuckolls, Mrs N. Bessie CS 866 D st. Tels Bell 446; Home 1526. P O box 462.

Reed, Mrs Rosa CS 1 to 5 PM 455 2d st. Both tels.

Wheeler, Mrs Julia F. CS 640 6th st.

SAN DIEGO

Benedict, Mrs Louise C. CS 3530 Kansas st.

Blackwell, Miss Miriam C. CS Kirkland apts, 5th and Juniper sts. Both tels.

Bowler, Mrs Esther K. CS 1 to 4 PM 631 12th st. Tels Home 3224; Pacific 3935.

Buchanan, Mrs Hannah Maria CS 3712 Richmond st.

Burr, Mrs Eleanor H. CS 4106 Faleon st. Pacific tel Hillerest 1276.

Bush, Mrs Ollie Kerr CS 1 to 5 PM 206 Scripps blg. Bell tel Main 2340. Res 3364 F st. Bell tel Main 2412.

Cheatham, Mrs Mary E. CS 410 Union blg. Both tels.

Chewning, Mrs Mary L. CS 2 to 4 PM 3411 Utah st.

Churchill, Mrs Elizabeth F. CS 3870 Richmond st.

Cobb, Mrs Jessie Parsell CS 10 AM to 1 PM 203 Scripps blg. Res 1575 Sunset blv. Bell tel Main 4667.



## SAN DIEGO

Conant, Mrs Laura C. CS mornings Scripps blg.  
Bell tel 2086. Res 2335 Front st. Both tels.  
Conklin, Mrs Myra I. CS 3329 1st st. Both tels.

Fitzgerald, Mrs Grace Fuller CS 429 Union blg.

Gilmore, Mrs Ernestine CS 670 20th st.  
Gray, Mrs Kate Joy CS 1 to 5 PM 312 Scripps blg.  
Griffin, Mrs Abbie Whittier CS 3705 Idaho st.

Halley, Mrs Margaret E. CSB (teacher) Postal address 314 Union blg.

Hammond, Edwin F. CS 1568 6th st. Both tels.  
Hammond, Mrs Gussie L. CS 1568 6th st. Both tels.  
Henderson, Mrs Anna Eliza CS 4592 N. Y. st. Bell tel.  
Hust, Mrs Esma L. CS 12 M to 2 PM 411 Scripps blg.

Jessen, Miss Annie CS mornings 312 Scripps blg.

Kirtland, Charles Lorraine CS 2d and Ivy sts.  
Kirtland, Mrs Flora Ellis CS 2d and Ivy sts.

Levis, Miss Harriet CS 4080 Bradt av.  
Loomis, Cassius M. CS 1 to 5 PM 501 Scripps blg.  
Tels Bell Main 539; Home 1821. Res 1654 7th st.  
Tels Bell Main 1093 J; Home 3196.

McCutcheon, Mrs Alma T. CS 826 Timken blg. Both tels; res Bell tel Main 3103 J.

McKoon, Mrs Fannie M. CS 10 AM to 12 M. 2204 Albatross st. Both tels.

Melles, Mrs Dorothy 2272 4th st.

Morrison, Mrs Mary L. CS 502 Scripps blg.  
Morrow, Mrs Isa A. CS 946 19th st. Bell tel Main 479.

Paton, Mrs Avaline Abererombie CSB (teacher) 412 Scripps blg.

Pearson, Charles A. CS 212 Scripps blg. Bell tel.  
Pierce, Charles Edwin CS 10 AM to 12 M, 3 to 5 PM 508 Union blg. Res 3696 2d st. Both tels.

Randall, Mrs Helen Powers CS 10 AM to 4 PM 2003 Broadway. Bell tel Main 3994.

Remick, Mrs Mary A. CS 2054 State st.

Seribner, Mrs Eleeta E. CS 9 AM to 1 PM 502 Scripps blg. Bell tel Main 5379.

Stuart, Mrs M. Pauline CS 10 AM to 4 PM 526 Timken blg. Both tels.

Toms, Mrs Ellen CS Adams av and 36th st. Tel Main 5796.

Tracy, Mrs Marion CS The Balmoral, 2d and Ivy sts.  
Tyler, Mrs Caddie Bell CS 2 to 5 PM Horton av, Ramona hts. Bell tel Main 1660 R.

Wilson, Mrs Edith A. CS 2145 4th st.

## SAN FRANCISCO

Allen, Mrs Bessie Turner CS postal address 57 Post st.

Bacon, Miss Lucy A. CS 10 AM to 1 PM except Wed 180 Sutter st. Tel Doug. 1349. Res 1420 Sacramento st. Tel Frank. 5201.

Baillie, Mrs Anna G. CS 9 AM to 1 PM except Sat Westgate apt, 1326 Hyde st. Tel Frank. 3968.

Bartlett, Mrs Josephine W. CS 9.30 AM to 12.30 PM 180 Sutter st. Tels Kear. 134; res Frank. 1434.

Bauer, Mrs Edna R. CS 10 AM to 3 PM Mon Wed Fri 809, 45 Kearny st. Tel Fill. 1551.

Beauchamp, Mrs Susan A. CS 12 M to 4, 7 to 9 PM Duboce apt, 400 Duboce av. Tel Mark. 3075.

Bennett, Mrs Maude H. CS 1 to 5 PM St Charles apt, 1474 Sacramento st. Tel Frank. 2166.

Berry, Mrs Harriett S. CS 1 to 4 PM except Fri 609 Frederick st. Tel Park. 6583.

Best, Mrs Ada C. CS Mon Wed Fri 45 Kearny st. Tel Sut. 1299. Res 912 York st. Vallejo.

Birdsall, Mrs Margaret CS 11 AM to 4 PM except Sat 45 Kearny st. Tel Sut. 1516.

Blake, Mrs Helen P. CS 901 Lake st.

Boukofsky, Mrs Selina CS 1.30 to 5 PM Mon Wed Fri 45 Kearny st. Res tel Pac. 798.

Bradshaw, Miss Sue Ella CSD 11 AM to 3 PM Mon Wed Fri 180 Sutter st. Tel.

Braidwood, Mrs Katherine CS 1 to 4 PM 1430 Leavenworth st. Tel Frank. 3220.

Breyman, Mrs Maine CS 1.30 to 5 PM 616, 133 Geary st. Tels Doug. 3331; res Pac. 719.

Bromfield, Mrs Mary CS 2 to 5 PM Mon Wed Fri 166 Geary st. Tels Sut. 5159; res Frank. 2043.

Brotherton, Miss Blanche M. CS 1.30 to 4.30 PM except Sat Whitney blg. Tel Sut. 1984.

Burque, Mrs Mary J. CS 627 41st av. Tel Pac. 5689.

Campbell, Robert O. CS 725 Foxcroft blg. 68 Post st. Tel Sut. 264.

Cantrell, Mrs Minnie Ayers CS 423A Haight st. Tel Park 6442.

Chapin, Miss Joy CS 2 to 5 PM Mon Wed Fri 180 Sutter st. Tels Doug. 1349; res Berk. 6158.

Davie, Mrs Abbie A. CS 1546 10th av.

Davie, Charles A. CS 45 Kearny st. Tel Doug. 5498.

Diekinson, Mrs Frances E. CS 1 to 4 PM except Sat 3652 Sacramento st. Tel Fill. 4278.

Dodge, Mrs Kate L. CS 743 Guerrero st. Tel.

Farwell, Albert B. 1 to 5 PM 839 Devisadero st. Tel West 7764.

Fosbery, Arthur F. CS 11 AM to 3 PM Tues Thurs Sat 144 Whittell blg. 166 Geary st. Tel Sut. 3473.

Fosbery, Mrs Eugenia M. CSB (teacher) 11 AM to 3 PM Tues Sat 166 Geary st. Tel Sut. 3473.

Foster, Mrs Alice S. CS 10.30 AM to 4.30 PM 133 Geary st. Tel Sut. 662.

Gale, Frank Walter CSD (teacher) 1 to 4 PM except Fri 180 Sutter st. Tels Kear. 134; res Frank. 6377.

Goodman, Mrs Emma CS 3361 22d st.

Gorfinckel, Miss Hattie CS 1 to 4 PM Mon Thurs 2661 Cal. st. Tel West 5545.

Grimes, Mrs Lillian M. CS 11 AM to 4 PM 133 Geary st. Tels Sut. 735; res Mark. 8477.

Hain, Charles CS 10 AM to 2 PM except Sat 1732 Wash. st. Tel Frank. 714.

Hansen, Henry CS 10 AM to 3 PM 45 Kearny st.

Haskell, Olcott CSB (teacher) 11 AM to 3 PM 166 Geary st. Tels Sut. 864; res San R. 755.

Howe, Mrs Sarah D. CSD 11 AM to 4 PM 626 Phelan blg. Tel Doug. 4147.

Hoy, Mrs Johanne A. CS 509 3d av. Tel Pac. 1543.

Humphreys, Mrs Olive F. CS Hotel Paisley.

Krauthoff, Mrs Daisy Lovering CS sec Kansas City, Mo.

Lank, Mrs Martha R. CS 339 Walnut st. Tel West 3953.

LeBlond, Mrs Eleanor V. CSB 11 AM to 4 PM Mon Wed Fri Whitney blg, 133 Geary st. Tel Sut. 735.

Le Blond, Frank C. CS 11 AM to 4 PM except Sat 516 Whitney blg. Tel Sut. 735.

Lefkovitz, Miss Bessie CS 2 to 5 PM except Sat 1845 Larkin st. Tel Frank. 7888.

Lomax, Mrs Lilla M. CS 1401 Jones st. Tel Frank. 4620.

Lord, Mrs Fanny A. CS 1 to 4 PM 45 Kearny st. Tels Kear. 2632; res Pac. 269.

Marsh, Mrs Jean L. CS 133 Geary st. Tel.

Marvin, Mrs Matilda CS 1678 Sacramento st.

Miles, Mrs Lillian H. CS 1.30 to 5 PM 616, 133 Geary st. Tels Doug. 3331; res Frank. 3215.

Miller, Charles Kendrick CS 1 to 4 PM except Wed 133 Geary st. Tel Kear. 3084. Res Mill Valley.

Mocker, Mrs Mary T. CS 180 Sutter st. Tel Doug. 760.

Nichols, Mrs Helen Marr CS 1 to 4 PM except Sat 978 Ellis st. Tel Frank. 1588.

Noggle, Mrs Anna M. CS 2186 Cal. st. Tel West 2892.

O'Keefe, Mrs Lizzie Loucks CS 10 AM to 3 PM Tues Thurs Sat 180 Sutter st. Tel.

Paddison, Mrs Mary B. CS 1717 Bush st. Tel.

Partington, Miss Blanche CS 2 to 5 PM except Mon 133 Geary st. Tels Doug. 3243; res Fill. 2451.

Pierce, Mrs Mildred CS 9 AM to 3 PM Mon Wed Fri 133 Geary st. Tel Kear. 3084.

Potter, Alden F. CS 10 AM to 2 PM except Sat 166 Geary st. Tel Sut. 5159. Res 1635 Clay st.

Potter, Mrs Elmina A. CS 2 to 5 PM except Sat 166 Geary st. Tel Pros. 944. Res 1635 Clay st.

Pringle, Mrs Allee CS 2 to 5 PM 506 8th av.

Prior, Mrs Nellie M. CS 9.30 AM to 1 PM except Thurs 616, 133 Geary st. Tels Doug. 3331; res Miss. 3503.

Putnam, George Lincoln CS 11 AM to 4 PM except Sat 632 Whitney blg, 133 Geary st. Tel Sut. 1983.

Putnam, Mrs Rosalie Belle CS 2110 Pine st.



## SAN FRANCISCO

Rosengarden, Mrs Henrietta CS 10 AM to 3 PM Tues Thurs Sat 809, 45 Kearny st. Tel Fill. 1551.  
 Ross, Mrs Elizabeth A. CS 11 AM to 4 PM 909 Pacific blg, Market and 4th sts. Tel Sut. 2027.  
 Russell, John W. CS 10 AM to 4 PM 612 Phelan blg. Tel Doug. 1410. Res 310 6th av. Tel Pac. 1644.  
 Scott, Miss Dora Linn CS mornings 180 Sutter st.  
 Smith, Miss Elizabeth E. CS 2 to 5.30 PM Mon Wed Fri 2536 Folsom st. Tel Miss. 3699.  
 Squires, Miss Ida E. CS 1 to 4 PM 2150 Sutter st.  
 Stanton, David J. CS 9 AM to 12 M except Fri 17 Palm av.  
 Stanton, Mrs Dora J. CSB (teacher) 9 AM to 12 M Mon Wed 17 Palm av. Tel Pac. 3738.  
 Stewart, Mrs Tessie CS 38 Palm av. Tel Pac. 1261.  
 Sutherland, Hugh A. CS 2052 Bush st. Bell tel West 7971.  
 Swenson, Mrs Margaret A. CS 1 to 4 PM except Tues Sat 607 Frederick st. Tel Park 1147.  
 Swift, Edward G. CS 1 to 4 PM except Sat 133 Geary st. Tels Sut. 2048; res Pac. 4292.  
 Vierhus, Mrs Marian Morlock CS 1 to 5 PM except Fri 1264 12th av. Tel Sun. 935.  
 Wade, Mrs Dorothee W. CS postal address 2402 Cal. st.  
 Washington, Mrs Mary V. CS 166 Geary st. Tel Sut. 286.  
 Wightman, Miss Helen F. CS 1 to 4 PM 45 Kearny st. Tel Sut. 1299. Res Cecil hotel.  
 Willis, Mrs Mattie H. CS 133 Geary st. Tel Sut. 4854.  
 Willet, Charles E. CS 2560 Mission st. Tel.  
 Woods, Mrs Carrie D. CS Berkshire apts, 729 Jones st.  
 Woodward, Davis A. CS except Thurs 45 Kearny st.  
 Yates, Mrs Violet CS 133 Geary st. Tel Sut. 4854.  
 Yerington, Mrs Annie L. CS 9.30 AM to 1 PM except Thurs 133 Geary st. Tel Sut. 1984.

## SAN GABRIEL

Kellow, Mrs Jamima Jane CS Pearl av. Tel 722 R-3.

## SAN JACINTO

Waterhouse, Mrs Margaret R. CS Tel 700.

## SAN JOSE

Allyn, Mrs Ida CS 9.30 AM to 12 M Bnk of San Jose blg.  
 Bramkamp, Mrs Carrie H. CS 2 to 4 PM Bnk of San Jose blg. Tel 1417.  
 Chipman, Mrs Emma CS 2 to 4 PM except Sat 410 E San Salvador st. Tel.  
 Fleming, Miss Louise Kate CS 2 to 4 PM except Sat Bnk of San Jose blg. Tel 5592.  
 Hyde, Mrs Jettora W. CS 2 to 5 PM Bnk of San Jose blg. Tel 2382 L.  
 McCulloch, Mrs Mary F. CSB (teacher) apt B 48 S Second st. Tel 762.  
 Sheppard, R. Cyril CS 2 to 5 PM Bnk of San Jose blg.  
 Webster, Miss Hannah E. CS 9 AM to 12 M 417 Bnk of San Jose blg. Res tel 4889.  
 Whiteside, Mrs Nellie M. CS 71 S 19th st.

## SAN MATEO

Briggs, Mrs Helen E. CS except Sat. Tel 946.

## SAN PEDRO

Charles, Miss Jeannette E. CS 453 7th st. Home tel 370.  
 Koontz, Mrs Florence P. CS 363 15th st. Home tel 119.

## SAN RAFAEL

Haskell, Mrs Emmeline A. CS 3 to 4.30 PM except Wed 1, 822 4th st. Res tel 755.  
 Reynolds, Mrs Annie CS 5 Reservoir rd. Tel 763.

## SANTA ANA

Boothe, Mrs Cora M. CS 707 N Sycamore st. Both tels.  
 Cobb, Silas CS 819 N Main st. Bell tel 383 J.  
 Coutts, Mrs Eugenia Ada CS 406 W 6th st. Both tels.  
 Coutts, George Young CS 406 W 6th st. Both tels.  
 Fitton, Mrs Grace E. CS 408 W 2d st. Both tels.  
 Gregg, Mrs Elizabeth M. CS 720 Spurgeon st. Bell tel Black 981.  
 Ober, Mrs Alice E. CS 2 to 5 PM 430 W 5th st.  
 Von Essen, Miss Margaret C. CS 419 French st. Tel.

## SANTA BARBARA

Bliss, Mrs Carrie L. CS Bothin blg.  
 Bliss, Frank S. CS Bothin blg, 905 State st.  
 Brotherton, Mrs Minerva A. CS 1213 Garden st. Both tels 696.  
 Frink, Mrs Mary E. CSB 2 to 4 PM except Sat 1605 Bath st. Home tel 215.  
 Kimball, Mrs Addie L. CS 9 AM to 12 M 103 E Micheltorena st. Home tel 813.

McGee, Mrs Eudora CS 505 5th av.

Rogers, Mrs Mary M. CS R R 1.

Sawyer, Mrs Emma K. S. CSB R R 1. Tel Montecito 140.  
 Vockeroth, Mrs Anna CS 11 AM to 2 PM 1311 Garden st. Tels Home 2025; Pacific 1425.

## SANTA CRUZ

Cole, Miss Augusta M. CS 11 AM to 4 PM Trust blg. Tel Main 226.  
 Robinson, Mrs Laura J. CS 11 AM to 4 PM Peoples bnk blg. Tel 344.  
 Stoddard, Mrs Laura Victoria CS 9 AM to 2 PM 74 Elm st. Tel 671.

## SANTA MONICA

Carpenter, Mrs Violet J. CS 9 AM to 4 PM 1423 8th st. Tels Bell 421; Home 1204.  
 Gibson, Mrs Dora L. CS see Berkeley.  
 McNeill, Mrs Elizabeth CS 958 5th st.  
 Waterhouse, Arthur L. CS 2 to 5 PM Hotel Santa Monica. Home tel 1663.

## SANTA ROSA

Cummings, Mrs Mary Maxwell CS Carithers blg.

## SATICOY

Steele, Mrs Evelyn CS Bell tel 92.

## SAWTELLE

Smith, Miss Amanda CS Bell tel 158 J 11.

## SIERRA MADRE

Aubury, Mrs E. Myrtle CS Tel Black 57.  
 Schaser, Henry CS 638 W Alegra st.

## STANFORD UNIVERSITY

Wight, Mrs Louisiana L. CS.

## STOCKTON

Felt, T. Dwight CS 1 to 5 PM 11 N Hunter st.  
 Plummer, Mrs Belle Cady CS 1135 N Center st.  
 Wilson, Mrs Lena Morse CS 437 W Flora st. Tel Main 1107.

## TROPICO

Cate, Mrs Ella H. CS 212 Blanche av.  
 Edwards, Mrs Mary W. CS 517 Gardena av.  
 Lillie, Mrs Anna M. CS 521 Gardena av.

## TULARE

Boyd, Mrs Rozene M. CS Box 16.

## VALLEJO

Best, Mrs Ada C. CS see San Francisco.  
 Symington, Mrs Merena CS 9 AM to 2 PM 714 Georgia st. Tel 239.

## VENICE

Jennings, Miss Adelaide CS 43 Dorothy st. Home tel 4119.

## VENTURA

Hovey, Mrs Myrtle Clark CS 1336 Main st. Tels 179.

## VISALIA

Gilliam, Miss Alice L. CS 215 Olive av.

## WATSONVILLE

McConaughy, Mrs Martha W. CS 98 E 3d st.  
 McEwen, Mrs Alice CS 17 Alexander st.

## WATTS

Campbell, George B. CS 413 Rose av. Tel.

## WHITTIER

McIntyre, Mrs Jennie P. CS 214 S Bright st. Home tel 154.  
 Moore, Mrs Mary L. CS 9 AM to 12 M 129 N Painter av.

## WILLOWS

Vicks, Mrs Lizzie L. CS. Tel Glenn 168 X.

## YREKA

Theller, Mrs Florence R. CS 2 to 5 PM Tel 941.

## COLORADO

## ASPEN

Deane, Mrs Lottie B. CS 221 W Hopkins av.  
 Rice, Mrs Lillian D. CS 101 W Bleeker st.

## AURORA

Benford, Mrs Eleonora CSD 1210 Boston st.



## BOULDER

Dawson, Mrs Bert B. CS 9 AM to 12 M 1620 14th st.  
Kemp, Mrs Jane C. CS 9 AM to 12 M 1655 9th st.  
Niles, Mrs Cora S. CS 1444 Pine st.  
Rand, Mrs Ida J. CS 2 to 5 PM 1815 17th st.

## CANON CITY

Avery, Mrs Minnie Shaeffer CS 507 River st. Tel.  
Bowlby, Mrs Phoebe CS 515 Harrison av.

## CARR

Hawley, Mrs Martha Cyrena CS.

## COLORADO SPRINGS

Bailey, Mrs Hester P. CS 601 N Wahsatch av.  
Chamberlin, Mrs Amanda B. CS 120 E Boulder st.  
Derbyshire, Henry James CS 225 Hagerman blg.  
Downer, Mrs Sadie E. P. CS 9 to 11 AM 817 N  
Tejon st. Tel Main 739.  
Hiltbrand, Miss Rosa CS 214 Hagerman blg.  
Lord, Mrs Nancy M. CS 10 E 2d st, Ivywild.  
Ralston, Mrs Mattie J. CS 1321 Colo. av.  
Ralston, Miss Myra CS 1321 Colo. av. Tel Main 3837 W.  
Reynolds, Mrs Elizabeth CS 14 S 14th st.  
Wilson, Mrs Priscilla CSB see Long Beach, Cal.

## CRIPPLE CREEK.

Welty, Mrs Marion CS 69 Welty blk.  
Wilson, Mrs Florence A. CS 421 E Bennett av.

## DELTA

Cartwright, Mrs Edyth CS 607 Columbia st.

## DENVER

Albee, Miss Helen CS 915 17th av. Tel York 5686.  
Arnold, Mrs Mary James CS 10 AM to 3 PM 1041  
Cook st.

Babbitt, Watson V. CS 9.30 AM to 2 PM 409 Mer-  
cantile blg. Tels Main 7700; res York 4929.

Baker, Mrs Fanny Maeon CS 2745 W 35th av.  
Barnard, Mrs J. Anna CS 639 E 11th av.  
Barnes, Mrs Laura E. CS mornings 2840 Champa st.  
Bauer, Mrs Louise CS 3809 Lafayette st.  
Beech, Mrs Mary H. CS 774 S Penn. av.  
Benford, Mrs Sarah E. CSD (teacher) 1425 Wash. st.  
Benford, William H. H. CSD 1425 Wash. st.  
Bishop, Mrs Agnes M. CS 1105 Clarkson st.  
Booth, W. Stuart CS 805 Symes blg.  
Brautigam, Mrs Minnie CS 2004 Boulevard F. Tel.

Cameron, Charles McV. CS 812 Central Sav bnk blg.  
Cameron, Mrs Emily Locke CS 1565 Marion st.  
Clayton, Mrs Josephine G. CS 204 S Pearl st.  
Cockayne, Mrs Lena A. CS 830 Downing st.  
Collins, Mrs Mary H. CSD 2927 Champa st.  
Copeland, Mrs Anna J. CS 1341 Corona st. Tel.  
Copeland, J. Calvin CS 1341 Corona st. Tel York 5823.  
Creswell, Joseph CS 1250 Grant st. Tel Main 6072.

Emerson, Mrs Melinda Viola N. 1415 Franklin st.  
Eppich, Mrs Jeannette A. CS 1416 Madison st.  
Eubank, Mrs Alice S. CS 2176 S Broadway.

Figg, Miss Anna CS 1422 Grant st.  
Flannigan, Mrs M. Elizabeth CS 901 Humboldt st.  
Frank, Mrs Clara B. CS Pierce hotel.  
Franklin, George Cory CS 1540 Lafayette st.  
Franklin, Mrs Nina Copeland CS 1540 Lafayette st.

Goodwin, Mrs Margaret B. CS 405 E 6th av.  
Guesnier, Mrs Addie M. CS 2703 W 35th av.

Hall, Mrs Jeannette E. CS 660 Lafayette st.  
Harvey, Mrs Ella S. CS 2771 W 38th av.  
Harvey, Mrs Mary Rose CS 308 S Ogden st.  
Henderson, Mrs Nora H. CS A5, 1461 Logan st.  
Hickok, Mrs Alevia CS 1602½ Humboldt st.  
Hinds, Mrs Isabella E. CS 1064 Clarkson st.  
Hinton, Mrs Annie M. CS 1263 Pearl st.  
Hochuly, Miss Mamie L. CS 115 S Sherman st.  
Howell, Mrs Jennie Griffith CSB 1140 Emerson st.  
Howie, Mrs Belle R. CS 1218 E Colfax av. Tel.

Ives, Mrs Laura Louise CS mornings 1272 Penn. st.

Jackson, Mrs Byrd W. CS 18 Sherman ct.  
Johnson, Mrs Mary E. McIntosh CS 1574 Marion st.  
Joy, Mrs Emma CS 1 to 5 PM 3450 Clay st.

Kelsey, Mrs Ella H. CS 4315 Zuni st.  
Killie, Mrs Martha E. CS 1461 Logan st. Tel.  
Klasing, Mrs Helen Harris CS Central Sav bnk blg. Tel.

League, Mrs Lilla Sweet CS 1206 Josephine st.  
Limbach, Miss Minnie L. CS 2839 Firth et.

Mahlin, Mrs Gertrude CS 539 Marion st.  
Mann, Mrs Frances Mack CSB (teacher) postal  
address 1120 Pearl st. Tel York 711.

Marrs, Mrs Eusebia M. CS 1632 York st.  
Mathers, Miss Mary A. CS 1476 S Pearl st.  
McFarlane, Mrs Mary CS 1773 Williams st.  
Mentzer, Mrs Adda H. CS Broadmoor, 6 Broadway.  
Miller, Mrs Martha Grove CS 9 AM to 5 PM 318  
Empire blg, 430 16th st. Tel Main 7105. Res 2930  
Champa st. Tel Main 2389.

Montgomery, Gray CS Central Sav bnk blg.  
Montgomery, Mrs Katherine CS 3. 329 E 11th av.  
Moore, Mrs Josephine T. CSB (teacher) 1116 E  
13th av. Tel York 673.

Morris, Mrs Ada F. CS 3839 Lowell bly. Tel.  
Murphy, Mrs Minnie B. Hall CSD (teacher) 7 to 10  
AM, 5 to 7.30 PM 2815 E Colfax av. Tel York 4074.

Nichols, Mrs Mary P. CSD (teacher) 1566 Kearney st.

Palmer, Mrs Artie K. CS 1515 Adams st.  
Palmer, Ezra W. CSB by appointment 1515 Adams st.  
Peek, Mrs Cecilia G. CS 255 Broadway. Tel South 2584.  
Phinney, Mrs Clara T. CS 1220 E 6th av. Tel York 1523.  
Potter, Miss Luella May 959 S Emerson st.  
Putcamp, Mrs Lida M. CS 2636 W 35th av. Tel.

Rathvon, Mrs Ella S. CSB postal address P O box 1308.  
Rathvon, William R. CSB (teacher) postal ad-  
dress P O box 1308.

Rickard, Mrs Constance M. 1546 Williams st.  
Rinehart, Mrs Sarah C. CS 208 E Ellsworth av.  
Rishel, Mrs Henrietta L. CS 2827 Bellaire st.  
Ruhl, Mrs Dora R. CS 1627 Wash. st. Tel York 4060.

Schmidt, Mrs Frieda CS 1 to 5 PM 2221 Cleveland  
pl. Tel Main 6356.

Schmitt, Mrs Samantha CS 4277 Green et.  
Sehram, Mrs Maud B. CS 1120 Pearl st. Tel York 711.  
Scotfield, Mrs Nellie R. CS 4033 Vallejo st.  
Scott, Mrs Edith Fullerton CS The Buxton, 1221  
Sherman st.

Smith, Mrs Ellen F. CS 1440 Ash st.  
Stainbrook, Mrs Mary H. 49 W Alameda av.  
Stewart, Mrs Sarah L. CS 2052 Bellaire st.  
Sweet, Miss Clara Lee CS 1144 Emerson st.  
Sweet, Mrs Ella Peek CSD (teacher) 1144 Emerson st.

Townsend, Mrs Hanna A. CS 1520 St Paul st.  
Trevorrow, Mrs Dorothea E. CS 912 Broadway.

Wickersham, George B. CSD 1361 Ogden st.  
Wills, Charles A. CS 1130 Wash. st. Tel York 4945.  
Wilson, Harry T. CS 403 Temple et. Tel.  
Wyatt, Mrs Indiana CS 220 S Downing st. Tel  
South 3692.

Young, Mrs Susan Harris CS 809 Steele st.

Zint, Mrs Joy E. R. CS 10 AM to 1 PM Central Sav  
bnk blg. Tel Champa 763.

## DURANGO

Ball, Mrs Jennie M. CS 1361 Boulevard. Tel 142.

## FORT COLLINS

Robinson, Mrs Emma Alice CS 122 N Wash. av.  
Umstot, Mrs Sarah Ann CS 223 S Howes st.

## FOWLER

Curtis, Mrs Nellie CS.

## GLENWOOD SPRINGS

Meadows, Mrs Susie A. CS 1120 Grand av.

## GOLDEN

Pike, Mrs Fannie Lavina CS 19th and Ford sts.

## GRAND JUNCTION

Scheu, Mrs Henrietta CS 1003 Main st. Tel.

## GREELEY

Graham, Mrs Nellie Ballard CS 1011 9th st.  
Lyman, Miss Carrie F. CS 1011 9th st.

## GREEN MOUNTAIN FALLS

Chapin, Mrs Della J. Shoup CS.

## HOTCHKISS

Marshall, Mrs Ada V. CS Rogers Mesa. Tel 42 O.



**IDAHO SPRINGS**  
Ruth, Mrs Luellen Wilber CS 2 to 4 PM Angeles hotel. Tel Idaho 50.

**LA JUNTA**  
Robinson, Mrs Blanche C. CS 18 W 3d st.

**LEADVILLE**  
Schmidt, E. Francis M. CS 138 W 8th st. Tel.

**LIMON**  
Mosher, Mrs Lucy CS Tel 3-1.

**LONGMONT**  
Halverhout, Fred CS Long Peak av.  
Jantzen, Miss Hermann CSB 531 Gay st.  
Thorn, Miss Mary Alice CS 313 Coffman st.

**LOVELAND**  
Witte, Miss Clara A. CS 214 E 4th st.

**MANITOU**  
Epperson, Mrs Josephine CS Red Mountain camp.

**MONTE VISTA**  
Egan, Mrs Jennie Irene CS Tel.

**MONTROSE**  
Ripley, Mrs Martha CS 520 S 3d st. Tel.  
Thompson, Mrs Mattie E. CS Tel Sherman 83.  
Whealy, Mrs Alice S. CS 121 S Nev. av. Tel.

**PALISADES**  
Palsgrove, Mrs Nettie E. CS Tel 135.

**PUEBLO**  
Baldwin, Mrs Mary F. CS 714 W 16th st.  
Dodge, Mrs Gertrude CS 1510 E 7th st.  
Dye, Mrs Lena Leota CS 501 W 8th st.  
Hardman, Mrs Rena Bell CS 128 E 9th st. Tel M 1438.  
Kenworthy, Mrs May CS 420 W 14th st.  
Reeve, Mrs Alta Lowd CS 420 W 11th st.  
Strong, Mrs Mildred H. CS 1014 Elizabeth st.  
Wyman, Mrs Mattie A. CS 615 W 15th st.

**ROCKY FORD**  
Clark, Mrs Anna Louise Norris CS 509 S 9th st.

**SALIDA**  
Hodding, Mrs Ann Duncan CS 1009 E st. Tel 141.  
Lowe, Miss Dorothea CS 229 E st. Tel 404.

**TRINIDAD**  
Hardman, Mrs Ida May CS 511 Pine st. Tel Baca 681.

**VICTOR**  
Walden, Mrs Emily K. CS 9 to 11.30 AM 210 S 3d st. Tel 265.

## CONNECTICUT

**ANSONIA**  
Lapham, Mrs Alice Marsh CS 75 Garden st. Tel 813.

**BRIDGEPORT**  
Hotchkiss, Mrs Gladys L. CS 2 to 4 PM except Sat 355 Prospect st.  
Maginn, Miss May CS 2 to 4 PM except Sat 629 Warren st.

**DANBURY**  
Bristol, Mrs Lillian E. CS Golden hill. Tel 1454.  
McGraw, Mrs Florence CS 408 Main st. Tel 398.

**DERBY**  
Sprague, Mrs Flora A. CS 146 Olivia st. Tel 319-3.

**GREENWICH**  
Lapham, Miss Ada L. CS 18 Maher av. Tel.

**HARTFORD**  
Bartlett, John O. CS 9 AM to 12 M 110 Edgewood st.  
Eckstein, Mrs Nina CS 70 Lenox st. Tel Charter 4323.  
Griffiths, Mrs Edith Lovenia CS 1 to 4 PM except Sat 24 May st. Tel Charter 6709.  
Harvey, Mrs Jennie W. CS 12 M to 3 PM except Sat 904 Main st. Res tel Charter 672.  
Helmond, Mrs Minnie E. CS 161 S Beacon.  
Marsh, Mrs Carrie B. CS 31 Lincoln st. Tel.  
Mather, Mrs Lizzie W. D. CS 1040 Windsor av. Tel Charter 6304.  
Norton, Charles A. Quincy CS 53 Shultus pl. Tel.

Ropkins, Mrs Kate C. CSB 10 AM to 1 PM Tues Fri 856 Prospect av.  
Snow, Mrs Jennie S. CS 114 Brook st. Tel Charter 6190.  
Steiner, Mrs Sophie CS 399 Franklin av. Tel.  
Tapley, Mrs Jennie M. CS 211 Garden st. Tel Charter 2721.

**HARTFORD (WEST)**  
Coburn, Mrs Luella A. CS 990 Farmington av.

**MERIDEN**  
Barber, Mrs Melissa H. CS 32 Orient st. Tel 576-3.  
Dickinson, Mrs Effie S. CS 32 Orient st. Tel.  
Wright, Mrs Mabel Rogers CS 230 E Main st. Tel 886.

**MYSTIC**  
Latham, Mrs Eva CS 8 Latham st. Tel 142-4.

**NEW BRITAIN**  
Brownridge, Mrs A. Louise CS 176 Hart st.  
Johnson, Mrs Mae B. CS 41 Liberty st.  
Mann, Joseph G. CSB 56 Maple st.  
Newman, Mrs Alice Temple CS 56 Maple st.

**NEW HAVEN**  
Blydenburgh, Mrs Frances J. CS 116 Howe st.  
Capell, Mrs Charlotte CS 133 Howe st.  
Capell, William CS 133 Howe st. Tel 5806.  
Crawford, Mrs Cora M. CS 68 Westwood rd. Tel 7770.  
De Prans, Mrs Emeline CS 473 Elm st. Tel 6402.  
Griffin, Mrs Helen A. CS 224 Park st. Tel 3715.  
Hough, Mrs Julia L. CS 276 Dixwell av. Tel 5588.  
Linsley, Mrs Estelle E. CS 35 W Park av.  
Simonsen, Mrs Mary E. CSB 379 Whalley av.  
Simonsen, Severin E. CSB (teacher) 10 AM to 5 PM 379 Whalley av. Tel 478.

**NEW LONDON**  
Anderson, Mrs Rosemary O. CS Mohican hotel. Tel 515.  
Maginn, Miss May CS 83 Blinman st.  
Seyfried, William H. CS 263 Montauk av. Tel 271.

**NORWALK**  
Morrison, Mrs Elizabeth CS mornings Rowayton. Tel.

**NORWICH**  
Browning, Miss Sarah Perry CS 10 AM to 12 M Tues Thurs Sat 28 Shetucket st. Tel. Res 29 Otis st. Tel.

**PLAINVILLE**  
Knight, Mrs Agnes Vinton CS Tel 58.

**STAMFORD**  
Barker, Mrs Jennie CS 1 to 4 PM except Sat Stamford Nat bnk blg. Tels 908; res 790.  
Peters, Miss Elizabeth W. CS 9.30 AM to 12 M Wash. blg. 1 Bank st. Tels 549; res 1909.  
Stagg, Mrs Bettie Keenon CS 10 AM to 1 PM except Sat Stamford Nat bnk blg. Tels 908; res 2176.

**WATERBURY**  
Manville, Mrs Minnie T. CS 72 Revere st. Tel.  
Schoonmaker, Mrs Ida Hanna CS 612 Watertown av.  
Thompson, Miss Mary F. CS Baxter sta. Tel 1746.

**WEST HAVEN**  
Lindley, Mrs Carrie L. 99 Church st.

**YALESVILLE**  
Hallenbeck, Mrs Eloise CS Cottage st. Tel 174-12.

## DELAWARE

**WILMINGTON**  
Child, Mrs Emily G. CS 9 AM to 12 M 1419 Harrison st. Bell tel.  
John, Mrs May Burns CSB mornings 606 Equitable blg.  
John, Norman E. CSB (teacher) 1 to 4 PM 606 Equitable blg. Tels.  
Lusk, Mrs Elizabeth Stewart CS 2 to 5 PM 608 Equitable blg. Bell tel 1375. Res 1502 Van Buren st.

## DISTRICT OF COLUMBIA

**WASHINGTON**  
Adams, Mrs Ernestine M. CS The Wellington. Tel.  
Alexander, Mrs Cora B. CS 9 AM to 12 M The Portland. Tel North 1550.  
Allen, Mrs Louise E. CS 1 to 5 PM The Burlington.  
Atkinson, Mrs Lillie D. CS 634 Lexington pl, NE.  
Barbour, Mrs Mary E. CS 1755 Columbia rd. Tel.  
Breckons, Mrs Josephine W. CS 1814 G st, NW.  
Buckingham, Mrs Venona CS 1340 W st, NW.



## WASHINGTON

Campbell, Mrs Mary B. OS The Burlington.  
 Campbell, William S. CS Metropolitan buk blg.  
 Carson, Mrs Nellie A. CS 10 AM to 2 PM 632 A st, NE. Tel Linc. 1597.  
 Collins, Mrs Adelia C. CS 3227 13th st. Tel Col. 651.  
 Dawson, Mrs Ella D. CS 2572 University pl.  
 Doolittle, Mrs Louisa J. CS 1027 Park rd, NW.  
 Duvall, Mrs Julia R. CS 1336 R st, NW.  
 Eddingfield, Mrs Bien T. CS 1440 Harvard st.  
 Evans, Mrs Emma F. CS 1224 Fairmont st, NW. Tel.  
 Foote, Mrs Kate N. CS 1884 Columbia rd.  
 Gemmell, Mrs Norah E. CS 2369 R.I. av, NE. Cable Norgem.  
 Gering, Mrs Josephine D. CS 2501 Hall pl.  
 Goodwin, William McAfee CS 9 AM to 5 PM 303 District Nat buk blg, 1406 G st, NW. Tel Main 7027. Res 1633 Irving st, NW. Tel Col. 2952.  
 Hart, Mrs Emma Sagar CS 2 to 5 PM 1410 Euclid st, NW. Tel.  
 Hayes, Mrs Georgia E. CS The Wyoming. Tel North 2941.  
 Hayes, Hiram Wallace CS The Wyoming.  
 Helm, Mrs Bertha CS The Rochambeau. Tel Main 3514.  
 Hinsdale, Mrs Julia M. CS The Brunswick. Tel.  
 Hitchcock, Mrs Harriet CS 1 to 6 PM Woodward blg. Tel Main 5258.  
 Jennings, Mrs Laura Blandford CS 1678 Irving st.  
 Kepner, Mrs Ina B. CS 1342 Harvard st.  
 Keyes, Mrs Isabella B. CS 3819 Livingston st. Tel.  
 Keyes, John W. CS 3819 Livingston st. Tel Cleve. 761.  
 Lamm, Mrs Dollie M. CS The Cairo. Tel North 2106.  
 Lewis, Mrs Jean Daniel CS The Ontario.  
 McDuffie, Mrs Sallie Bradley CS 1814 Belmont rd, NW. Tel North 4186.  
 Naugle, Mrs Clara L. CS postal address The Berlin. Tel.  
 Naugle, James Parker CS 9 AM to 2 PM The Berlin, 7 Iowa circle. Tel North 5219.  
 Norwood, Edward Everett CSB (teacher) 9 AM to 12 M, 3 to 5 PM Westory blg. Tel. Res 1419 Gallatin st, NW. Tel. Cable Edwood.  
 Platt, Mrs Ada White The Octavia. Tel Col. 516.  
 Post, William Leander CSB (teacher) 1.30 to 6 PM Home Life blg. Cable Wilpost.  
 Rhodes, Mrs Sarah A. CS 1 to 5 PM 102 B st, NE. Tel.  
 Sabine, Mrs Elizabeth F. 1 to 5 PM The Royalton, 918 M st, NW. Tel North 229.  
 Schmidt, Mrs Anna CS 2 Girard st, NE.  
 Smith, Mrs Harriet Hutchinson CS The Imperial.  
 Swasey, Miss Helen Louisa CSB (teacher) 10 AM to 12 M The Ontario.  
 Syme, Miss Jane Grey CS 2301 Calvert st.  
 Van Trump, Miss Ellie M. CS The Ontario.  
 Varner, Mrs Beatrice CS postal address 1356 Fairmont st.  
 Whitney, Miss Ynez CS 10 AM to 1 PM, 4 to 5.30 PM 1625 15th st, NW. Tel North 5732.  
 Wickersham, Mrs Elizabeth C. CSB (teacher) 2 to 5 PM 2301 Calvert st.

## FLORIDA

## BRADENTOWN

Saxe, Mrs Julia CS 2 to 4 PM. Tel Black 293.

## BUCKINGHAM

Wallace, Mrs Eliza J. CS.

## COCOANUT GROVE

Kilbourne, Mrs Mary P. CS mornings The Park.  
 Moore, Mrs Jessie S. CS The Moorings.

## DAYTONA

Barnes, Mrs Margaret CS 29 N Palmetto av.  
 Shouse, Mrs Maie Van Buren CS 217 S Ridgewood av. Tel Red 109.

## FORT LAUDERDALE

Marshall, Mrs Louise L. CS Tel.

## HAWKS PARK

Pullman, Mrs Letitia Vertrees CS. Office res Mr Mooney, Hillsboro st, New Smyrna, Mon.

## JACKSONVILLE

Baker, Mrs Kate G. CSB (teacher) mornings 905 Florida Life Ins blg. Res 27 Lomax st, Riverside. Tel 1270.  
 Doane, Mrs Sabenah G. CS 1425 Lemon st. Tel 4086.  
 Eyles, Mrs S. Gertrude CS mornings 804 Riverside av. Tel 1355.  
 Higgins, Mrs Sarah A. CS 9 AM to 5 PM 311 E 1st st. Tel 1720 J.  
 Paine, Mrs Cora D. CS 9 AM to 12 M 1219 May st. Tel 2385.  
 Welch, Mrs Miriam E. CS 5 Tolbert av. Tel 5142 L.  
 Wildenhain, Mrs Elizabeth CS 1718 Ionia st. Tel 4135.

## MIAMI

Miller, Miss Nealie I. CS 9 AM to 1 PM 327 14th st. Tel 521.

## PENSACOLA

Johnson, Mrs Daisy L. CS 509 Guillemard st. Tel 861.

## PERRINE

Castle, Mrs Olive Thornburgh CS.

## POMONA

Burrell, Mrs Adelaide CS.

## ST AUGUSTINE

Lee, Mrs Eugenia CS 26 Cuna st.  
 Wilson, Mrs Augusta CS 60 Central av. Tel 165

## ST PETERSBURG

Burt, Mrs Edith CS Poinsettia hotel.  
 Lemieu, Mrs Iva Marie 9 AM to 12 M 4 St Petersburg Hardware Co blg. Tels 5 B; res 534 B.

## TALLAHASSEE

Argyle, Miss S. Elizabeth CS Tel 150.  
 Greene, Mrs Angenora S. CS Meridian rd.  
 Lewis, Mrs Mary E. CSB 511 Park av.

## TAMPA

Green, Mrs Maude P. CS 1708 Florida av. Tel 1696.  
 Guilford, Mrs Edith M. CS 408 De Leon st. Tel 1649.  
 Irsh, Mrs Hermine CS 215 Beach pl. Tel 1808 R.  
 Leslie, Mrs Ollie Nace CS 608 Cleveland st. Tel 1578.  
 Swalley, Mrs Amelia T. CS Tampa Bay hotel.

## WEST PALM BEACH

Carter, Mrs Ada R. CS mornings 521 Fern st.  
 Everett, Mrs Rosa Lewis CS 10 AM to 12 M 114 Olive st. Tel 46.

## WINTERHAVEN

Rhodes, Miss Carolyn CS Tel.  
 Turner, Mrs Harriet K. CS Lake Lulu. Tel.

## ZEPHYRHILLS

Clark, Mrs Emma M. CS 8th st and 4th av.

## GEORGIA

## ATLANTA

Alston, Mrs Sarah F. CS 488 Peachtree st.  
 Carman, Edward H. CSB (teacher) 10 AM to 12.30 PM Candler annex.  
 Coon, Mrs Alice Spencer CS 12 M to 3 PM 26 Kimball st. Bell tel Ivy 101.  
 Downs, Mrs Annett CS 745 W Peachtree st.  
 Hall, Mrs Margaret O. CS 580 Spring st.  
 Hubbard, Miss Elma Ruth CS 401 Spring st. Bell tel Ivy 3192 J.  
 McLeod, Mrs Minnie CS 72 Vedado way.  
 Scott, Mrs Mary Trammell CSB (teacher) 97 Merritts av.  
 Shelton, Miss Mathilde CS Avalon apt, 247 W Peachtree st. Tel Ivy 1236.  
 Smith, Mrs E. Blanche CS 63 Currier st. Bell tel.  
 Trammell, Miss Mary E. CS 10 E 16th st.  
 Wilson, Mrs Julia Lee CS 2 Dickson pl.

## AUGUSTA

Wright, Mrs Roberta S. CS 917 Greene st. Tel 2067J.

## COLUMBUS

Sarling, Mrs Leonora M. CS 1415 Broad st.

## LEARY

Colley, Mrs Cora CS.

## LINDALE

Kirkland, Mrs Lona C. CS Tel 695.

## MACON

Butts, Miss Jessie C. CS afternoons except Thurs 402 Grand blg. Tel 3718. Res 690 Arch st. Tel 4575 J.



ROME

Sledge, Mrs Minnie Moreno CS 212 E 3d st. Tel 856L.  
Thomas, Mrs Mary Fort CS 1 6th av. Tel 523 L.

SAVANNAH

Brigham, Mrs Mary Alice CS 1 Gordon st, E. Tel 4472.  
Forman, Miss Harriet CS 108 E Taylor st. Tel 3726.

SHELLMAN

Saxon, Mrs Tyree A. CS Calhoun st. Tel 167.

TALLAPOOSA

Wickliffe, Mrs Margaret CS.

THOMSON

West, Mrs Laura F. CS.

WASHINGTON

Armstrong, Mrs Lula CS.  
Du Bose, Mrs Julia CS.

HAWAII

HONOLULU

Gifford, Mrs Alice J. CS 8 to 11.30 AM except Sat  
Boston blg. Tels 4606; res 3132. Cable Algif.  
Hatch, Mrs Alfa CS 11.30 AM to 3 PM 203 Boston  
blg. Tels 4606; res 3782.  
Lillie, Mrs Catherine D. CS 12.30 to 3 PM except  
Sat Boston blg. Tels 1422; res 1477.  
Scott, Mrs Edna K. CS Manoa rd and Hastings st.  
Tel 2898.

IDAHO

BOISE

Cross, Mrs Frank S. CS 620 Fort st.  
Dawson, Mrs Martha J. CS 309 Pinney blg.  
Olmstead, Mrs Julia CS 1206 Hays st.  
Oppenheim, Mrs Amelia CS 406 Pinney theater blg.  
Bell tel 1281.  
Reed, Charles D. CS 521 N 13th st. Tel 1697.  
Reed, Miss June L. CS postal address 515 N 13th st.  
Stearns, Mrs Alma CS 901 Harrison blv.  
Trumbull, Mrs Elizabeth Henrietta CS 1019 State  
st. Tel 648 W.  
Wood, Mrs Carrie C. CS R R 2.

BUHL

Higley, Mrs Ida Nelson CSB.

COEUR d'ALENE

Jaquith, Mrs Minnie T. CS 323 Wallace av. Both tels.

IDAHO FALLS

Morrison, Mrs Ada CS.

JEROME

Annett, Mrs Irene CS Main st.

LEWISTON

Remer, Mrs Maggie G. 1310 9th av.

MACE

Shine, Mrs Lillian M. CS 1 to 4 PM.

MOSCOW

Vennigerholz, Mrs Margaret 160 Asbury st.

NAMPA

Townshend, Mrs Florence M. CS 516 13th av, S.

POCATELLO

Nilsson, Carl CS 544 W Center st.

ST ANTHONY

Rule, Mrs Winnifred E. CS Ind. tel 203.

TWIN FALLS

Schwinn, Mrs Clara O. CS 414 6th av, E. Tel 548.  
White, Mrs Evangeline Macy CS Idanhome apt. Tel 59.

WEISER

Terwilliger, Mrs Erma B. CS Tel Black 243.

ILLINOIS

ALTON

Adams, Mrs Rosamond CS 435 Foulds av.  
Bullis, Edwin C. CS 412 Commercial blg. Both tels.

ATKINSON

Macaulay, Mrs May B. CS mornings. Tel 403.

AURORA

Davis, Mrs Juliet M. CS postal address 247 Downer pl.  
Horn, Mrs Jessie E. CS 14 Cross st.

BATAVIA

Parry, Miss Martha CS 139 Elm st.

BELLEVILLE

Hauser, Miss Elise CS 2 to 4 PM 1017 Olive st.  
Bell tel 941.

BELVIDERE

Selgel, Miss Amelia CS 619 N State st.

BIGGSVILLE

Wiegand, Mrs Minnie J. CS Church st.

BLOOMINGTON

Baker, Mrs Sarah C. CS 1 to 4 PM 703 E Wash. st.  
Boundy, John Edward CS 427 Griesheim blg.  
Fielder, Mrs Vinnie K. CS 427 Griesheim blg.  
Gooch, Mrs Ethel M. CS 205 E Jefferson st.  
Haise, Mrs Eleanor CS 610 Douglas st.  
Hayden, Mrs Ida H. CS 209 E Jefferson st.  
Moore, Miss M. Delta CS 3 to 5 PM 705 N Evans st.  
Murphy, Mrs Emma Shaw CS 1206 N Prairie st.  
Rigby, Mrs Della H. CSB (teacher) 207 E Jefferson st.  
Taggart, Mrs Ella CS 304 E Douglas st.

CAIRO

Pink, Mrs Laura R. CS 9 AM to 12 M 315 6th st.

CENTRALIA

Derleth, Mrs Clara CS 128 N Cherry st. Tel 641-R.  
Leavitt, Mrs Helen M. CS 112 N Elm st.  
Tucker, Mrs Mora CS 509 E 1st South st.

CHAMPAIGN

Calhoun, Mrs Melcenia J. CS 702 W Green st. Tels  
Bell 1465; Home 1179.  
Ferguson, Mrs Ella A. CS 214 Maple st. Home tel 3632.  
Isbell, Mrs Mary L. CS 1 to 4 PM 609 W Hill st.  
Stoltey, B. Frank CS 1 to 4 PM 1st Nat bnk blg.  
Res 107 S Elm st. Tels.  
Wendland, Miss Elisabeth T. CSD (teacher) 9 AM  
to 12 M 1st Nat bnk blg. Tels Bell 896; Home  
1046. Res 310 W Church st. Both tels.

CHARLESTON

McCormick, Mrs Etta CS 9 AM to 5 PM except  
Thurs Fri 819 Jackson st. Tel 602.

CHENOA

Orendorff, Mrs Eliza B. CS.

CHICAGO

Ackermann, Mrs. Elsie M. CS mornings except Mon  
Sat 3726 N 43d av. Tel Irv. 5856.  
Ackley, Frank CS 9 AM to 1 PM 318 W 63d st. Tel  
Engle. 2200. Res 6952 Princeton av. Tel Went. 3518.  
Ackley, Mrs Mary Bahret CS 1 to 5 PM except Fri  
318 W 63d st. Tels Engle. 2200; res Went. 3518.  
Adams, Mrs Alicia W. CS 550 Surf st. Tel L. V. 3419.  
Adams, Mrs Susan F. CS 118 E 44th st. Tel Ken. 4153.  
Alcock, Mrs Minnie Beyea CSB 3914 Ellis av.  
Alexander, Mrs Elizabeth CS 6217 Ingleside av.  
Ament, Mrs Sarah E. CS 1812 Morse av. Tel R. P. 3811.  
Amory, Mrs Rosalie G. CSB (teacher) 4913 Dor-  
chester av.  
Andersen, Mrs Nellie S. CS 9 AM to 1 PM 4638  
Lake Park av. Tel Drex. 4490.  
Aplitz, Mrs Augusta CS 933 Mozart st. Tel. Humb. 7701.  
Archibald, Miss Susan W. CS 81 E Madison st.  
Armstrong, Henry J. CS 116 S Mich. av. Tel Cent. 996.  
Armstrong, Mrs Mabelle B. CS 1325 E 52d st.  
Armstrong, Mrs Hulda A. 6214 Dorchester av. Tel.  
Austin, Mrs Eleanor L. CS 4453 Oakenwald av.  
Tel Drex. 3692.  
Ayers, Miss Reta L. CS 1609 Estes av. Tel R. P. 508.  
Baker, Mrs Grace CS 5906 S Park av. Tel Norm. 739.  
Baker, Mrs Minnie CS 1441 E 60th st. Tel Mid. 1325.  
Barclay, Mrs Hulda D. CS 4202 Prairie av. Tel Ken. 1313.  
Barker, Mrs Anna M. 5800 Peoria st. Tel Norm. 7625.  
Barrett, Mrs Helen B. CSB (teacher) 4811 Kenwood av.  
Barrett, William F. CSB 220 S Mich. blv.  
Barrow, Mrs Mary W. CS 221 E 44th st.  
Bartels, Miss Lillian M. CS 2128 Warren av.  
Bastian, Mrs Victoria C. 1016 E Argyle st. Tel.  
Beach, Mrs Kizziah CS 6226 University av.  
Becker, Miss Charlotte W. CS 157 Mentor blg, State  
and Monroe sts. Tels Rand. 3741; res L. V. 3979.



## CHICAGO

Bell, Mrs M. Bettie CSD (teacher) E 5 Pattington  
apts, 684 Graceland av, NS. Tel Well. 4158.  
Bell, Mrs Nannie C. CS 3930 Lake av. Tel Oak. 5068.  
Bennett, Leroy William CS 705, 81 E Madison st.  
Tel Cent. 1831.  
Bensley, Miss Kate Ward CS 3923 Ellis av.  
Benson, Mrs Anna E. CS 81 E Madison st.  
Berend, George F. CS 4820 Madison av. Tel Oak. 4223.  
Berger, Mrs Minna A. CS mornings except Wed Sat  
1630 N Irving av. Tel Humb. 2405.  
Berry, Mrs Jeanie W. CS Mon Wed Fri mornings  
610, 81 E Madison st. Res tel Dear. 985.  
Bitting, Mrs Alice CS 120 E 45th st. Tel Drex. 6173.  
Blickhahn, Mrs Flora G. CS 912 Leland av.  
Blye, Mrs Emilen S. CS 6255 Kimbark av. Tel Mid. 2763.  
Boardman, Mrs Mary A. CSB (teacher) 1 to 4 PM  
705, 81 E Madison st. Tel Cent. 1831.  
Borum, Miss M. Alice CS 11 AM to 6 PM 116 Mich. av.  
Tel Cent. 4631. Res 6056 Monroe av. Tel Mid. 6419.  
Brackebush, Mrs Grace Greenlee CS 839 Kenesaw ter.  
Bracken, Mrs Bessie M. CS 557 Barry av. Tel  
Grace. 3336.  
Bradford, Mrs Jewel CS 330 E 57th st.  
Brady, Miss M. Belle CS 1 to 3 PM 609, 81 E  
Madison st. Tel Rand. 3181.  
Bressler, Mrs Florance V. CS 9 AM to 1 PM 559  
Aldine av. Tel Well. 8984.  
Bretsnyder, Mrs Minnie L. CS 9706 Longwood drive.  
Tel Long. 1484.  
Bronaugh, Mrs Kate Logan CS 4453 Oakenwald av.  
Brown, Mrs Clara Talhaug CS 4637 Winthrop av.  
Brown, Mrs Mary L. CS 318 N Normal parkway.  
Tel Norm. 5912.  
Bruschke, Mrs Netta F. CS 81 E Madison st.  
Buck, Mrs Lucinda CS 3651 N 41st ct, Irving Park.  
Bullock, Mrs Mary Ellen CS 7616 Bond av. Tel  
S. C. 1112.  
Burch, Miss Edith Lamar CS 8 S Dearborn st.  
Burdick, Mrs Elizabeth C. CS 4237 Champlain av.  
Burgess, Mrs Martha J. CS 2 to 5 PM 6421 Normal  
blv. Tel Norm. 8701.  
Burtch, Almon CS 81 E Madison st.  
Bush, Miss Lillian CS 4826 Madison av. Tel Drex. 83.  
Bush, Miss Lola CS 4826 Dorchester av.  
Buttolph, Mrs Meriam L. CS 5429 Cornell av. Tel  
Mid. 155.  
  
Cabana, Mrs Emma CS 4023 Kenmore av.  
Cameron, Mrs Anna F. CS 1012 Sunnyside av.  
Campbell, Miss Alice CS 3609 Ellis av. Tel Doug. 899.  
Campbell, Miss Cora E. CS 111 E 44th st.  
Carr, Mrs Emma L. CS 5229 Winthrop av. Tel  
Raven. 1046.  
Carroll, Miss Gertrude M. CS 5467 Jefferson av.  
Tel H. P. 4732.  
Carter, Mrs Florence M. CS Hotel Del Prado.  
Carter, Miss Isabella Davis CS 9 AM to 3 PM 608, 81  
E Madison st. Tel Rand. 6851. Res 4173 Lake av.  
Carter, Mrs Virginia CS 10 AM to 4 PM 81 E  
Madison st. Tel Cent. 6566. Res 29 S Oakley  
blv. Tel Seel. 3896.  
Casey, Miss Kate L. CS 4468 Lake av. Tel Drex. 192.  
Castello, Robert CS 10 AM to 4.30 PM 707, 81 E  
Madison st. Tel Cent. 6915. Res 5057 Kenmore  
av. Tel Edge. 7071.  
Chambers, Mrs Luvisa M. CS 353 S Normal parkway.  
Charnley, Mrs Jean M. CS 1 to 5 PM Mentor blg, 39  
S State st. Tels Rand. 3383; res Oak. 4047.  
Chase, Mrs Estelle L. CS 4851 Kenwood av.  
Chase, Mrs Meredith Perry CS 1139 Leland av.  
Chester, Miss Lucy CS 853 Lafayette st.  
Childs, Mrs Cordelia L. CSB 2723 Warren av.  
Clippinger, Mrs Geneva Mary CS 5032 Blackstone av.  
Closter, Mrs Norene CS 4456 Sheridan rd.  
Cochran, Miss E. Gertrude CS 1 to 5 PM Mon Wed  
Fri 1231 Norwood st. Tel Raven. 5602.  
Coddington, Miss Eleanor CS 1 to 4 PM 715, 8 So  
Dearborn st. Tel Cent. 4510. Res 1012 Irving  
Park blv. Tel Grace. 1810.  
Colley, Mrs Catherine CS 7415 Coles av. Tel S. C. 8284.  
Cook, George Shaw CSB (teacher) by appointment  
515 Orchestra blg. Res tel H. P. 2420.  
Cook, Mrs Gertrude Manchester CSB 5225 Blackstone av.  
Cook, Mrs Magdalena W. CS postal address Lexington  
hotel.

Cook, Mrs Stella Shaw CS 5046 Blackstone av.  
Tel Drex. 910.  
Cooley, Mrs Sarah J. CS 6141 S Park av. Tel  
Norm. 9167.  
Cornwell, Charles S. CS 6158 Greenwood av. Tel.  
Cowles, Mrs Corda R. CS 443 E 45th st. Tel Oak. 3835  
  
Davidson, Mrs Grace Tolman CS 2128 Calumet av.  
Davidson, Mrs Harriet L. CS 11 AM to 4 PM 1308,  
5 N Wabash av. Tels Rand. 4833; res Evans. 1194.  
Davis, Mrs Alberta CS 4621 Sheridan rd. Tel  
Raven. 3701.  
Day, Mrs Emma Pierce CS 9 AM to 2 PM 4346  
Berkeley av. Tel Oak. 4664.  
Delner, Mrs Bunnle CS 9 AM to 1 PM except Sat  
6724 Lowe av. Tel Norm. 3072.  
Demerce, Mrs Aimee E. CS mornings 6027 Win-  
throp av. Tel Raven. 565.  
Dickson, Mrs Clara B. CS 12 M to 4 PM Mentor blg.  
Dietrich, Mrs Edna R. CS 9 AM to 12 M except  
Thurs Sat 3117 Fullerton av.  
Dodgshun, Mrs Anne V. C. CS 5332 Woodlawn av.  
Dowdell, Miss Maude CS 525 Orchestra blg.  
Downs, Miss Jennie CS 5549 Lakewood av. Tel  
Edge. 7164.  
Draper, Mrs Lura CS 4920 Blackstone av.  
Driehaus, Herman CS 3814 Rokeby st. Tel Grace. 3079.  
Duvall, Mrs Adele CS 411 E 46th st. Tel Drex. 8263.  
  
Easterly, Mrs Charlotte Ella CS 260 W 67th blv.  
Tel Norm. 1409.  
Edwards, Mrs Luella CS 139 N Homan blv. Tel Ked. 3176.  
Eldridge, Mrs Cora J. CS 9 AM to 1 PM 4724  
Langley av. Tel Oak. 1306.  
Elllott, Mrs Alice Y. CS 9 AM to 12 M Hyde Park  
hotel.  
Elliott, Mrs Margaret E. CS 6029 Ellis av.  
Engle, Mrs Nellie L. CS 1 to 5 PM 81 E Madison  
st. Tel Cent. 4644. Res 3833 Jackson blv. Tel  
Gar. 1504.  
Englsch, Mrs L. Alice CS 5530 Cornell av. Tel  
Mid. 462.  
Entorf, Miss Augusta M. CS mornings except Tues  
2149 Wilson av, Ravenswood.  
Erler, Mrs Christina CS 5400 University av. Tel  
H. P. 509.  
Euson, Sidney Joseph CS Mentor blg, 39 S State st.  
Everhart, Miss Heloise CS 10 AM to 1 PM 1063  
Ainslie st. Tel Edge. 1158.  
Ewald, Miss Ann CS 3920 Lake av. Tel Oak. 5326.  
Ewing, Miss Mary Goodrich CSB (teacher) 511, 81  
E Madison st.  
Ewing, Mrs Ruth B. CSD (teacher) 10 AM to 4  
PM Tues Fri 511, 81 E Madison st. Res 541 St  
Johns av, SE, Highland Park.  
  
Feilchenfeld, Miss Sara CS 5222 Hibbard av.  
Fellers, John E. CS 4933 Mich. av. Tel Drex. 2258.  
Fenn, Mrs Mary C. H. CS 6117 Wash. av.  
Ferris, Mrs Clara C. CS 2633 Burling st.  
Filnt, Charles M. CS 9 AM to 3 PM 808, 5 N  
Wabash av. Tel Rand. 2755.  
Flood, Miss Elinor Douglas CS 5414 E View pk.  
Tel Mid. 1895.  
Follett, Mrs Agnes I. CS 2254 Marshall blv. Tel  
Lawndale 9658.  
Fonda, Jesse L. CS Hartford blg. Tel Cent. 5052.  
Foreman, Mrs Olga C. CS 4598 Oakenwald av.  
Fowler, Mrs Mary CS 417 S Central Park av.  
Fraln, Adnah K. CS 8 AM to 1 PM 6320 Wood-  
lawn av. Tel H. P. 180.  
Framhein, Mrs Sophie M. CS 6130 Ellis av.  
Freeling, Mrs Pauline M. CS 10 AM to 12 M 408  
Webster av. Tel Line. 1816.  
Fritz, Mrs Caroline CS 900 Lakeside pl. Tel Edge. 4783.  
Fuller, Miss Cynthia E. CS 550 Surf st. Tel.  
  
Garst, Thomas B. CS 4950 Blackstone av.  
Gersch, Mrs Elisabeth CS 902 N Winchester av.  
Gilbert, Mrs Annette CS 822 Oakwood blv.  
Gillanders, Kenneth CS 39 S State st.  
Gillies, Mrs Blanche E. CS 7216 Coles av, South Shore.  
Glodrey, Mrs Edith CS 1 to 4 PM 715, 8 S Dearborn  
st. Tel Cent. 4510. Res 3818 Sheffield av.  
Gohlmann, Miss Eda CSB 4638 Lake av. Tel Drex. 8639.  
Goodman, Mrs Helen Hastings CS 1361 Kenwood  
pk pl. Tel Oak. 2774.  
Goodman, Mrs Jeannette R. CSB 1354 Kenwood pk pl.



## CHICAGO

Gregory, Mrs Lizzie K. CS 5835 Winthrop av. Tel Edge. 6750.  
 Groesbeck, Mrs Grace Dietrich CS 1352 Madison pk.  
 Gruschow, Mrs Pauline M. CS 10 AM to 12 M 4149 N Ashland av. Tel L. V. 3396.  
 Hagerty, Mrs May CS 705 Orchestra blg, 220 S Mich. av. Tel Harr. 4367.  
 Hagie, Mrs Ella G. CSB 1 to 4 PM 709, 81 E Madison st. Tel Cent. 5546.  
 Hales, Mrs Emma A. CS 439 W 62d st.  
 Hamlin, Mrs Mina F. CS 9 AM to 12 M 851 E 66th blv. Tel H. P. 4744.  
 Hanson, Mrs Anna E. CS 5969 Erie st. Tel Aus. 861.  
 Hanson, Mrs Eva H. CS 4908 Blackstone av. Tel.  
 Harbeck, Mrs Emma Grey CS 9 AM to 12 M 1635 E 51st blv.  
 Hard, Mrs Hallie Norvell CS 822 Oakwood blv. Tel Doug. 7889.  
 Harmer, Mrs Anna L. CS mornings 3914 Ellis av.  
 Harms, Mrs Johanna CS 6235 Ellis av.  
 Harris, Mrs Elizabeth CS 5327 Blackstone av.  
 Harris, Mrs Mary E. CS 3203 Park av. Tel Ked. 349.  
 Harris, Mrs Mary Madora CS 9 AM to 12 M 4544 Oakenwald av. Tel Drex. 3516.  
 Harris, Mrs May E. CS 4113 Greenvew av. Tel L.V. 520.  
 Hass, Mrs Mary CS 4020 Kenmore av. Tel Grace. 324.  
 Hatherell, Byron S. CS 808 Consumers blg, 220 S State st. Tel Wabash 3753.  
 Hazzard, Mrs Mary Avery CS 6460 Monroe av. Tel.  
 Hecht, Mrs Mary E. CS Lakota hotel, 3001 S Mich. av.  
 Hellgren, Miss Hilda P. CS 9 AM to 3 PM 4608 Hazel av. Tel Edge. 2187.  
 Hemingway, Mrs Helen M. CS 2 to 4 PM except Sat 331 Belden av. Tel Linc. 2263.  
 Hess, Mrs Rilla Meeker CS 6950 Normal blv. Tel Went. 8607.  
 Hewen, Mrs Eva L. CS 938 Ainslie st.  
 Heyd, Ernst Ferdinand CS 768 Oakwood blv.  
 Heyd, Mrs Mary E. CS 9 AM to 2 PM 768 Oakwood blv. Tel Doug. 2297.  
 Hicks, John G. CS 1308 Kesner blg, 5 N Wabash av. Tels Rand. 1132; res Edge. 6867.  
 Higgins, Miss Louise E. CS postal address 5215 Dorchester av.  
 Hill, Mrs Addie P. CS 4800 Lake av. Tel Drex. 6980.  
 Hill, Mrs Cora P. 4911 Kenmore av. Tel Edge. 3903.  
 Hilton, Mrs Helen Hayden CS 10 AM to 3 PM except Sat 4706 Woodlawn av. Tel Oak. 1481.  
 Hind, Mrs Mary M. CS 7010 N Ashland av. Tel R. P. 159.  
 Hiskey, Miss Winona H. CS 2921 N Halsted st.  
 Hjerman, Mrs Bertha Gruschow CS 9 AM to 12 M except Sat 4046 N Paulina st. Tel Grace, 4162.  
 Hostetter, Samuel E. CS 6233 Kenwood av. Tel Mid. 2826.  
 Howard, Mrs Alberta CS 4300 Ellis av. Tel Drex. 5351.  
 Howe, Mrs Lu Rutherford CS 5105 Kimbark av.  
 Howliston, Miss Mary H. CS 1109 E 61st st.  
 Hoxie, Mrs Mary Hamilton CS 4440 Mich. av. Tel Oak. 416.  
 Hughes, Mrs Leila C. CS 3914 Ellis av. Tel Doug. 336.  
 Hunt, Mrs Fannie Bogardus CS 3906 Lake av.  
 Huntington, Mrs Adda A. A. CS 116 S Mich. av. Tel.  
 Hutchings, Mrs Mary G. CS 4509 N Ashland av.  
 Hyde, Miss Edith CS 1810 N American blg.  
 Indermille, Mrs Louise B. CS 5464 Everett av. Tel Mid. 5048.  
 Ingersoll, Mrs Florence K. CS 1630 Sunnyside av, Ravenswood. Tel Edge. 5393.  
 Irvin, Mrs Isabella E. CS 9 AM to 12 M except Fri 4443 N Ashland av, Ravenswood.  
 Irwin, Mrs Abba Woodruff CS 509 Oakdale av.  
 Irwin, Edward CS 9 AM to 1 PM 1400 N American blg, 36 S State st. Tels Cent. 6994; res Grace. 3872.  
 Jamieson, Charles B. CSB (teacher) 1500 N American blg, 36 S State st. Tel Rand. 4737.  
 Jenkins, Mrs Anna C. CS Orchestra blg, 220 S Mich. blv.  
 Jennings, Miss M. Helen CS 4656 Lake av.  
 Johnson, Johnathan E. CS 1 to 4.30 PM 1000, 116 S Mich. av. Tel Cent. 996. Res 3459 W Jackson blv 9 to 11 AM. Tel Gar. 9581.  
 Jones, Mrs Alice Lura CS postal address 5969 Midway pk.

Jones, Miss Frances C. CS 115 E 44th st.  
 Jones, Miss Maria W. CS 115 E 44th st.  
 Kaufman, Mrs Nellie A. CS 10 AM to 4.30 PM 1600 N American blg. Tels Rand. 1025; res Edge. 3537.  
 Kayne, Mrs Mary Clay CS 81 E Madison st. Tels Cent. 4315; res Edge. 1547.  
 Kayne, Thomas Young CS 10 AM to 4 PM 81 E Madison st. Tel Cent. 4315. Res 4536 Sheridan rd. Tel Edge. 1547.  
 Keith, Mrs Susan A. CS 59 E Elm st. Tel North 3732.  
 Kent, Miss Florence L. CS 6536 Harvard av. Tel Went. 1313.  
 Kiechle, Miss Barbara CS 5521 Sangamon st.  
 Kimball, Mrs Kate Davidson CS 9.30 AM to 12.30 PM Mon Wed Thurs 5321 Cornell av.  
 King, Mrs Grace G. CS 921 E 40th st.  
 King, Miss Kathrine CS 520 Oakdale av.  
 Kinter, Mrs Elizabeth L. CSB 4415 Oakenwald av.  
 Kinter, George H. CSB (teacher) 4415 Oakenwald av.  
 Knautz, Mrs Grace L. CS 1 to 4 PM 4308 N Hamlin av. Tel Irv. 6077.  
 Koch, Mrs Pauline C. CS 1325 Eddy st.  
 Kohl, Mrs Ida S. CS 364 E 59th st.  
 Kohlhamer, Mrs Lillian CS mornings 927 Galt av. Tel Edge. 719.  
 Kollmorgen, Miss Louise F. CSB 9 AM to 12 M 524 Oakdale av. Tel L. V. 6384.  
 Krell, Mrs Jeanette CS 4318, Grand blv. Tel Oak. 2127.  
 Lachat, Mrs Lucy CS 2044 Larrabee st.  
 Lander, Mrs Lulu Payton CS 1600 N American blg.  
 Landis, George Addison CS 9 AM to 12 M, 2 to 5 PM 4420 Mich. av. Tel Oak. 1870.  
 Langworthy, Miss Caroline V. CS 800 Orchestra blg.  
 Ledward, Thomas Bruce CS 1800 North American blg, 36 S State st. Tel Rand. 6016. Res 616 Lake av, Wilmette evenings. Tel 123.  
 Leonard, Frank H. CSB (teacher) 608, 81 E Madison st.  
 Lessig, Mrs Clara Bell CS 3930 Lake av. Tel Oak. 5068.  
 Levison, Miss Nettie A. CS 1404 E 57th st.  
 Lincicome, Milberry H. CS 10 AM to 3 PM Consumers blg, 220 S State st. Res 3864 Lake av.  
 Lonsdale, Mrs Annie F. CS 6629 Wentworth av.  
 Loring, Miss Caroline A. CS 927 E 40th st.  
 Lowes, Mrs Elizabeth CS 3509 Fulton st.  
 Lübecke, Miss Elizabeth CS 4706 Kimbark av.  
 MacBoyle, Mrs Harriet B. CS 2610 Hampden ct.  
 MacGregor, Miss Eloise Cameron CS 4434 Ellis av.  
 MacKay, Mrs Hannah A. CS 523 E Belmont av. Tel Grace. 5969.  
 Manchester, Mrs Mabel CS 6416 Kimbark av.  
 Mandeville, Samuel CS 8 AM to 1.30 PM 666 Wrightwood av. Tel Linc. 349. Office, 157 Mentor blg. Tel Rand. 3741.  
 Mann, Mrs R. Beatrice CS 4027 Ellis av.  
 Marble, Mrs Mary P. CS 132 N Central av. Tel.  
 Marsh, Mrs Harriet Dorr CSB 4828 Madison av.  
 Marshall, Mrs Abby G. CS 2 to 6 PM except Wed 4622 Sheridan rd. Tel Edge. 6867.  
 Martin, Mrs Belle CS 127 N 41st av.  
 Mason, Mrs Mary CS 5329 Woodlawn av. Tel Mid. 486.  
 Mathews, Miss Emma L. CS 116 S Mich. av.  
 Mathews, Mrs Rosa A. CS 464 St James pl.  
 Matthews, John M. CS 116 S Mich. av. Tels Cent. 996; res Aus. 3534.  
 McConnell, Miss Helen G. CS 822 Oakwood blv.  
 McCormick, Mrs Maud W. CS 5749 Kimbark av.  
 McCracken, Miss Willetta CSB (teacher) except Sat 700 Orchestra blg, 220 S Mich. av. Tels Harr. 8063; res Oak Park 1147.  
 McLachlan, Mrs Cora B. CS 7113 Princeton av.  
 McLaughlin, Mrs Maude L. CS 1623 Hyde Park blv. Summer months, Nashotah, Wis.  
 Mehring, Miss Bertha CS 4728 Kenwood av.  
 Merkle, Mrs Adah C. CS 911 Wilson av.  
 Merrifield, Mrs Lauretta CS 726 S Campbell av.  
 Merriman, Lorenzo L. CS 3215 Broadway. Tel L. V. 6438.  
 Merriman, Mrs Sallie E. CS 3215 Evanston av. Tel.  
 Meyers, Mrs Amelia CS 9 AM to 5 PM 409, 81 E Madison st. Tel Cent. 4833. Res The Elms hotel, 53d st and Cornell av. Tel H. P. 2020.  
 Miller, Mrs Metta F. CS 5543 Winthrop av. Tel Edge. 2435.  
 Miller, Mrs Nellie May CS 7311 Stewart av.  
 Mitchell, Mrs Fannie CS 4469 Oakenwald av.



CHICAGO

Mitchell, Mrs Letitia M. CS 148 E Ontario st. Tel North 5908.  
Montgomery, Mrs Stella V. CS 9 AM to 12 M 6242 Vernon av. Tel Engle. 10087.  
Morey, Mrs Kate Buell CS 9 AM to 12 M except Fri 6627 Woodlawn av. Tel Mid. 2459.  
Myers, Miss Jean Brower CS 4935 Dorchester av.  
Myers, Mrs Olive C. CS 618 Oakdale av.

Nelson, Mrs Helen CS 6033 Woodlawn av.  
Nelson, Mrs Julia L. CS 768 Oakwood blv. Tel Doug. 5440  
Noyes, Mrs Mary Russell CS 830 Oakwood blv.

Ogden, Mrs Nerella Roosa CS 4553 Oakenwald av.  
Oliver, Mrs Annie M. CS 466 Deming pl. Tel Line. 2065.  
Overlook, Mrs Mary L. CS 4838 St Lawrence av.  
Overshiner, Mrs Belle L. CS 1 to 5 PM Mon Wed Fri 610, 81 E Madison st. Res 700 Graceland av.

Parker, Mrs Eleanor M. CS 9 AM to 1 PM 706, 81 E Madison st. Tel Cent. 2238.

Patterson, Mrs Sara E. CS 4933 Kenmore av. Tel Edge. 2259.

Pearson, Mrs Anna Marla CS mornings 122 E 42d st.  
Pereira, Mrs Rae Metz CS 1500, 36 S State st.

Perry, Mrs Belle S. CS 5210 Blackstone av.

Peterson, Mrs Anna B. CS 2156 Summerdale av. Tel.

Phillips, Mrs Elizabeth CS 367 E 59th st.

Phillips, Louis K. CS 9.30 AM to 12.30 PM 715, 8 S Dearborn st. Tel Cent. 4510. Res 6354 Kimbark av.

Picard, Mrs Rachel K. CS 4432 Drexel blv. Tel Drex. 1710.

Pierce, Mrs Fannie L. CSD mornings except Sat 4023 Ellis av.

Pinkney, Mrs Frances K. CS 6038 Winthrop av. Tel Edge. 4481.

Platt, Mrs Luey K. CSB Plaza hotel. Tel North 4736.

Pollard, Miss Myra CS 764 Oakwood blv. Tel Doug. 3616.

Post, Gordon W. CS 10 AM to 4 PM 1506 La Salle av.

Powell, Mrs Florence May CS 1327 E 50th st. Tel.

Prentiss, Charles J. CS 4803 Lake Park av. Tel Oak. 664.

Prentiss, Miss Sappho E. CS 4803 Lake Park av.

Preece, Mrs Ida F. CS 768 Oakwood blv. Tel Doug. 5440.

Purnell, Mrs Nellie Dodd CS 4631 Malden st. Tel.

Purple, William B. CS 730 Oakwood blv.

Putnam, Miss Ethel CS postal address 3939 Ellis av.

Putnam, Mrs Helen E. CS postal address 3939 Ellis av.

Quinlan, Mrs Bertha CS 3004 Prairie av.

Rahls, Mrs Sophia CS 4422 N Francisco av.

Ransch, Miss Emille C. CS 12 M to 4 PM Mon Wed 811, 8 S Dearborn st. Tels Cent. 5347; res L. V. 4173.

Ream, Mrs Emma H. CS 3767 Grand blv. Tel Doug. 6518.

Reed, Mrs Katie CS 8.30 AM to 1 PM 39 S State st. Tels Rand. 3383; res Mid. 3428.

Reed, Sigel C. CSB (teacher) 710, 81 E Madison st. Tel Cent. 3096.

Reid, Mrs Marion B. CS 850 E Wilson av.

Remmer, Mrs Virginia H. CS 5011 Madison av.

Rentsch, Mrs Sarah Anna CS mornings 4852 Bere-  
nee av, Irving Park. Tel Irv. 7671.

Reynolds, Miss Bonibel CS 10 AM to 4 PM except Sat 811 Hartford blg. Tels Cent. 5347; res L. V. 4173.

Richardson, Mrs Annie I. CS 10 AM to 12 M 914 Montrose av. Tel Raven. 1530.

Ridgway, Mrs Judith M. CS 669 Graceland av.

Riggs, Mrs Minnetta CS 522 Wrightwood av.

Risdon, Mrs Lola Maud CS 3307 Forest av.

Roberts, Mrs H. Elizabeth CSD (teacher) The Yale,  
66th st and Yale av. Tel Went. 2281.

Robertson, Mrs Harriet Elliott CS 4244 Drexel blv.  
Tel Oak. 3978.

Robinson, Mrs Kate CS 10 AM to 1 PM 1623 S  
Central Park av. Tel Lawn. 6264.

Robinson, Mrs Lydia A. CS 6955 Normal blv.

Rogers, Mrs Mary M. CS see Santa Barbara, Cal.

Rohe, Mrs Aliee A. CS 9.30 AM to 1 PM 2239  
Adams st. Tel West 3064.

Rohrig, Miss Minnie CS 705, 81 E Madison st. Tels  
Cent. 1831; res Grace, 2599.

Rollins, Mrs Adelaide F. CS 925 E 44th st. Tel  
Drex. 3378.

Root, Mrs Fanny S. CS 5340 Rosalie av.

Ross, Miss Winifred S. CS 5012 Madison av.

Rowlands, Mrs Josephine Goodyear CS 33 Bellevue pl.

Rowley, Mrs Stella M. CS 1519 E 60th st.

Ruff, Mrs Martha CS 1347 Hood av. Tel Edge. 1500.

Rumsey, Mrs Emma L. CS 10019 Oak av. Tel W. H. 582.

Sams, Mrs Susie E. CS 5474 Everett av. Tel Mid. 2287.

Sanders, Mrs Lina M. CS 616 York pl. Tel L. V. 3892.

Sandmeyer, Mrs Sadie K. CS 4400 Ellis av.

Sawyer, Robert L. CS 10 AM to 1 PM 4405 Mich.  
av. Tel Ken. 4477.

Schechter, Mrs Mary CS 9 AM to 12 M 3450 W  
Ohio st. Tel Ked. 8714.

Schindler, Miss Ella D. CS Tues Thurs Sat mornings 610,  
81 E Madison st. Res 4361 Greenwood av. Tel Oak 2062.

Schmidt, Mrs Anna CS 9 AM to 2 PM 4120 Clar-  
endon av. Tel L. V. 3979.

Scott, Mrs Bessie M. CS see Harvey.

Seiberling, Miss Ellen S. CS 5628 Winthrop av. Tel  
Edge. 1184.

Selander, Mrs Julia A. CS 2833 Burling st.

Shaffer, Mrs Jennie M. CS 3914 Ellis av.

Sherman, Bradford CSD (teacher) 1 to 4 PM ex-  
cept Tues 440, 17 N La Salle st. Tel Main 1784.  
Res 1759 W Park av.

Sherman, Roger CSD 9 AM to 12 M 440, 17 N  
La Salle st. Tel Main 1784.

Sherwood, Miss Marion R. CS 5008 Harper av.

Shield, Jacob S. CSB (teacher) 36 S State st.

Shinnick, Mrs Daisy Beggs CS mornings except  
Tues Sat 1541 E 61st st. Tel H. P. 7470.

Siebert, Miss Minnie CSB (teacher) mornings 81  
E Madison st.

Simmons, Mrs Clarinda A. CS 9 AM to 12 M 7612  
Bond av. Tel S. C. 936.

Sinclair, Mrs Mabel L. CS 4563 Woodlawn av.

Skinner, Mrs Franke B. CS 8 AM to 1 PM 6320  
Woodlawn av. Tel H. P. 1522.

Slauson, Charles Lewis CS 8.30 AM to 1 PM 81 E  
Madison st. Tel Cent. 5546. Res 6920 Sheridan  
rd. Tel R. P. 218. Cable Ark, Chicago.

Slayton, Mrs Sarah T. CS 8 AM to 12 M 5627  
Mich. av. Tel Went. 2479.

Smith, Mrs Ada F. CS postal address 4134 Sheridan rd.

Smith, Miss Altha M. CS 4630 Lake Park av. Tel Oak 4071.

Smith, Mrs Edna E. CS 4919 Sheridan rd. Tel Rav. 5460.

Smith, Miss Emma H. CS 1655 Wash. blv.

Smith, Mrs Mathilda CS 9 AM to 12 M except  
Thurs 711 Barry av. Tel L. V. 1606.

Snowell, Miss Frances H. 4231 Ind. av.

Spink, Mrs Maude Powell CS 1333 E 50th st. Tel  
Drex. 5404.

Spoehr, Mrs Frida CS 5630 Kenmore av.

Springer, Miss Georgiana 1133 E 44th st. Tel Drex. 776.

Stafford, Mrs Mary D. CS 2416 Jackson blv.

Stein, Mrs Isabella F. CS 10 AM to 3 PM 808, 5  
N Wabash av. Tel Rand. 3525.

Steinborn, Herman F. CS 3914 Ellis av.

Stephens, Mrs Frankie C. CS 10 AM to 12.30 PM  
112 S Homan av.

Stephens, Mrs Ida M. CS 4431 N Paulina st.

Stephens, Miss Letitia CS 4431 N Paulina st. Tel  
Edge. 2346.

Steveley, Mrs Luey M. CS 10 AM to 4 PM 81 E  
Madison st. Tel Cent. 1444.

Stevenson, Miss Maria Louise CS 9 AM to 4 PM 909,  
5 N Wabash av. Tels Rand. 2507; res Edge. 2493.

Stewart, Miss Mary CSB (teacher) 5011 Dorchester  
av. Tel Oak. 1871.

Stokes, Mrs Laura H. CS 6042 Ingleside av.

Stoy, Mrs Lillian G. CS 1341 E 49th st. Tel Drex. 4417.

Straith-Miller, Miss Harriet CS 938 Wilson av. Tel  
Edge. 1244.

Strawn, Mrs Margaret Stewart CS 4824 Woodlawn av.

Stroup, Mrs Josie CS 1400 N American blg, 36 S  
State st. Tels Cent. 3629; res Ken. 1863.

Sturgeon, Mrs Agnes CS 1057 E 47th st. Tel Drex. 5062.

Sturtevant, Mrs Mary C. Weeks CS 3914 Ellis av.  
Tel Doug. 1237.

Subert, Miss Bertha CS postal address Vincennes hotel.

Swander, Mrs Sidney K. CS 432 N 53d av, Austin.

Sweetland, Mrs Elizabeth CS 421 E 45th st. Tel  
Drex. 9366.

Swift, George P. CS 39 S State st.

Swift, Mrs Mary Etta CS 1420 Bryan av.



## CHICAGO

Taylor, Longley CS 1438 E 57th st. Tel Mid. 2644.  
 Temple, Mrs Lucy L. CS 3705 Ellis av.  
 Thompson, Miss Agnes CS 120 E 45th st. Tel Drex. 6173.  
 Thompson, Mrs Margarette E. CS 4878 Sheridan rd. Tel Edge. 2443.  
 Thuringer, Miss Nellie CS 5133 Kenmore av.  
 Tilly, Mrs Leola S. CS 6436 University av. Tel Mid. 310.  
 Timms, Mrs Mable A. CS 505 W 65th st. Tel Went. 3597.  
 Tinnin, Miss Lucille CS 3929 Vincennes av. Tel Doug. 745.  
 Towle, Mrs Charlotte M. CS 1 to 5 PM 604, 81 E Madison st. Tel Cent. 5725. Res 1507 E 53d st. Tel Mid. 2385.  
 Towne, Mrs Grace H. CS 6201 Ellis av.  
 True, Mrs Ellen B. CS 511, 81 E Madison st.  
 Turner, Mrs Lillian H. CS 439 W 62d st. Tel Norm. 1335.  
 Ulrich, Miss Gertrude CS 726 Bittersweet pl.  
 Van Hoesen, Mrs Annie M. CS 2 to 5 PM 6334 Greenwood av. Tel H. P. 5889.  
 Van Leuven, Mrs Lora B. CS 5806 Kenmore av. Tel Raven. 4652.  
 Van Zwooll, Walter Howard CS 904 Hartford blg. 8 S Dearborn st. Tels Cent. 238; res Edge. 1278.  
 Veazey, Mrs Addie Wentz CS 9 AM to 12 M except Sat 7316 Yale av. Tel Stew. 255.  
 Vennl, Mrs Henriette Kahn CS 2 to 5 PM except Sat 4434 Drexel blv. Tel Ken. 2815.  
 Viall, Mrs Mary A. CS 11820 Union av. Tel W. Pull. 1502.  
 Vordermark, Mrs Lucinda CS 9 AM to 12 M 820 W. 72d st. Tel Norm. 3306.  
 Wait, Mrs Edna Kimball CSB 9.30 AM to 12.30 PM Mon Wed Thurs 5321 Cornell av.  
 Walker, Robert P. CS 710 Orchestra blg, 220 S Mich. av. Tels Harr. 8111; res Gleneoe 192.  
 Walker, Mrs Sarah M. CS 9 AM to 12 M 6153 Kimbark av. Tel H. P. 2335.  
 Wallace, George B. CS 81 E Madison st. Tels Rand. 5248; res Grace. 1039.  
 Walrath, Mrs Kate E. CS 9 AM to 12 M except Fri Sat 4329 N Kildare av.  
 Walters, Miss Annie L. CS 3918 Lake av.  
 Waterman, Mrs Nina E. CS 12 M to 5 PM 909, 5 N Wabash av. Tel Rand. 2278.  
 Watson, Mrs Frances M. CS 208, 81 E Madison av. Tels Rand. 4765; res Grace. 7627.  
 Watts, Miss Edith Allen CS 5463 Dorchester av.  
 Wazau, Miss Marguerite CS 5240 Ind. av.  
 Wehner, Miss Anna M. CS 3870 Lake av. Tel Aldine 2731.  
 Weleh, Mrs Nancy S. CS 5910 S Park av.  
 Wells, Mrs Mary E. CS 852 George st. Tel L. V. 2926.  
 Wenderoth, Mrs Anna CS 1100 Lake View blg. 116 S Mich. av. Tels Rand. 4395; res Edge. 4094.  
 Wessman, Mrs Hannah CS 1311 Foster av. Tel.  
 White, Mrs Gertrude Oliver CS 466 Deming pl. Tel Linc. 2065.  
 White, Mrs Harriet Reed CSB mornings 921 Galt av.  
 White, Mrs Minnie Acenith CSB 5043 Drexel blv.  
 Whitehead, Mrs Finette L. CS 6120 Lexington av.  
 Wilcox, Mrs Ella De Groff CS 910, 116 S Mich. av.  
 Wile, Mrs Harriet A. CS 9 AM to 12 M except Fri Sat 4706 Kimbark av. Tel Oak. 1627.  
 Williams, Miss Elma E. CS 4718 Kenwood av.  
 Williams, Mrs Emily C. CS 140 W 66th st.  
 Williams, Mrs Minnie C. CS 10 AM to 2 PM 1957 Wash. blv. Tel West 1979.  
 Williams, Mrs Minnie White CS 932 E 46th st.  
 Williams, Mrs Theda Howe CS 6548 Greenwood av.  
 Willis, George E. CS 9 AM to 5 PM 905, 8 S Dearborn st. Tel Rand. 2892. Res 557 Barry av. Tel Well. 2139.  
 Willis, Mrs Hannah A. CS 557 Barry av. Tel.  
 Wilson, Mrs Alvaline S. CS 1017 Winona av. Tel.  
 Wilson, Mrs Ella C. CS 3630 Pine Grove av.  
 Wilson, Mrs Gussie Howard CS 2 to 5 PM 6225 Dorchester av. Tel Mid. 2107.  
 Wilson, Mrs Julia Guy CS 4536 Perry st. Tel Edge. 6510.  
 Wines, Mrs Theresa Woodworth CS 9 AM to 12 M 2630 Lake View av. Tel Diver. 8998.  
 Wolsey, Mrs Mary E. CS 1 to 4 PM 1112 E 62d st. Tel H. P. 2934.  
 Wood, Mrs Edna S. CS 4632 Lake av. Tel Drex. 9254.

Wood, Mrs Emily Judson CS 616 N Central av.  
 Wood, Mrs Mary A. CS 334 S Hamlin av. Tel Ked. 8196.  
 Young, Bicknell CSB Virginia hotel. Cable Nelbick; Chicago.  
 Young, Mrs Wilhelmina F. CS 2 to 5 PM 6111 Kimbark av. Tel H. P. 3872.

Zindel, Miss Sophie CS 627 Oakdale av.  
 Zugenbuhler, Mrs Ella 10 AM to 12 M except Sat 3342 N Harding av. Tel Irv. 1127.

## CLINTON

Young, Mrs Maude E. CS 415 N Grant av. Tel 595.

## CONGRESS PARK

McKee, Mrs Alice M. CS 9 AM to 12 M.

## DANVILLE

Daniels, Mrs Blanche H. CS 615 N Gilbert st.  
 Kellogg, Mrs Adelaide Eaton CS 932 Hazel st.  
 Klem, Mrs Inez Mary CS 932 Hazel st.  
 Prutsman, Mrs Lutie W. CS 425 N Vermillion st.

## DECATUR

Cooper, Charles F. CS 8 to 11 AM, 1 to 4 PM 312 Powers blg. Bell tel.  
 Durfee, Mrs Sarah A. CSB (teacher) 9 AM to 12 M except Thurs 341 W Decatur st.

## DE KALB

Clark, Mrs Bertha H. CS 205 Augusta av.  
 Moorhead, Miss Edith May CS mornings 560 W Main st.

## DIXON

Bartholomew, Mrs Emma Kaylor CS Tel 205.  
 Strong, Mrs Mary B. CS 9 AM to 12 M. Tel 1058.

## DOWNERS GROVE

White, Mrs Gertrude Estelle CS. Tel 193 J.

## EAST ST LOUIS

Hauser, Mrs Eugenie Scott CS 323 Columbia pl. Tel.  
 Messick, Mrs Sarah P. CS 517 N 9th st. Tel.  
 Power, Mrs Maud Paulding CS 1473 St Louis av.  
 Stephens, Mrs Alethea Coffin CS 3142 Bond av.

## EDISON PARK

Willis, Mrs Jennie S. CS 9 to 11 AM. Tel 614.

## ELGIN

Bacon, Mrs Sara E. CS 8 Center st. Tel 1552.  
 Becker, Miss Florence CS 123 Hinsdell pl.  
 Cameron, Mrs Estella M. CS 314 Chicago st.  
 Thorn, Miss Mary CS 35 Nolting blk. Tel 1520.

## EVANSTON

Aiken, Miss Rose T. CS 1615 Oak av. Tel 3597 W.  
 Bates, Mrs Susan I. CS 936 Hinman av. Tel 2080.  
 Bush, Mrs Emma CSB 9 AM to 12 M Mon Wed Fri 1217 Church st.  
 Colby, Mrs Abigail F. CS 820 Hinman av.  
 Davidson, Mrs Harriet L. CS see Chicago.  
 Edwards, Mrs Clara Caton CSB 2719 Sheridan rd.  
 Edwards, Frank H. CS 2719 Sheridan rd. Tel 1244.  
 Evans, Mrs Florence M. CS 230 Main st. Tel 3586 R.  
 Hall, Miss Frances Harriet CS 610 Grove st.  
 Hills, Mrs Julia Avery CS 9.30 AM to 12 M Tues Thurs Fri 839 Mich. av.  
 Howard, Mrs Grace A. CS 205 Main st. Tel 2252.  
 Lasher, Mrs Leta R. CS 418 Hamilton st. Tel 2039.  
 Stuart, Miss Persis E. CS Century blg. Tel 4330.  
 Willsie, Miss Lucinda CSD (teacher) 1427 Judson av.

## FAIRBURY

Spence, Mrs Hannah M. CS 1.30 to 4 PM except Wed.

## FAIRFIELD

Miller, Albert C. CS 1 to 4 PM. Tel 2241.

## FREEPORT

Baker, Mrs Frances E. CS 164 Galena st.

## GALESBURG

Dodge, Mrs Jennie M. CS 9 AM to 12 M 428 Bnk of Galesburg blg. Union tel 2755 Main.  
 Jerauld, Miss Martha E. CS 1.30 to 5 PM 226, 306 E Main st. Union tel 1552 Blue.  
 Lang, Mrs Emma L. CS 43 Allens av. Union tel.  
 Risley, Mrs Cynthia J. CS 215 W South st. Union tel 2561 White.  
 Taylor, Mrs Mate G. CS 2 to 5 PM 214 Bnk of Galesburg blg. Both tels.



## GENEVA

Davies, Mrs Lillian Dwen CS Tel 5.  
Sawyer, Mrs Augusta E. CS postal address.

## GLENCOE

Robinson, Mrs Ida T. CS.  
Walker, Robert P. CS see Chicago.

## GLEN ELLYN

Fox, Mrs Estelle Barnes CS Tel 50.  
Messick, Mrs Edith CS postal address.

## HARVEY

Scott, Mrs Bessie M. CS Wed Fri afternoons 15325 Center  
av. Tel 243 W. Res 848 Cass st, Chicago mornings.

## HIGHLAND PARK

Brown, Mrs Marie Menefee CS Ravinia. Tel 669.  
Parratt, Mrs Jane CS Tel 1030.

## HOOPESTON

Sandburg, Mrs Ida O. CS 823 S Market st.

## HUBBARD WOODS

Page, Mrs Florence T. CSB.

## JACKSONVILLE

Bronson, Miss Anna M. CS 231 Webster av.  
Hughes, Mrs Susie A. CS 819 W College av.

## JOLIET

Baldwin, Mrs Lillian M. CS 10 AM to 12 M 608  
Joliet Nat bnk blg.  
Jordan, Mrs Martha D. CS 9 AM to 12 M 426 Cass st.  
Kellogg, Mrs Julia W. CS 2 to 4.30 PM 608 Joliet  
Nat bnk blg.  
Salter, Mrs Minnie CS 2 to 5 PM 103 N Center st.

## KANKAKEE

Barsalou, Mrs Emma CS 694 S Chicago av. Tel 1671.  
Beaumont, Mrs Harriet S. CS 528 Ind. av. Tel 798-2.

## KENILWORTH

Corbett, Mrs Jennie McLain CS Tel 347.

## KEWANEE

Bone, Mrs Sarah E. CS see Little Rock, Ark.

## LA FOX

Harvey, Mrs Vivia Forbes CS postal address.

## LA GRANGE

Keyes, Mrs Anna CS 228 6th av. Tel 409.  
Keyes, Miss Eva May CS 228 6th av.  
Milligan, Mrs Georgene CS 125 7th av. Tel 1186 L.

## LINCOLN

Lutz, Mrs Annette C. CS 197 9th st.

## LITTLETON

Crawford, Miss Adelaide CS Mutual tel.

## LOUISVILLE

Brooks, Mrs Matilda R. CS R R 2.

## MACOMB

Broeking, Mrs Josephine 1026 E Carrol st. Tel 169 Main.

## MATTOON

Goldman, Mrs Catharine CS 9 AM to 4.30 PM Mon  
Wed Thurs Buck blg. Tel 515. Res Tuscola. Tel 196.

## MOLINE

Blanchard, Miss Mae CS 1733 14th av.  
Walker, Mrs Alice C. CS 1525 5th av.

## MORRIS

Claypool, Mrs Annie M. CS 406 W Maine st.

## MOUNT CARROLL (Carroll Co)

Nyman, Mrs Anna CS.

## OAK PARK

Carroll, Mrs Eppie CS 459 N Grove av.  
Crawford, Mrs Emma Erwin CS 443 N Oak Park av.  
Druitt, Mrs Lizzie Wright CS 178 N Lombard av.  
Farley, Miss Susie CS 127 N Oak Park av. Tel 1399.  
Flanagan, Mrs Amy Spencer CS 9 to 11 AM 410 N  
Ridgeland av. Tel 2899.  
Griffiths, Mrs Mary Wood CS 10 AM to 12 M Mon  
Wed Fri 245 Clinton av.  
Howe, Mrs Frances S. CS 325 Home av. Tel 3575 W.  
Muir, Mrs Minnie L. CS 234 S Scoville av. Tel 3751 J.  
Richardson, Mrs Mattie Seward CS apt M-1 The  
Elmwood. Tel 448.  
Whitaker, Mrs Clara L. CS 615 S Kenilworth av.

## OTTAWA

Hodkinson, Mrs Ida Ames CSB 1013 Gulon st.  
Sanders, Mrs Margarita CS Tel 273 K.

## PALMYRA

Padget, Mrs Emma Maxwell CS.

## PANA

Butts, Mrs Leah CS 405 S Locust st.

## PARIS

Fisher, Thomas E. CS Tel 951.

## PARK RIDGE

Mapledoram, Mrs Carrie L. CS 9 AM to 12 M. Tel 904.

## PEORIA

Bailey, Mrs Mary E. CS 1 to 4 PM 909 Knoxville av.  
Blackmon, Mrs Flora CS 1 to 4 PM Tues Thurs 312  
Jefferson blg. Res 1501 Columbia ter.  
Bryan, Mrs Jennie L. CSD 10.30 AM to 12.30 PM  
except Wed Jefferson blg. Res 144 Randolph av.  
Hannan, Mrs Rosa L. CS mornings 135 High st.  
Johnson, Edgar H. CS 1 to 4 PM 24 Arcade blg.  
Johnson, Mrs Ida C. CS 10 AM to 12.30 PM except  
Sat 312 Jefferson blg.  
Lynch, Mrs Addelline CS 1 to 4 PM 327 Cal. av.  
Bell tel Bluffs 876.  
McCullough, Mrs Frances L. CS 1 to 4 PM except  
Sat 311 Jefferson blg. Bell tel Main 2150.  
Seabury, Miss Jeannette R. CS 1221 N Jefferson av.  
Seiberling, Mrs Clara E. CS 201 N Underhill st.  
Straesser, Miss Sarah CS 506 4th av.  
Wheaton, Mrs Mary E. CS Mon Wed Fri afternoons  
312 Jefferson blg. Res 604 5th av.

## PERU

Koons, Mrs Helen M. CS Tel 282 W.

## PLAINFIELD

Moss, Mrs Ella B. CS Inter-State tel 674 R.

## POLO

Trumbauer, Mrs Mary B. CS.

## PRINCETON

Wolff, Mrs Mary CS 712 N Main st.

## QUINCY

Hoskins, Mrs Emma J. CS 318 State st.  
Lambert, Mrs Martha I. CSD 205 York st.  
Rogers, Mrs Ellenora P. CS 1627 Maine st.  
Schultheis, Miss Dorothy L. CS 213 N 8th st.

## RIVER FOREST

Bangs, Mrs Emma Ruth CS 319 Forest av. Tel  
1582. P O Oak Park.

## RIVERSIDE

Coonley Mrs Queene Ferry CS Bloomingbank rd.  
Tel 44.  
Merrick, Mrs Elizabeth V. CS Scottswood rd. Tel 94.  
Speer, Mrs Adelaide CS Scottswood rd. Tel 209 M.  
Whitman, Mrs Maude Louise CS Herrick rd. Tel 16.

## ROCKFORD

Carveth, Mrs Elsie B. CS 922 N Church st.  
Cooper, Mrs Bertha A. CS 501 Indian ter.  
Falleen, Mrs Anna CS 1728 Kishwaukee st.  
Parker, Mrs Lula CS 108 Lawn pl.  
Peterson, Miss Isabel CS East Side inn.  
Savage, Mrs Clara S. CS 418 Rockton av. Both tels.  
Woodward, Mrs Evelyn M. CS 1840 Harlem av.

## ROCK ISLAND

Dart, Mrs Elizabeth Whitman CS 853 19th st.  
Denkmann, Mrs Rhoda L. CS 625 20th st.  
Friestat, Mrs Catherine CS 2503 8th av.  
Kohn, Mrs Regina CS 824 23d st.  
Mixer, Mrs Lena Davis CS 3 to 6 PM except Sat  
754 23d st.  
Roth, Mrs M. Eugenia CS 748 23d st.  
Roth, Mrs Marie CS 908 4th av.  
Sheldon, Mrs Gertrude Bacon CS 1 to 5 PM 841  
21st st. Tel 597.  
Weller, Mrs Zuah M. CS 830 43d st.

## ST CHARLES

Caldwell, Mrs Ida M. CS 6th st.

## SAVANNA

Hoffman, Mrs Effie A. CS 432 Bowen st.  
Wolcott, Mrs Mary Farmer CSB (teacher).



## SPRINGFIELD

Ackermann, Miss Etta CS 528½ S S sq. Tels Bell 1359; Inter-State 1552.  
Bliss, Mrs Jane W. CS 215 E Jackson st. Bell tel 3537.  
Hill, Mrs Hannah M. B. CS 108 E Charles st.  
Long, Mrs Emma J. CS 209 W Scarritt av. Bell tel 2804.

## STERLING

Beucus, Mrs Mary L. CS 8 AM to 12 M.

## TAYLORVILLE

Willey, Mrs Cordelia V. CSD (teacher) 114 N Walnut st. Tel.

## URBANA

Parks, Mrs Almeda V. CS 10 AM to 12 M 810 W Green st.

## WALNUT

Remsburg, Mrs Nellie E. CS.

## WASHINGTON

Carlson, Mrs Effie CS.

## WAUKEGAN

Guthrie, Mrs Alice E. CS 902 Sheridan rd.  
Hines, Mrs Jennie K. CS 863 Grand av.

## WEST CHICAGO

Fry, Henry C. CS P O box 188.

## WHEATON

Crankshaw, Mrs Esther K. CS 617 Scott st.

## WILMETTE

Brehm, Miss Agnes CS 9 AM to 12 M 423 10th st. Tel 1292.  
Field, Mrs Elizabeth Edwards CS mornings 913 Central av. Tel 604.  
Ledward, Thomas Bruce CS see Chicago.  
Martin, Mrs Maggie 1200 Central av. Tel 1578.  
Place, Mrs Maude A. CS 9 AM to 12 M 515 8th st. Tel 982 L.

## WINNETKA

Joy, Mrs Ida V. CS Pine and Locust sts.  
Martin, Mrs Maggie see Wilmette.

## WOODSTOCK

Hilands, Mrs Nancy B. CS 346 Dean st. Tel 148 R.

## INDIANA

## ANDERSON

Bennett, Mrs Armita O. CS 725 W 17th st.  
Bennett, Mrs Laura E. CS 515 Meridian av. Tel 2277.  
Estep, Mrs Minnie E. CS 112 W 8th st.  
Flowers, Mrs Belle Reed CS 348 W 7th st.  
Metcalf, Miss Ritta May CS 26 W 4th st.  
Metcalf, Stephen CS 26 W 4th st.

## BLOOMINGTON

Farmer, William McKendree CS Tel 487.

## CLAYPOOL

Loehr, Mrs Jennie K. CS.

## COLUMBIA CITY

Rush, Miss Damaris CS 315 N Main st. Tel 217.

## COLUMBUS

Marsh, Mrs Lizzie M. CS 1304 Sycamore st.

## CONNERSVILLE

Bucher, Mrs Barbara CS 820 N Eastern av.

## CRAWFORDSVILLE

Hughes, Mrs Laura E. Home tel FB 16.  
Wilson, Mrs Elizabeth CS 203 Ben Hur blg. Tel.

## ELKHART

Deal, Mrs M. Adelia CS 616 W High st. Tel 365.  
Hagenbaugh, Mrs Ella Conn CS 731 Lexington av.  
Philliber, Mrs Viola E. CS 406 N 2d st.  
Reynolds, Mrs Martha Hill CS 432 Lexington av.  
Shreiner, Mrs Maude E. CS 417 W Franklin st.  
Snyder, Mrs Carrie P. CS 224 High st. Tel 1439.

## ELWOOD

Woods, Mrs Linnie CS 1925 North D st. Tel 714.

## EVANSVILLE

Bridwell, Mrs Bettie CS 504½ 1st st. Tel 3652.  
Lowe, Mrs Eula L. CS Colonial apt L. Tel 3632.

## FAIRMOUNT

Chamness, Mrs Alice M. CS Tel 377.

## FORT WAYNE

Bowser, Miss Henrietta CS 2701 Fox av. Tel 6760.  
Ellison, Mrs Hannah Hall CS 601 W Wayne st. Tel 318.  
Humphrey, Mrs Anna CS 831 E Wash. blv. Tel 300.  
Stonecipher, Mrs Lessie CS 219 E DeWald st. Tel 6863.  
Woods, Mrs Louise J. CS 127 E Wash. blv. Tel 1365.

## FRANKFORT

Cave, Mrs Rosette CS 450 W Wash. st. Tel 1162.  
Van Sickle, Mrs Mattie E. CS Tel 1119.

## FRANKLIN

Gribbin, Mrs Minnie M. CS 899 Dame st.  
Kerlin, Miss Mabel CS 51 W King st.

## GARY

Coles, Mrs Katherine D. CS 328 6th av. Tel 1260.

## GOSHEN

Rule, Mrs Sarah Francis CS 711 S Main st.  
Sims, Mrs Frances CS 902 S Main st.  
Thompson, Mrs Mate C. CS 218 N 3d st.

## INDIANAPOLIS

Allison, Miss Olive CS 2340 College av.

Balfour, Mrs Elizabeth CS 1016 I O O F blg.  
Balz, Mrs Effie M. CS Mentone, 21 E St Joe st. Tels.  
Barker, Miss Bertha CS 1404 Merchants bnk blg.  
Binkley, Mrs Harriet Moore CS 1220 N State av.  
Brown, Mrs Narcissa CS 2342 Ashland av. Bell tel North 335.

Cameron, Mrs Katharine Fairbank CS 2321 No N. J. st. Ind. tel 7229.

Cox, Mrs Margaret A. CS 1810 No N. J. st.  
Crawford, Mrs Rose Ella CS 19 The Ballard. Bell tel.  
Cutshaw, Mrs Florence A. CS 509 I O O F blg. Tels.

Denny, Mrs Jenny CS 2347 N Penn. st.

Dittemore, Mrs Mary E. CS 1120 N Ill. st.

Duncan, Mrs Ella Sharpe CS 2111 N Del. st.

Easterday, R. Stanhope CS by appointment 317 Meridian Life blg. Tels.

Ernestinoff, Miss Antoinette CS 1130 No N. J. st. Tels Bell Main 2860; Ind. 5453 R.

Fleming, Mrs Mary L. CS 537 N Rural st.

Graham, Mrs Bertha S. CS 9 The Colonnade.

Hackmann, Miss Ella CS 5 to 9 PM 417 E Morris st

Iliiff, Lewis D. CS 2401 N Del. st.

Johnson, Mrs Annie D. CS 2631 Central av. Bell tel North 635.

Knelp, Miss Rossetti CS 512 K of P blg. Tels Bell Main 3062; Ind. 4577.

Mallery, Mrs Roberta B. CS 2104 N Penn. st.

Martin, Mrs Carrie L. CSB (teacher) 1910 Talbott av.

Mayer, Mrs Sevilla CS 648 E 21st st.

Miller, Mrs M. Katherine CS 2327 Broadway.

Murphy, Mrs Hattie CS 2440 Park av. Tel North 2941.

Quick, Miss Jeannette CSB (teacher) 521 N Meridian st. Tels 3099; Main 3946.

Robinson, Mrs Clara Belle CS 22 The Millikan.

Sage, Mrs Bessie I. CS 5914 University av.

Schooley, Mrs Carolyn M. CS 823 K of P blg.

Schooley, Samuel V. CS 823 K of P blg. Tels.

Shimer, Richard O. CS 1010 I O O F blg.

Smith, Mrs Emma B. CS 411 E 19th st.

Smith, Mrs Grace B. CS 1404 Merchants bnk blg.

Smith, Miss Mary Elston CS 5 The Weaver.

Smith, Mrs Minnie R. CS 1819 Highland pl.

Snoke, David Harold CS 1010 I O O F blg.

Snoke, Mrs Mary Edna CS 1815 N Alabama st.

Snyder, Mrs Barbara E. CS 6 The Sylvania. Ind. tel 2149.

Titus, Mrs Alice B. CS 1629 N Del. st.

Tramer, Mrs Anna M. CS 219 E 11th st.

Wadman, Miss Anna I. CS 1910 Talbott av.

Wallingford, Mrs Minnie CS The Delano, 17 E Mich. st.

Wayman, Mrs Katherine Straub CS 3145 Ruckle st.

Weakley, Mrs Ella N. CS 1502 Merchants bnk blg.



**KOKOMO**

Seiberling, Mrs Anna Tate CS 315 N Wash. st.  
Stanley, Mrs Harriet CS 500 W Mulberry st.

**LA FAYETTE**

Haywood, Miss Emma Josephine CS 1 to 4 PM except Fri 9 Sharp blg. Tel 1904.  
Hughes, Miss Mary A. CSB (teacher) 525 Columbia st.  
Robison, Clair D. Hotel Lahr. Tel 488.  
Shipley, Miss Alice Howe CS 10 AM to 1 PM except Wed 9 Sharp blg, Main st. Tels 1904; res 875.  
Smith, Mrs Lizzie E. CSB Soldiers Home sta.

**LA PORTE**

Gwynne, Mrs Martha W. CS Jefferson av. Tel 790.  
Harvey, Mrs Margaret C. CS 908 Mich. av.  
Lay, Arthur Clifford CS mornings 808 Mich. av. Tel 536.

**LOGANSPOUT**

Heppe, Miss Amelia D. CS 104 Reporter blg.  
Heppe, Miss Ida CS Reporter blg. Tel 2000.  
McConnell, Mrs Eloise L. CS The Barnett.  
Peckham, Mrs Jennie CS 1220 High st.  
Thomson, Miss Amy CS 208 Stettiner blg. Tel.

**MARION**

Curran, Mrs Antonie M. CS 1116 W 3d st.  
Hall, Mrs Elreena CS 525 Glass blk. Tel 1273.

**MICHIGAN CITY**

Aicher, Miss Bertha CS 2 to 5 PM 811 Pine st.

**MOORESVILLE**

Hutton, Mrs Queen Victoria CS.

**MT VERNON**

Vallade, Mrs Mary CS postal address 331 E 2d st.

**MUNCIE**

Bender, Mrs Fredrika A. CS 1338 E Main st.  
Garrard, Mrs Mary E. CS 2200 S Walnut st.  
Mumford, Mrs Gertrude CS 111 N Cherry st.  
Price, Greeley CS 421 Wysor blk.

**NEW ALBANY**

Cole, Mrs Ella CS 1616 Ekin av. Home tel 2048 A.  
Fox, Mrs Ruth E. CS Shelby pl.  
Korfhage, Mrs Amelia S. CS 1519 E Main st.

**NOBLESVILLE**

Haines, Mrs Stella W. CS 80 N 9th st. Tel 573.

**NORTH MANCHESTER**

Oldfather, Mrs Sarah E. CS 10 AM to 4 PM 102 2d st. Tel 163.

**PERU**

Nordike, Miss Sadie CS postal address 351 W Main st.

**RICHMOND**

Cloyd, Miss Edith CS apt B, McGuire blg.  
Phares, Mrs Christine E. CS 102 N 15th st. Tel 2824.

**RUSHVILLE**

Beale, Mrs Mary E. CS 321 N Perkins st.  
Cowing, Mrs Mary J. CS 211 W 2d st.

**SALEM**

Motsinger, Mrs Flora Swaim CS Cumb. tel 186.

**SHELBYVILLE**

Maxwell, Miss Martha CS 348 W Locust st.  
Williams, Mrs Clara CS 847 Meridian st.

**SOUTH BEND**

Bamberger, Philip L. CS 420 N Mich. st. Both tels.  
Cady, Mrs Hattie CS 230 N LaFayette st.  
Gish, Mrs Margaret M. CS 309 W Marion st.  
Hamilton, Mrs Sue M. CS 418 W Wash. av.  
Higgins, Elmer A. CS 303 N Main st.  
Kahn, Mrs Adele K. CS 334 W La Salle av. Tels.  
Myers, Mrs Lottie CS 321 Mich. av.  
Prell, Miss Martha B. CS 340 W La Salle av.  
Yates, Miss J. E. Ethel CS 129 W Colfax av.

**SPENCER**

Hickam, Mrs Sallie M. 50 N Main st.

**TERRE HAUTE**

Coffroth, Mrs Harriet E. CSB 709 Ohio st. Cit. tel 1686.  
Wright, Miss M. Elizabeth CSB 2 to 5 PM 601 Trust blg.

**TIPTON**

Welsh, Mrs Nettie CS Tel 78.

**VALPARAISO**

Dickover, Miss Gretchen 251 S Wash. st.

**VINCENNES**

Willis, Mrs Adeline M. CS 611 N 7th st. Tel 1734

**WABASH**

Latchem, Mrs Mary CS 128 Manchester av.

**WARSAW**

Teachout, Mrs Susan CS Detroit st. Tel 149.

**WHITING**

Walker, Mrs Adah Irene CS 450 Ohio av. Tel 102 J.

**WORTHINGTON**

Harrah, Mrs Lillian R. CS.

**Iowa****ALBIA**

Hanks, Miss Laura 316 E Wash. av.

**ALGONA**

Blackford, Mrs Emily E. P. CS.

**AMES**

Dunham, Mrs Addie L. CS 906 Clark st.

**ATLANTIC**

Finkbine, Mrs Mabel C. 9.30 to 11.30 AM 611 Maple st. Tel 243.

**BANCROFT**

O'Neill, Mrs Edith C. CS R R 2. Tel.

**BURLINGTON**

Brach, Miss Ernestine Wilhelmine CS 518 Tama blg.  
Donahue, Miss Grace Marion 1018 Maple st.  
Felker, Mrs Cordelia CS 1000 N 6th st.  
Minton, Mrs Emma N. CSB (teacher) 202 Spring st.  
Potts, Miss Minnie Louise 400 S 8th st.

**CEDAR RAPIDS**

Crawford, Norval M. CS 1644 2d av. Tel 454.  
Currier, Mrs Laura A. CS 1739 A av.  
Lyman, Mrs Clara Dowdell CSB (teacher) 10 AM to 4 PM except Fri 604 C R Sav bnk blg. Res 1608 C av. Tels.  
Machacek, Miss Anna O. CS 1807 Grand av. Tel 3237.  
Morrison, Mrs Anna CS 1434 3d av, E. Tel Black 1594.  
Norman, Mrs Anna CS 1003 C av, W.  
Smith, Charles Taylor CSB 9 AM to 12 M 1249 2d av.  
Smith, Mrs Mary M. CSB (teacher) 1249 2d av. Tel 2121.

**CHARLES CITY**

Morris, Miss Daisie May CS Tel 172.

**CLEAR LAKE**

Campbell, Mrs Ida C. CS.

**CLINTON**

Burnham, Miss Julia M. CSD (teacher) 513 6th av.  
Hansen, Mrs Maria C. CS 335 Hickory st.  
Rixon, Mrs Margaret D. CS 303 4th av.

**COLFAX**

Clark, Miss Alice Augusta CS.

**COUNCIL BLUFFS**

Burgett, Mrs Ella W. CS 218 Logan st.  
Hastings, Mrs Carrie A. CS 240 Harrison st.  
Munger, Mrs Julia M. CS 321 E Wash. av.  
Tulleys, Mrs Sarah E. CS 151 Park av.

**CRESTON**

Doze, Mrs Maria CS 12 M to 6 PM 1105 Adair st.

**DAVENPORT**

Baker, Mrs Jennie L. CS 6 Walker apt. Tel 5215.  
Dalgarn, Mrs Mary H. CS 828 Le Claire st.  
Doerich, John CS 50 McCullough blg. Tel 3032.  
Earll, Mrs Sadie Livingston CS 912 Perry st.  
Ellsworth, Mrs Cora C. CS 530 Ripley st.  
Godfrey, Mrs Eugenia P. CS 714 Kirkwood blv.  
Lay, Mrs Amanda Emma CS 2 to 4 PM 126 Park lane.  
Mandeville, Miss Amy Lee CSB (teacher) 67 1st Nat bnk blg. Tel 385.  
Mosenfelder, Mrs Millie CS 1902 Grand av.  
Smith, Mrs Mabel L. CS 2508 Fulton av. Tel 4176.  
Stolley, Mrs Wilhelmine CS 801 W 15th st. Tel 3742 L.



## DES MOINES

Bradshaw, Miss Edna Mae CS 1005 8th st. Tel Wal. 2586.  
 Campbell, Miss Valeria J. CS 1418 High st. Tel.  
 Delmege, Mrs Clara B. CS 1623 Center st.  
 Dissmore, Mrs Mollie CS 540 42d st. Tel.  
 Manson, Mrs Jennie CS 1245 7th st. Tel Red 3756.  
 McCord, Mrs Victoria Webb CSB 10 AM to 12 M  
 311 Securities blg.  
 McIntyre, Mrs Rhoda CS 669 37th st.  
 Miller, Bert A. CS 1215 31st st. Tel D. P. 1479.  
 Miller, Mrs Martha Kyle CS 1215 31st st. Tel.  
 Moore, Mrs Susan I. CS 4011 Grand av.  
 Nagel, Mrs Frances CS 1 to 3.30 PM except Sat  
 206 K of P blk. Res 3612 4th st. Tel.  
 Olsen, Mrs Cora Y. CS 1 to 3 PM Mon Wed Fri  
 1100 Fleming blg. Res tel Wal. 3951.  
 Reed, Mrs Clara B. CS 1100 Fleming blg.  
 Rendall, John L. CSB (teacher) 10 AM to 2 PM  
 521 Equitable blg. Res 4240 Harwood drive.  
 Rendall, Mrs May S. CSB 4240 Harwood drive.  
 Sandahl, Mrs Anna CS 840 8th st.  
 Slee, Mrs Mary CS 1152 8th st. Tel.

## DE WITT

Rayner, Mrs Sophie L. CS.

## DUBUQUE

Baird, Mrs Alice C. CS 1116 Locust st.  
 Hendricks, John H. CS 10 Temple hall. Tel 4265.  
 Neu, John T. CS 306 B and I blg.  
 Parker, Mrs Genevieve CS 441 Hill st.

## FAIRFIELD

Louden, Mrs Lizzie C. CS.

## FORT DODGE

Engle, Mrs Mary Adelia CS 3d floor, E Mason blg.

## HAMPTON

Cummings, Mrs Etta L. CS Bell tel 21 J.

## HUMBOLDT

McLaughlin, Mrs Nancy E. CS.

## INDEPENDENCE

Barnhart, Miss Frenella I. CS.

## IOWA CITY

Horton, Mrs Minnie CS 108 N Johnson st.

## KEOKUK

Dollery, Mrs Avarillia P. CS 908 Orleans av. Iowa  
 tel 331 R.  
 Gampert, Miss Katherine Louise CS 823 Franklin  
 st. Iowa tel 769 B.

## LAKE MILLS

Hutchinson, Mrs Mary J. CS.

## LE MARS

Pew, Mrs Belle CSB (teacher) 1318 Main st.  
 Townsend, Mrs Emma M. CS.

## LIME SPRINGS

Roberts, Mrs Bertha L. CS 9 to 11 AM.

## LYONS

Nahnsen, Ingwer CS 217 S 6th st.

## MANCHESTER

May, Mrs Marinda CS 2 Bronsen flats. Tel 459.

## MAQUOKETA

Kozak, Mrs Jennie CS Bell tel.  
 Ringlep, Mrs Lucy CS Both tels.

## MARSHALLTOWN

Gale, Mrs Frances Fursman CS 1 to 3 PM 5 N 4th  
 st. Tel 1478.  
 Wickersham, Mrs Eliza J. CS 2 to 5 PM 806 W  
 Linn st. Tel 1350.

## MASON CITY

Fulton, Miss Mary A. CS 120 E 9th st.  
 Markley, Mrs Lily Emsley CSB (teacher) 221 Cedar av.  
 Sheldon, Miss Nettie CS 312 W 10th st.

## MCGREGOR

Farnum, Mrs Jennie A. CS 9 AM to 12 M.

## MT PLEASANT

Snyder, Miss Mary I. CS 110 N Adams st.

## MUSCATINE

Smalley, Mrs Annis I. CS R R 6 box 3. Tel 328 R.

## OELWEIN

Hill, Mrs Eugenia Parmenter CS Syndicate blk.

## OSKALOOSA

Baughman, Miss Carrie CS 224 E High av.

## OTTUMWA

Harman, Mrs Maggie CS 2 to 4 PM 214 N Wash. st.  
 Wyman, Mrs Alice Prugh CSB 2 to 4 PM 407 N Court st.

## PERRY

Rico, Mrs Emma CS 1223 6th st.

## RED OAK

Webb, Mrs Jeannette S. CS 1 to 3 PM 100 Ham-  
 mond st. Tel 652.

## ROCK VALLEY

Grosenburg, Miss Minnie Emma CS.

## ROCKWELL CITY

Meholin, Mrs Edna B. CS Hotel Brower.

## SABULA

Day, Mrs Martha CS.

## ST ANSGAR

Gilbertson, Miss Nellie M. CS R R 3. Tel 442.

## SHELDON

Smith, Mrs Josephine 1 to 4 PM E 9th st. Tel 193.

## SIBLEY

Morton, Mrs Mary A. CS.

## SIOUX CITY

Atwood, Mrs Stella L. 411 11th st.  
 Horner, Mrs Katherine F. CS 709 Jones st.  
 Jandt, Miss Adah M. CSB (teacher) 9 AM to 1 PM  
 1003 Neb. st. Auto tel 4252.  
 Kent, Miss Edith A. CS 1607 Court st.  
 Shepard, Miss Clara CSB (teacher) 400 F L & T blg.  
 Trumbauer, Mrs Carolyn Case CS mornings except  
 Sat 1913 George st.

## SPENCER

Winn, Mrs Laura C. CS.

## SPIRIT LAKE

Lewis, Mrs Jennie L. CS P O box 24.

## STRUBLE

Seaman, Mrs Martha B. CSB 10 AM to 2 PM.

## WASHINGTON

McCall, Mrs Leanna E. CS 815 S 2d av.

## WATERLOO

Barber, Mrs Florence E. CS 10 AM to 12 M, 1 to 5 PM  
 401 Marsh-Place blg. Tel 771. Res 607 Wellington ct.  
 Davis, Mrs Sara Beem CS 517 Marsh-Place blg.  
 Elwood, Mrs Mary Cornish CS 316 Vine st.  
 Thompson, Mrs Hattie A. CS 706 W Park av. Tel.

## WEBSTER CITY

Goodrich, Mrs Lillian I. CS Chase blg, Des Moines  
 st. Martin tel 761.

## KANSAS

## ABILENE

Mitchner, Miss Nellie S. CS 215 N Buckeye av.

## ARKANSAS CITY

Gregory, Mrs Mary F. CS Home Nat bnk blg.  
 Norton, Mrs Mary Beal CS 409 No B st. Tel 257.  
 Secord, Mrs Gertrude M. CS 903 S 2d st. Tel 1039.

## ATCHISON

Cochran, Mrs Mary E. CS 612 Parallel st. Tel 796.  
 Fletcher, Mrs Nannie A. CS 609 Atchison st. Tel 1609.  
 Pennell, Mrs Helen S. CSB 9 to 11 AM 519 N 5th  
 st. Tel 244.

Rowe, Mrs Frances A. CS 307 N 7th st. Tel 1246.

## BELOIT

Hesser, Mrs Laura A. CS.

## CAWKER CITY

Rowe, Mrs Abbie E. CS.

## CHANUTE

Beard, Mrs Eliza C. CS 320 W 4th st. Tel 826.  
 Currey, Alfred E. CS.  
 Williams, Mrs Anna B. CS 27 Mercantile blg.

## ELLSWORTH

Rammelsberg, Mrs Sidonia CS Tel 137.

## EMPORIA

Keel, Miss Emma M. CS 801 Rural st. Tel 499.  
 McNutt, Mrs Carrie B. CS 832 Rural st. Tel Green 820.  
 Pearson, Mrs C. Elizabeth CS 221 W 4th st. Tel  
 Black 1177.



## EUREKA

Smith, Miss Madella CS.

## FORT RILEY

Hamilton, Mrs Kate C. CS postal address.

## FORT SCOTT

Champion, Mrs Una C. CS 402 Broadway.

Kilpatrick, Mrs Julia D. CS Republican blg.

## GALENA

Braun, Mrs Oro M. CS 9 to 11 AM 1818 S Galena av. Home tel 7.

Mahan, Mrs Mary E. CS 1714 Joplin st.

## GARDEN CITY

Oldfield, Mrs Emma CS 908 5th st.

## GIRARD

Buesch, Mrs Jane M. CS 633 N Summit av.

## HIAWATHA

Wheelock, Mrs Laura E. CS 707 Shawnee st.

## HORTON

Husted, Mrs Dora CS Mutual tel Oak 366.

## HOWARD

Osborn, Mrs Josie CS.

## HUTCHINSON

Preble, Mrs Lillian K. CS 218 E 12th st.

Preble, Noble Douglas CS 218 E 12th st.

Puterbaugh, Mrs Nora L. CS 1006 N Main st.

## INDEPENDENCE

Brown, Mrs Marilla L. CS 416 W Myrtle st.

Campbell, Mrs Josephine H. CS De Mott flats.

Myers, Mrs Bertha Traband CS Carl-Leon hotel.

Myers, Daniel M. CS Carl-Leon hotel.

## IOLA

Bartlett, Miss Grace CS R R 4.

De Waters, Mrs Lizzie S. CS 209 East st.

Evans, Miss Louemma CS 102½ N Wash. av. Tel 1245.

## JUNCTION CITY

Salchow, Miss Bertha A. M. CS Skiddy tel.

Tangeman, George H. CS 9 AM to 4 PM Union State Sav bnk blg. Tels 314; res 475.

## KANSAS CITY

La Bonte, Jesse E. CS 1 to 5 PM 620 State av. Bell tel West 1623.

Pierson, Mrs Genevieve Thomas CS 1052 Cleveland av. Tel West 1050.

Pinnell, Mrs Joyce Lee CS 9 AM to 12 M except Sat 1105 State av. Tels Bell 2136 W; Home 886 W.

Trower, Mrs Lillie A. CS 511 Armstrong av.

Williams, Mrs Sarah Azenith CS 739 State av.

## LARNED

Foy, Mrs Isabel CS Tel 58.

## LAWRENCE

Edie, Mrs Elizabeth CS 2 to 5 PM 26 F A A blg.

Taylor, Miss Cora A. CS Jackson blg.

Wise, Mrs Alice Deards CS Haskell institute.

## LEAVENWORTH

Marshall, James D. CS Wulfekuhler blg. Tel 1650.

Young, Mrs Mary A. CS 21 Wulfekuhler blg.

## LE ROY

Lankton, Mrs Rhoda Rhea CS Tel 147.

## MANHATTAN

Greene, Mrs Lillian M. CS Wharton blg. Tels 276; res 158.

Krudop, Miss Katrine. Tel 5201.

Miller, Mrs Harriet L. Tel 446.

## MARYSVILLE

Shepard, Mrs Lillie Bell CS.

## MOLINE

Hassler, Michael J.

## NEODESHA

Lemon, Mrs Esther E. CS 302 Ohio st. Tel 461.

## NEWTON

Snyder, Mrs Carrie P. CS Bell tel 970.

## OSWEGO

Tiffany, Mrs Bertha W. CS 1115 3d av.

## OTTAWA

Armstrong, Mrs Claribel CS 414 Locust st. Ind. tel.

## OVERLAND PARK

Foster, Mrs Margaret CS 2 to 4 PM Wed Fri.

## PARSONS

Edmondson, Mrs Allee R. CS 1528 Appleton av. Bell tel.

Hibben, Mrs Harriet K. CS 317 S 16th st. Bell tel.

Hibben, Mrs Mary F. CSB (teacher) 9 AM to 2 PM 1523 Broadway. Bell tel.

## PITTSBURG

Curran, Mrs Mary Allee CS 309 W Euclid av. Bel tel 563.

Markham, Mrs Carrie A. CS R R 7. Home tel 576 B.

Shaw, Mrs Mateel CS 111 W 7th st. Both tels 1063.

## SALINA

Clark, Mrs Mathilda E. CS 411 W Park st. Tel 913.

Dixon, Mrs Emma E. CS 125 S Santa Fe. Tel 1790.

## SENECA

George, Francis C. Tel 67.

Settle, Mrs Josephine Serafford CS.

Stevenson, Mrs Nellie Hateh CS.

## TOPEKA

Crumb, Miss Clara M. CS 917 Tyler st.

Feehter, Mrs Mercy P. CS 310 E 7th st.

Fisk, Mrs Harriett E. CS 422 W 7th st.

Fisk, Winslow C. CSD (teacher) 422 W 7th st. Tel 3412.

Hamilton, Mrs Martha I. CS 1031 Polk st. Tel 1469.

Henderson, Mrs Emma C. CS 1512 Laurel av.

McKinstry, Mrs Adelpha F. CSB 716 Mills blg.

McKinstry, Willis D. CSB (teacher) 716 Mills blg. Tel 3257.

Temme, Mrs Laura M. CS 704 Harrison st. Tel 3394.

Welles, Miss Ruth A. CS 619 Mills blg.

Whittaker, Mrs Carrie S. CS 107 W 11th st.

## WATERVILLE

Thomas, Mrs Mary Stevenson CS.

## WICHITA

Bellmann, Mrs Sophie Rosa CS 312 Riverview st. Tel Mark. 2687.

Blodgett, Mrs Alma P. CS 320 E Central st. Tel.

Burton, Mrs Sophia S. CS 307 S Senica st.

Fox, Mrs Emma N. CS 1710 N Emporia av.

Givens, Mrs Lucy Latham CS 517 N Topeka av. Tel Mark. 647.

Hildebrand, Mrs Emma C. CS 840 Spaulding st.

Jocelyn, Mrs Madeleine Taylor CS 1144 Carlos av.

McCune, Mrs Adela M. CSB (teacher) 1050 N Market st.

Nessly, Mrs Isola H. CS 204 S Osage st.

Parsons, Mrs Lizzie Mallory CS 423 S Market st.

Tucker, Mrs Anna E. CS 228 N Topeka av.

## WINFIELD

Light, Miss Belle M. CS 510 E 8th av. Tel 409.

Skinner, Mrs Libbie 219 E 8th av. Tel 348.

## YATES CENTRE

Dobyns, Mrs Manie Yates CS.

## KENTUCKY

## ASHLAND

Smith, Mrs May CS Central av. Tel 379.

## COVINGTON

Connors, Miss Mary Alice CS 9 AM to 2 PM 409 1st

Nat bnk blg, 6th and Madison avs. Tel South 612.

Smith, Mrs Sylvesta CS 18 E 18th st. Tel South 2861 L.

## DANVILLE

Ward, Mrs Sallie J. CS 354 N 1st st. Tel 434.

## FRANKFORT

Sandifer, Mrs Lyda H. CS 108 Wilkerson st. Tel 348.

## HENDERSON

Ward, Mrs S. Isabel CS 124 Powell st. Tel 81.

## LEXINGTON

Clinkenbeard, Mrs Jeff Davis CS 129 Constitution st.

Forman, Mrs Ella E. CS 409 W 4th st. Tel 1931 Y.

Hood, Miss Florence CS 219 S Limestone st.

Poynter, Miss Metta M. CS Withers flats.

Rogers, Miss Helen CS 423 Walnut st.

Wickliffe, Mrs Arris CS 228 Market st.

## LOUISA

Lester, Mrs Amelia CS 1 to 3 PM.



## LOUISVILLE

Chapman, Mrs Emma R. CS 1122 2d st. Both tels.  
 Duvall, Mrs Jennie H. CS 1143 1st st.  
 Hays, Mrs Mary E. CS 1017 S 28th st. Both tels.  
 Hinton, Mrs Sue T. CS 12 M to 5 PM 311 Norton blg.  
 Hunter, Mrs Lee CS 54 Eastover pk. Cumb. tel.  
 Jones, Lewis H. CSB (teacher) 524 1st st. Both tels.  
 Leeds, Mrs Mary E. CS 1115 4th st. Cumb. tel.  
 Lord, Mrs Annie H. CS 1036 3d av. S. Both tels.  
 Roberts, Miss Ruby M. CS 1354 3d av. Both tels.  
 Russell, Mrs Jane M. CS 1075 Cherokee rd. Both tels.  
 Simmons, Mrs Blanche H. CS Wels -Gaul blg. Both tels.  
 Truman, Miss Clara Lois CS mornings except Wed  
 Sat 114 The Guthrie Coke. Res Cumb. tel East 127.

## MT STERLING

Weckesser, Mrs Lucy E. CS 2 to 5 PM 58 Clay st.

## OWENSBORO

Morrison, Mrs Susie F. CS 819 Frederica st.

## PADUCAH

Flowers, Mrs Mary Josephine CS 744 Harrison st.  
 Williams, Mrs Ruth Smith CS 1631 S 6th st.  
 Wilson, Miss Mary A. L. CS R R 3, box 102.

## LOUISIANA

## NEW ORLEANS

Boyd, Miss Alice CS 8 to 10 AM 602 South st.  
 Chapman, Mrs Frances Sargent CS mornings 6112  
 Hurst st. Tel Upt. 3119.  
 Espy, Mrs Lulu Burdeau CS 1212 Webster st.  
 Hart, Miss Augustine Miriam CS 1 to 5 PM 1325  
 Carrollton av. Tel Wal. 1161.  
 Henderson, Robert G. CS 1.30 to 5.30 PM 7827  
 Jeannette st. Tel Wal. 1203.  
 Hollifield, Mrs Gertrude H. CS 1 to 5 PM 4602  
 Prytania st. Tel Upt. 1031.  
 Lengsfeld, Miss M. Elizabeth CS Mon Wed Fri 1106  
 Napoleon av. Tel Upt. 2642 L.  
 Macarthy, Mrs Frances B. CS 6030 Garfield st. Tel  
 Upt. 1082.  
 Marks, Mrs Estelle M. CS 920 Robert st. Tel.  
 Rodney, Mrs Laura CS 2 to 6 PM 1106 Napoleon  
 av. Tel Upt. 2642 L.  
 Sneed, Mrs Virginia Law CS 2133 Octavia st.  
 Twichell, Mrs Jennie S. CS 743 St Charles st. Tel  
 Main 2522 L.  
 Twichell, Miss Mary Lois CS 743 St Charles st.  
 Tel Main 2522 L.  
 White, Mrs Elizabeth M. CS 1511 Polymnia st. Tel.

## SHREVEPORT

Land, Mrs Willie Armistead CS 9 AM to 12 M  
 1508 Anna st. Cumb. tel 551.  
 Petty, Mrs Kate CS 9 AM to 12 M 226 Stones av.  
 Schmidt, Mrs Nellie CS 10 AM to 2 PM 1318 Mar-  
 shall st. Cumb. tel 909.

## MAINE

## AUBURN

Buck, Mrs Octavia CS 250 Court st. Bell tel 955-51.  
 Davis, Miss Emma E. CS 9 AM to 12 M 164 Gamage av.  
 Davis, Mrs Sarah A. CS 2, 34 Court st. Tel.  
 Gordon, Reuel F. CS 164 Gamage av. Tel.

## AUGUSTA

Burns, Mrs Martha E. CSD 10 Summer st.  
 Ellis, Mrs Mary Emma CSB (teacher) 10 Summer st. Tel.

## BANGOR

Eames, George C. CS 2 to 5 PM 47 Main st.  
 Eames, Mrs Mary L. CS 9 AM to 12 M except Sat 47  
 Main st. Tel 623-13. Res 409 Hammond st. Tel 168.  
 Lord, Mrs Ellen Holt CS 135 Parkview av. Tel.  
 Perkins, Mrs Esther CS 69 Highland av. Tel 724-1.  
 Stewart, Mrs Georgia B. 22 Parkview av. Tel 566.

## BATH

Gibson, Miss Anna Elizabeth CS 54 Willow st.  
 Gilman, Mrs Lottie D. 902 High st.  
 McTeer, Mrs Elizabeth CS 34 Water st.  
 Stevens, Mrs Emily C. CS 101 Dummer st.

## BELFAST

Whitten, Mrs Anna P. CS 120 High st. Tel 117-14.

## BREWER

Eldridge, Miss Elizabeth A. CS 39 Wash. st. Tel.

## CALAIS

Haycock, Mrs Ella M. CS 9 AM to 12 M Winter st.

## CAMDEN

Curtis, Mrs Florance CS 77 Elm st. Tel 31-21.

## DOVER

Cushing, Mrs Mary Fogler CSB 9 AM to 12 M.  
 Fogler, Mrs Lydia J. CS 9 AM to 12 M.

## GARDINER

Noyes, Mrs Caroline Dorr CSD 284 Brunswick av.  
 Smith, Mrs Edith Lunt CS 96 School st.

## KENNEBUNK

Remich, Miss Carrie E. CS 41 Summer st.

## LEWISTON

Gilbert, Mrs Anna D. CS Box 83, College rd. Tel 494-58.  
 Libby, Mrs Rachel A. CS 171 College st. Tel.

## PORTLAND

Barrett, Frank C. CS 711 Trelawny blg. Tel 2320.  
 Barrett, Mrs Mary T. CS 711 Trelawny blg. Tel 2320.  
 Churchill, Mrs Jennie June CSD (teacher) 398  
 Spring st. Tel.  
 Foster, George W. CS 12 M to 3 PM Mon Tues  
 Thurs Fri 164 Brackett st. Tel 4045.  
 Foster, Mrs Ida F. W. CS 9 AM to 12 M Mon Wed  
 Fri 164 Brackett st. Tel 4045.  
 Foye, Mrs Mary E. CSD (teacher) 124 Spring st.  
 Haskell, Mrs S. Elizabeth C. CS 265 State st.  
 Hunt, Mrs Florence A. CS 655 Congress st.  
 Sargent, Miss Ella S. CS 389 Danforth st. Tel 410.  
 Stillings, Mrs Hattie A. CS 1025 Congress st.  
 Woodbury, Miss Myrtle F. CS 7 to 9 PM 12 Anderson st.

## ROCKLAND

Burpee, Mrs Lizzie I. CS 69 Beech st. Tel.  
 Richardson, Frank A. CS 15 Shaw av. Tel.

## TOPSHAM

Ridley, Miss Ethel B. CS Adjoining Town hall.

## WATERVILLE

Whitney, Miss M. Fannie CS 107 Western av. Tel.

## WILTON

Knapp, Mrs Viola E. CS.

## MARYLAND

## BALTIMORE

Boda, Mrs Sallie P. CS Plymouth hall. Tel.  
 Boeckner, Mrs Caroline V. CS 1653 W North av.  
 Burns, Mrs Katharine L. M. CS mornings 2107 Oak st.  
 Craddock, Mrs Henrietta R. CS 611 St Paul st.  
 Cross, Miss Ellen E. CSD (teacher) 10 AM to 1  
 PM 2231 St Paul st. Tel.  
 Cross, Walter S. CS 713 Title blg. Res tel Hwd. 1341.  
 de Giraut, Mrs Eleanor Harding CS 109 E Lafayette av.  
 Garitee, Mrs Josephine F. CS 240 Wilson st. Tel.  
 Gawthrop, Mrs Annie E. CS 1113 W Franklin st. Tel.  
 Gilbreath, Miss Etta M. CS 1807 St Paul st.  
 Gilpin, Mrs Olive R. CS Stony Run lane. Tel Mad. 5786.  
 Gover, Miss Mary G. CSB 129 W Mt Royal av.  
 Hammond, Mrs Ada H. CS 1901 Linden av.  
 Heronemus, Mrs Emma CS 104 E North av.  
 Klunk, Louis W. CS mornings 1901 Linden av.  
 Marshall, Albert CS 314 E Lafayette av. Tel Mt.  
 V. 2887.  
 McGrath, Mrs Mary Shuter CS 10 AM to 1 PM 129  
 W Mt Royal av.  
 Porter, Mrs Alina M. B. CS 1827 Bolton st.  
 Reitz, Mrs Mabel Darby CS 12 M to 3 PM 343 Title blg.  
 Scheu, Miss Emma J. CS 1853 W North av. Tel Mad. 6548.  
 Schmidt, Miss Louise CS 1817 St Paul st.  
 Troxell, Miss Mary CS mornings 1709 Park av.  
 Tull, Miss Annie R. CS 127 W Mt Royal av. Tel Mt. V. 5438.  
 Weaver, Mrs Florence Stratton CS 129 W Mt Royal av.  
 West, Miss Katharine E. CSB (teacher) 10 AM to  
 1 PM The Arundel, Charles st and Mt Royal av.  
 Ziegler, Mrs Ida E. CS 1 to 3 PM 1828 St Paul st. Tel.

## CUMBERLAND

Sonneborn, Miss Clara B. CS postal address 10 Chase st.

## HAGERSTOWN

Rether, Mrs Elizabeth A. CS 49½ E Franklin st.  
 Shafer, Mrs Elizabeth Fahrney CS The Negley apt.

## OXFORD

Kuhner, Mrs Rose L. CS Benoni av.



MASSACHUSETTS

ABINGTON

Nash, John M. 335 Centre av. Tel 201-1.

ACCORD

Bucklin, Mrs Carrie L. CS 1 to 3 PM High st.  
Clark, Mrs Clara H. CS.

ADAMS

Harrington, Mrs Fannie W. CS 25 Crandall st. Tel 140.

AGAWAM

Vance, Mrs Ida C. CS Springfield st. Tel 7707 J.

ALLSTON

Bartlett, William M. CS 6 to 7 PM Hotel Princeton. Tel.  
Dorr, Mrs Florence I. CS 1259 Commonwealth av.  
Eaton, Miss Mary E. CSB (teacher) 9.30 AM to  
12.30 PM 36 Glenville av. Tel Bright. 6.  
Fletcher, Mrs Emma Willcut CS 10 AM to 1 PM  
Tues Fri 1384 Commonwealth av. Tel Brook. 5200.  
Francis, Mrs Sarah H. CS 22 Glenville av. Tel.  
Loomis, Mrs Nellie R. CS 9 AM to 4 PM 35 Long  
av. Tel Bright. 1056 M.  
Macdougall, Mrs Isola J. CS 59 Brighton av.  
Mattox, Mrs Fannie S. CS Hotel Princeton. Tel.  
Nazro, Mrs Ella M. CS 1299 Commonwealth av. Tel.  
Stickney, Mrs Rosa H. CS 10 AM to 1 PM 12 Idle-  
wild st. Tel Brook. 4336 W.  
Stickney, Walter H. CS 12 Idlewild st. Tel Brook. 4336W.

ARLINGTON

Knowles, Mrs Annie CS 51 Wildwood av. Tel 989 M.

ATHOL

Solley, Mrs Sarah J. E. CS see Montague.

ATLANTIC

Walker, Mrs Fannie L. CS 82 Botolph st.

ATTLEBORO

Hyde, Mrs Ida M. CS R R 54, Tiffany st. Tel 363 M.

BELMONT

Simonds, Miss S. Louisa CS 30 Somerset st.

BEVERLY

Pope, Miss Miriam CS 2 to 5 PM except Sat 30  
Broadway. Tel 380.

BOSTON

See also ALLSTON, ARLINGTON, BRIGHTON,  
BROOKLINE, CAMBRIDGE, CHARLESTOWN,  
CHELSEA, CHESTNUT HILL, DORCHESTER,  
EAST BOSTON, HYDE PARK, JAMAICA PLAIN,  
MATAPAN, ROXBURY, SOMERVILLE, WEST  
SOMERVILLE.

Adams, George Wendell CSB (teacher) 1.30 to 4  
PM 140 Boylston st. Tel Ox. 1424.  
Ainsworth, Mrs Nellie B. CS 25 Peterborough st.  
Allen, Miss M. Frances CS 9.30 AM to 1.30 PM  
except Wed Sat 372 Boylston st. Tels B. B. 4387;  
res Brook. 1858-3.

Amsden, Franklin D. CS 10 AM to 12 M except Sat  
100 Boylston st. Tels Ox. 430; res Brook. 2348-1.  
Anderson, Mrs Mary CS 24 Westland av. Tel B.B.5739 J.  
Ayer, Mrs Alice M. CS 4.30 to 6 PM Tues Fri  
927 Colonial blg, 100 Boylston st. Res 39 Pine  
Ridge rd. Waban. Tel Newton S. 598.

Balch, Mrs Etta M. CS 71 Westland av. Tel.  
Bartlett, Mrs Ida F. CS 10 AM to 12 M Wed Thurs  
Sat Hotel Nottingham.

Bartlett, Miss Julia S. CSD (teacher) 9.30 AM to  
12 M 189 St Botolph st. Tel B. B. 4115.

Bartlett, William M. CS see Allston.

Bennett, Louis N. CS 1.30 to 4.30 PM except Sat  
208 Pierce blg, Copley sq. Res 8 Van Winkle st,  
Dorchester. Tel Milton 300.

Binley, Mrs Sallie Lee CS 2 to 5 PM except Sat 673  
Boylston st. Tels B. B. 5428; res Brook. 2289 M.

Blackley, Mrs Ethel May CS 2 to 4.30 PM Mon  
Thurs 927 Colonial blg. Res 120 Hemenway st. Tel.

Blake, Charles A. CS 11 AM to 1 PM 116 Hemenway st. Tel.

Blake, Mrs Drusilla Perry CS 10 AM to 1 PM ex-  
cept Sat 116 Hemenway st. Tel B. B. 2493 W.

Blake, Mrs G. Harriette CS 9 Norway st. Tel.

Brewster, Mrs Margaret CS 84 St Botolph st.

Bridgers, Mrs Annie C. CS 10 AM to 1 PM except Wed

Sat 45 Milk st. Tels Ft. H. 1495; res Brook. 3082 W.

Brock, Mrs R. Lillian CS See Brookline.

Brown, Miss Alice Seward CSB mornings except  
Sat 14 Westland av. Tel B. B. 5659 W.

Buck, Mrs Kate W. CS 10 AM to 1 PM Sat 201  
Devonshire st. Tels Ft. H. 1615; res Newt. S. 256 W.

Byrne, Mrs Helen S. CS 8, 46 Westland av. Tel B.B.4139.

Chadbourne, Miss Rose C. 1.30 to 4.30 PM 516

Berkeley blg. Tel B. B. 2249.

Choate, Mrs Clara Elizabeth CSB (teacher) 10 AM

to 2 PM 405 Newbury st. Tel B. B. 5041 R.

Churchill, Miss Alice C. CSD 2 to 4 PM Tues

Thurs 8 Westland av. Tel B. B. 5675 J.

Clark, Mrs Linda H. CS 24 Westland av. Tel B.B.4977 M.

Clark, Mrs Mary L. CS 9 AM to 12 M Tues Fri; 1

to 4 PM Wed 220 Clarendon st. Tels B. B. 1524;

res Belle. 1225-4.

Cleary, Mrs Mary Celia CS 2 to 4 PM 102 Hunting-

ton av. Tel B. B. 5177 R.

Clough, Mrs Alice Sherman (Mrs Harry M.) CS 1

to 4 PM except Sat 220 Clarendon st. Tels B. B.

1524; res Rox. 4670.

Clough, George M. CS 9 AM to 2 PM 45 Milk st.

Tel Main 5272. Res 1315 Commonwealth av. Tel.

Coburn, Miss Charlotte Wing CS 167 W Newton st.

Collins, Miss Grace E. CSB (teacher) 10 AM to 1

PM Mon Wed Fri 610 Berkeley blg.

Colman, Mrs Janet T. CSD 10, 28 Westland av.

Connors, Norman 9 AM to 4 PM except Sat; Sat

until 1 PM 828 Colonial blg, 100 Boylston st. Tel

Ox. 2833. Res Wadsworth hotel. Tel B. B. 2790.

Cook, Mrs Clara L. CS 927 Colonial blg.

Cooley, R. Howard CS 2.30 to 5 PM except Sat 100

Boylston st. Tel Ox. 430. Res 65 Pleasant st,

Brookline. Tel 545 W. Cable Howcool.

Cooley, Mrs Reata Child CS 12 M to 2.30 PM ex-

cept Sat 824, 100 Boylston st.

Creighton, Miss Effie Stewart CS 10.30 AM to 1 PM Thurs

Sat 149 Tremont st. Tels Ox. 529; res B. B. 5675 J.

Cudworth, Mrs Grace F. CS 9.30 AM to 1 PM

Tues Thurs Sat 610 Berkeley blg. Tels B. B.

2617; res Brook. 455.

Currier, Mrs Abbie T. CS mornings 673 Boylston st.

Tel B. B. 5428. Res Arlington. Tel 616 W.

Daniels, Mrs Emma N. CS see Medford.

Dayton, Miss Mary Alice CSD Mon Wed Fri after-

noons 17 Batavia st. Res 95 Sutherland rd,

Brookline. Tel 353.

Dickey, Adam H. CSD see Brookline.

Dickey, Mrs Lillian S. CSB see Brookline.

Dittemore, Mrs Edith B. CSB 9.30 AM to 12 M ex-

cept Sat 48 Symphony Chmbs. 246 Huntington av.

Tel B. B. 5055. Res 135 St Paul st, Brookline. Tel 196.

Dittemore, John V. CSB (teacher) by appointment

48 Symphony Chambers, 246 Huntington av. Tels

B. B. 5055; res Brook. 196.

Dodds, Mrs Gertrude Ramsay CS 9.30 AM to 1 PM

Mon Wed Fri 400 Boylston st. Res tel Brook. 217.

Dunbar, Herbert L. CSD 10 AM to 12 M 303, 93

Mass. av. Tel B. B. 21708.

Dunbar, Mrs Mary E. CSD (teacher) 2 to 5 PM

except Sat 93 Mass. av. Res tel Brook. 1990.

Dyer, Miss Mary E. CS 97 Hemenway st. Tel B.B.1942 J.

Eaton, Miss Mary E. CSB see Allston.

Ellis, John CS 1.30 to 4 PM 912 Old South blg.

Tel Ft. H. 2163. Res 104 Hanover st, Lynn, 7

to 9 AM, 5 to 8 PM. Tel 2222 R.

Eustace, Mrs Bessie Moore CSB 373 Commonwealth

av. Tel B. B. 6188.

Eustace, Herbert W. CSB (teacher) 8.30 AM to

12.30 PM 373 Commonwealth av. Tel B. B. 6188.

Farlow, Alfred CSD (teacher) by appointment 607

Berkeley blg. Tel B. B. 4084.

Flinn, John J. CS see Winchester.

Gale, Burt S. CSB 9 AM to 12 M 807 Lawrence

blg, 149 Tremont st. Tel Ox. 1933. Res 90

Gainsboro st. Tel B. B. 968.

Gale, Mrs Hattie S. CSB 90 Gainsboro st. Tel B.B.968.

Gardiner, Mrs Zilfa Andrew CS 2 to 4 PM except

Sat 361 Mass. av. Tel B. B. 4855 R.

Gaylord, Mrs Ella Lowe CS 104 Hemenway st.

Gerow, Mrs Frances Clarke CS 2 to 4 PM except Sat

513 Pierce blg, Copley sq. Res 79 Gainsboro st. Tel.

Gongaware, Mrs Mary W. CS 11 AM to 3 PM except Sat

5 Haviland st. Tels B. B. 1051 R; res Milton 1627 W.



BOSTON  
 Goodall, Mrs Berenice H. CSD 9 AM to 12 M 144 Huntington av.  
 Gorham, Miss Jessie CS Garrison Hall. Tel B. B. 5353.  
 Gragg, Mrs Eldora O. CSD (teacher) 927 Colonial blg.  
 Green, Mrs Sarah V. CSB (teacher) 10 AM to 1 PM except Sat 149 Tremont st. Tels Ox. 406; res Brook. 5042.  
 Gross, Mrs Mary A. CSB 505 Berkeley blg.  
 Gross, Willis F. CSB (teacher) 505 Berkeley blg.  
 Grover, Mrs Linnie H. 10 AM to 12 M except Wed Sat 87 Gainsboro st. Tel B. B. 2411 J.  
 Hackett, Charles F. CSB 98 Hemenway st. Tel.  
 Hackett, Mrs Rosemary Baum CS 98 Hemenway st.  
 Haddock, George Silas see Roxbury.  
 Ham, Miss Marie CS 97 Hemenway st. Tel B. B. 1942 J.  
 Hann, Mrs Annie S. CS see Brookline.  
 Harris, Mrs Claribel L. CS mornings 204 Hemenway st. Tel B. B. 22407.  
 Harrison, Mrs Harriet K. CS 1.30 to 4.30 PM Thurs 372 Boylston st. Tels B. B. 4387; res Jam. 187 W.  
 Hatten, Thomas W. CSD 10 AM to 12 M except Sat Pierce blg, Copley sq.  
 Hill, Calvin C. CSB (teacher) 9 AM to 12 M 310 Pierce blg. Tels B. B. 1429; res Bright. 1147 M.  
 Holden, Paul R. CS 2 to 5 PM except Sat 108 Hemenway st. Tel B. B. 5827 W.  
 Hooper, Mrs Lina M. CS 149 Tremont st. Tels.  
 Hosmer, Mrs Edith Comey CS 1.30 to 4 PM Tues Fri 927 Colonial blg. Res tel Bright. 1023 W.  
 Howe, Mrs Edna H. CS 10.30 AM to 1 PM Tues Wed Fri 170A Tremont st. Tel Ox. 4268.  
 Hume, Mrs Janet CS 1 to 5 PM 913, 149 Tremont st. Tels Ox. 3297 M; res Weymouth 387 M.  
 Ingalls, Mrs Matilda A. CS 100 Gainsboro st. Tel.  
 Jefferson, Mrs Eugenie Paul CS 1.30 to 5 PM Tues Sat 372 Boylston st.  
 Jewett, Mrs Frances H. CSB The Charlesgate. Tel.  
 Keach, Edward H. CSB (teacher) 10 AM to 12.30 PM 614 Berkeley blg. Res tel Newton W. 871 M.  
 King, Miss Ida M. CS 2 to 5 PM 43 Hemenway st. Tel B. B. 2621 W.  
 Kitchin, Miss Mary P. CS 104 Gainsboro st. Tel.  
 Kitson, Miss Marion L. CS 99 Gainsboro st.  
 Knox, Mrs Madie Rimbach CS mornings 220 Clarendon st. Tel B. B. 579.  
 Knox, William R. CSB mornings 220 Clarendon st. Tel B. B. 579.  
 Lathrop, John C. CSB postal address Box 102, Fenway P O. Res tel B. B. 3211.  
 Lathrop, Mrs Laura CSD (teacher) 687 Boylston st. Res tel B. B. 3211.  
 LeClair, Mrs Marie E. CS 9.30 AM to 1 PM Berkeley blg. Tel B. B. 3526.  
 Linnell, Mrs Alice E. CS 9 AM to 1 PM except Sat 929 Colonial blg, 100 Boylston st. Res tel Dor. 132.  
 Lloyd, Mrs Annette CS 9 AM to 12 M except Sat 32 St Stephen st.  
 Lloyd, William CS 9 AM to 12 M except Sat 32 St Stephen st. Tel B. B. 3315. Cable Lloydwood.  
 Lord, Mrs Zelia M. CS 704 Cornwllth. av. Tel B. B. 2543 J.  
 Lovejoy, Miss Ida Gertrude CS 906 Beacon st.  
 Lucas, Mrs Mabel C. CS 1 to 4 PM Tues Fri 551 Boylston st. Tel B. B. 3645 M. Res 104 Hemenway st. Tel B. B. 1752 M.  
 MacDowell, Mrs May CS 10 AM to 2 PM 704 Commonwealth av. Tel B. B. 23787. Cable Maydowell.  
 Malyon, Miss Edith CS 99 Gainsboro st.  
 Marsh, Miss Harriette S. CS 6.30 to 8.30 PM except Wed Sat 1. 132 Huntington av.  
 Mattox, Willard S. CSB (teacher) postal address 14 Park st, Brookline.  
 McKee, Mrs Clara Knox CS 2 to 4 PM except Sat 372 Boylston st. Tel. Res 7 Strathmore rd. Tel.  
 McKee, David Newton CSB (teacher) 10 AM to 1 PM 372 Boylston st. Tel. Res 7 Strathmore rd. Tel.  
 McLennan, Roderick CS 9.30 AM to 12.30 PM 206 Pierce blg, Copley sq. Tel B. B. 4227 M.  
 Melvin, Miss Josephine M. CS 7 to 9 PM except Wed 32. 2 Westland av. Tel B. B. 21817.  
 Merrick, Mrs Minnie Schuyler CS Tues Thurs afternoons 614 Berkeley blg. Res tel.

Miller, Albert E. CSB (teacher) by appointment 149 Tremont st. Res tel Newton S. 220.  
 Miller, Mrs Printhia T. CSB mornings except Wed Fri 149 Tremont st. Tel Ox. 4770.  
 Miller, Mrs Grace Kingsbury Marsh CS 10.30 AM to 12.30 PM except Thurs Sat 907, 149 Tremont st. Tel. Res 94 Strathmore rd, Brookline. Tel 4560.  
 Moore, Mrs Katherine Mansfield CS 11 AM to 1 PM except Wed Sat 64 Hemenway st. Tel B. B. 5421 W.  
 Morin, William O. CS 3 to 7 PM 496 Mass. av. Tel Trem. 1216 R.  
 Mortimer, Miss Louise CS 12.30 to 5 PM 316 Berkeley blg. Tel B. B. 587; res tel Winth. 67-7.  
 Moulton, Miss Eliza Jane CS 55 Rutland sq.  
 Nash, Mrs Mary A. CS see Newton Center.  
 Neal, James A. CSD 9.30 to 11.30 AM 372 Boylston st. Tel B. B. 556.  
 Nixon, Mrs Helen Andrews CSD (teacher) mornings except Sat 82 Gainsboro st. Tel B. B. 6169.  
 Norton, Mrs Elizabeth CSB (teacher) 1 to 4.30 PM Mon Wed Fri, 610 Berkeley blg. Res tel Bright. 1240.  
 Nunn, Mrs Cora Reeves CS 1 to 4 PM except Sat 400 Boylston st. Tel.  
 Nutting, Mrs Catherine 10 AM to 1 PM except Mon Sat 28 St Stephen st. Tel B. B. 4817 R.  
 Nye, Miss Alberta Eaton CS postal address 93 Mass. av.  
 Ogden, Mrs Margaret Wood CSB 10.30 AM to 2.30 PM Tues Thurs 400 Boylston st. Res 1869 Beacon st, Brookline. Tel 1977.  
 Orcutt, Charles E. 12 M to 5 PM 505 Berkeley blg, 420 Boylston st. Tel B. B. 993. Res Needham. Tel 442 W.  
 Park, Mrs Marcia L. CS 96 Pembroke st. Tel Trem. 489.  
 Parker, Mrs Caroline A. CS 1 to 4 PM except Sat 929 Colonial blg, 100 Boylston st. Res tel Dor. 1975 M.  
 Peck, Mrs Dora H. CS Wed Sat afternoons 1202 Commonwealth av. Tel Brook. 1954-1.  
 Perkins, Mrs Sophie H. CS 10.30 AM to 4 PM Mon Wed Fri 617 Berkeley blg. Tels B.B.6235; res Belle. 628 M.  
 Platt, Miss Helen R. CS 1 to 3 PM 6 Batavia st. Tel.  
 Plumer, Mrs Ruth CS Mon Thurs 410 Boylston st.  
 Prescott, Mrs Effie D. CS 9 AM to 1 PM except Sat 2 Westland av. Tel B. B. 5192 W.  
 Prince, Mrs Mary E. CS 90 Gainsboro st.  
 Putnam, Robert Harvey mornings 195 Huntington av. Tel B. B. 320.  
 Putnam, Walter Everett afternoons 195 Huntington av. Tel B. B. 320.  
 Rand, Mrs Jane M. CSD 117 Falmouth st.  
 Ratzlaff, Cornelius B. CS 9 AM to 1 PM 687 Boylston st. Tels B. B. 4788; res B. B. 6350.  
 Reeder, John Wesley CSB (teacher) 1 to 4.30 PM Pierce blg, Copley sq. Res 8 Norway st.  
 Reid, Ezra W. CS 9.30 AM to 1.30 PM 912 Old South blg. Tel Ft. H. 2163. Res Sharon. Tel 164-2.  
 Rice, Miss Bertha L. CS 9 AM to 12 M except Tues Fri 927 Colonial blg. Res Riverbank ct, Cambridge.  
 Robertson, Mrs Annie Louise CSB see Brookline.  
 Robinson, Mrs Helen Friend CS 10 AM to 1 PM Mon Thurs 927 Colonial blg, 100 Boylston st. Res 194 Waban av. Waban. Tel Newt. S. 311 W.  
 Robinson, Miss Nellie E. CS 10.15 AM to 1 PM Tues Thurs Sat 617 Berkeley blg. Res tel Newt. W. 21574.  
 Romery, Miss Ethel Claire CS 9.30 AM to 1 PM Wed Sat 372 Boylston st. Tel B. B. 4387. Res 1730 Beacon st, Brookline. Tel 4769 M.  
 Rounsevel, Mrs Emile CSB 46 Westland av. Tel.  
 Scott, Mrs Minnie A. CS 10 AM to 1 PM except Sat 14 Westland av. Tel B. B. 5659 M.  
 Seeley, Elisha B. CS see Roxbury.  
 Segerson, John CS 6 to 8 PM Mon Thurs; Sat afternoon 140 Boylston st. Tel; res tel Newt. S. 236 W.  
 Shipman, Miss Emma C. CSB (teacher) 9.30 AM to 12.30 PM except Tues Fri 220 Clarendon st. Tel B. B. 1524.  
 Shipman, Miss Helena B. CS 1 to 4 PM except Tues Fri 551 Boylston st. Tel B. B. 3645 M. Res 46 Westland av. Tel B. B. 5693 M.  
 Smith, Clifford P. CSB see Brookline.  
 Smith, Mrs Myrtle Holm CSB see Brookline.  
 Snell, Mrs Emeline CS 1 to 5 PM except Sat 1318 Commonwealth av. Tel Brook. 2085 W.  
 Spain, Mrs Frances C. CS 2 to 4 PM except Sat 48 Symphony chmbs, 246 Huntington av. Res tel Bright. 1100.



# CHRISTIAN SCIENCE PRACTITIONERS MASSACHUSETTS

## BOSTON

Squires, Mrs Grace CS see Winchester.  
 Stark, Mrs Eva A. CS 9.30 AM to 12.30 PM 551 Boylston st. Tel B. B. 3645 M. Res Hotel Somerset. Tel.  
 Stewart, Mrs Elsie M. CS 404A Berkeley blg. Tel.  
 Stone, Mrs Marcia CS 24 Westland av. Tel B. B. 4977 M.  
 Strang, Lewis C. CSB (teacher) mornings except Wed 551 Boylston st. Tels B. B. 4185; res Weymouth 110.  
 Strang, Mrs Martha L. CS 9.30 AM to 12.30 PM 551 Boylston st. Tel.  
 Strathern, Miss Olivia E. G. CS 13 Haviland st. Tel.  
 Thomas, Mrs Nellie S. CS 10 AM to 1 PM 83 Gainsboro st. Tel B. B. 4942.  
 Thompson, John H. CSB 12 M to 5 PM 372 Boylston st. Tels B. B. 3273; res Brook. 4990.  
 Tomlinson, Irving C. CSB (teacher) 10 AM to 1 PM except Wed 201 Devonshire st. Tels Ft. H. 1615; res Brook. 1800. Cable Irvton.  
 Tomlinson, Mrs Julia CS Garrison hall. Tel B. B. 5353.  
 Treat, Miss Esther E. CS 2 to 4.30 PM Wed Sat 927 Colonial blg. Res tel Medford 911 W.  
 Triller, Mrs Carrie Johnson CS 17, 108 Hemenway st.  
 Turner, William Bradford CS 1 to 4 PM except Sat 807, 149 Tremont st. Tels Ox. 1933; res Melrose 1442.  
 Watson, Mrs Ada P. CS 36 St Stephen st. Tel B. B. 2284.  
 Welch, Mrs Carolyn S. CS 2 to 5 PM except Sat 96 Gainsboro st. Tel B. B. 1014 M. Cable Gainsweleh.  
 Weller, Mrs Janette E. CSD 9 AM to 12 M 5 Batavia st. Tel.  
 Williams, Mrs Ella E. CSD 2 to 4 PM Mon Wed Fri 614 Berkeley blg. Res tel.  
 Willis, Mrs Ella Lance CSB (teacher) 1.30 to 4.30 PM Mon Wed Fri 372 Boylston st. Tels B. B. 4387; res Mansfield 240.  
 Winans, Mrs Maude A. CS see Brookline.  
 Wing, Miss Ellen F. CS 1.30 to 4 PM Thurs Sat 149 Tremont st. Tels Ox. 529; res Needham 220.  
 Wright, Miss E. Mildred H. CS 2 to 4 PM Mon Fri 907, 149 Tremont st. Tels Ox. 529; res Rox. 869 W.  
 Wright, Miss M. Rosamond CS see Cambridge.  
 Young, Mrs Millie F. CSB 2 to 4.30 PM Tues Thurs 149 Tremont st. Tels Ox. 406; res Weymouth 282 M.

## BOSTON (EAST)

Burnham, Mrs Abbie E. CS 121 Princeton st. Tel.

## BRAINTREE

Crocker, Mrs Anna Noyes CS 129 Hollis av. Tel.  
 Hollis, Mrs Lura A. CS 507 Wash. st. Tel.  
 Kohler, Mrs Mary Lovinia CS 375 Wash. st. Tel 146 W.

## BRIGHTON

Harris, Mrs Mary E. CSD 43 Dustin st.

## BROCKTON

Baker, Mrs Ellen Maria CS Hampden av. Tel 2789 W.  
 Doe, Mrs Lucy E. CS 2 to 4 PM except Sat 8 White av. Tel 1843.  
 Howe, Mrs Perla E. CS 364 Main st.  
 Hoyt, Mrs Margaret CS 55 Belcher av. Tel 1946.  
 Knox, Mrs Alice Roberts CS 15 Simmons av. Tel 960.  
 Richardson, Mrs Harriet E. CS 160 Belmont st.  
 Thompson, Mrs Gertrude Tilden CS 57 Highland ter. Tel 1914.  
 Winner, Mrs Mary N. CS 2 to 5 PM except Sat 30 Market st, Campello. Tel 3240.

## BROOKLINE

Bacon, Mrs Elizabeth A. CS Brandon hall.  
 Baker, Alfred E. CSB (teacher) 9 AM to 12 M except Sat 471 Wash. st. Tels 1667; res Newt. W. 154.  
 Baker, Mrs Hannah P. CSB 10 AM to 12 M except Wed 471 Wash. st. Tel 1667.  
 Bangs, Mrs Elizabeth S. CSD 1730 Beacon st. Tel 3262 M.  
 Bartholomew, Mrs Mary Selene, 27 Verndale st. Tel Brook. 939 W.  
 Beasley, Mrs Mary CS 10 AM to 1 PM 204 Babcock st. Tel 867.  
 Behr, Mrs Gertrude CS mornings 1485 Beacon st. Tel.  
 Benner, Mrs May Winchester CS by appointment 327 Harvard st. Tel.  
 Bollman, Miss Carolyn CS 90 Harvard av. Tel.  
 Bollman, Miss Mary CS 90 Harvard av. Tel 2432 W.  
 Bradish, Mrs Fannie L. CS Newton st. Tel Jam. 659-2.  
 Brock, Mrs R. Lillian CS Tues Thurs Fri mornings The Colchester, 1470 Beacon st. Tel 5656.

Cate, Miss Laurette CS 2 to 4 PM 27 Verndale st. Tel.  
 Chapin, Mrs Mary Greene CS 10 AM to 1 PM 8 Browne st. Tel 5661.

Cooley, Mrs Jennie M. CS 44 Centre st.

Dewey, Mrs Frances Lovejoy OS 8 Cypress pl.  
 Dickey, Adam H. CSD (teacher) 17 Seaver st.  
 Dickey, Mrs Lillian S. CSB 9 AM to 1 PM except Sat 17 Seaver st. Tel 4211.  
 Dittmore, Mrs Edith B. CSB see Boston.

Hann, Mrs Annie S. CS 9 AM to 12 M except Sat 30 Kilsyth rd. Tel 5791.  
 Harvie, Miss Edith CS 9 AM to 12 M 1852 Beacon st. Tels 5941 W; res 4607 W.  
 House, Mrs Annie Wheeler CS 101 St Paul st. Tel.  
 Howard, Mrs Helen G. CS 488 Harvard st.

Judd, Mrs Estelle D. CS Hotel Beaconsfield. Tel 1870.

Knapp, Bliss CSB (teacher) 11 Hawes st.

Lincoln, Mrs Anna Wyman CS 289 Rawson rd. Tel.

McLellan, Mrs Jeannette R. CSB 25 Seaver st.

Norris, Mrs Susan S. CS 10 AM to 1 PM 32 Park drive. Tel 1207 M.

Norwood, Mrs H. Frances R. CS 1651 Beacon st.

Ogden, David B. CSB by appointment 1869 Beacon st.

Phelps, Mrs Lucy Dayton CS 95 Sutherland rd.

Philp, Miss Eliza CS postal address 471 Wash. st.

Robertson, Mrs Annie Louise CSB (teacher) mornings except Sat 74 Amory st. Tel 1920.

Smith, Clifford P. CSB (teacher) 16 Corey rd.

Smith, Mrs Myrtle Holm CSB 16 Corey rd. Tel 3354.

Smith, Mrs Ella N. CS by appointment 62 Cypress st. Tel 3857 M.

Stewart, Mrs Ida G. CSB (teacher) 9 AM to 1 PM 244 Fisher av. Tel 672.

Titcomb, Mrs Jessie S. OS 9 AM to 12 M except Sat 134 Pleasant st. Tel 4455.

Tomkins, Mrs Estella L. CS 15 Naples rd. Tel 983.

Train, Miss Minna CS Chestnut pl.

Tuttle, Mrs Annie Dugdale CS 2 to 4 PM except Sat 3 Auburn ct. Tel 3572 M.

Walker, Mrs Elizabeth CS 1584 Beacon st.

Wardwell, Mrs. Jessie S. CS 199 Winthrop rd.

White, Miss Bessie CS by appointment 62 Cypress st.

Wiggins, Miss Mary Ida CS 62 Cypress st. Tel 3857 M.

Winans, Mrs Maud A. CS 160 Salisbury rd. Tel 3886 W.

## CAMBRIDGE

Carter, Miss J. Louise CS 10 AM to 1 PM except Wed Sat 5 Boylston st, Harvard sq. Tel.

Davison, Mrs Emma E. CS 62 River st.

Glidden, Mrs May Orange CS 14A Sacramento st. Tel.

Gordon, Miss Mary Elizabeth CS 1.30 to 4 PM except Sat 10 Remington st. Tel 2273 M.

Hogg, Mrs Lillian R. CS Riverbank ct.

McKenzie, Mrs Daisette D. S. CSB Mon Fri afternoons 10 Concord av, Arsenal sq.

McKenzie, William P. CSB (teacher) Fri afternoon 10 Concord av, Arsenal sq. Tel.

Milligan, Mrs Effie F. C. CS 46 Fairfield st. Tel.

Rome, James J. CSB by appointment Riverbank ct. Tel.

Rome, Mrs Joan Hudgens CSB Riverbank ct. Tel 2680.

Sedman, John Ellis CS 2 to 5 PM except Sat 5 Boylston st, Harvard sq. Tel.

Syer, Miss Julia Alberta CS 10 AM to 12 M 214 Lexington av. Tel 4880.

Wright, Miss M. Rosamond CS 6 to 8 PM Tues Thurs Fri 50 Mass. av. Tel 5029 M.

## CHARLESTOWN

Colby, Mrs Angeline E. CS 23 Auburn st. Tel 558-2.

## CHESTNUT HILL

Slocumb, William W. CS 384 Beacon st. Tel Brook. 4115.

## CLINTON

Field, Mrs Hattie M. CS 17 High st. Tel 87.

## CONCORD

Wheeler, Miss Mary CS Elm st. Tel 34-2.

## COTUIT

Coleman, Mrs Ellen L. CS.

Dottridge, Mrs Lizzie A. CS.



DORCHESTER

Armstrong, Mrs Mary E. CSD postal address 1 David-son av.  
Blish, Mrs Lauretta Wheelock CS 16 School st. Tel.  
Carlisle, Mrs Millie V. CS 29 Millet st. Tel.  
Clark, Mrs Ellen L. CSB 3 to 5 PM Tues 10 Cushing av.  
Crawley, Miss D. Lillian CS 1 to 4 PM except Sat 27 Wrentham st. Tel Dor. 4220.  
Knox, Mrs Nellie H. CS 116 E Cottage st.  
Maynard, Mrs Grace Pierce CS 5 Lyman ter. Tel Dor. 2179 W.  
Spaulding, Mrs Emma G. CS 62 Lyndhurst st. Tel.  
Stephens, Mrs Alice E. CS 147 Ashmont st. Tel.  
Stephens, Miss Dora W. CS 34 Vesta rd. Tel Dor. 3841 W.  
Wilde, Mrs Annie M. CS 67 Tonawanda st. Tel Dor. 840.

EVERETT

Cooper, Mrs Grace Knox CS 38 Walnut st. Tel 634 M.  
Corbin, Mrs Mary E. CS 96 Waverly st. Tel.  
Weeks, Mrs Susan A. CS 14 Orchard st. Tel 325.

FAIRHAVEN

Hillman, Mrs Ella F. CS 49 Walnut st.  
Ruedinger, Miss Bertha R. CS mornings 86 Middle st.

FALL RIVER

Anthony, Mrs Mary P. CS 469 Prospect st. Tel 2371-2.  
Packard, Joshua F. CS 337 Pine st. Tel 115 W.

FITCHBURG

Crosby, Miss Ruth C. CS 8 Pearl st. Tel 1457 W.  
Graves, Mrs Agnes E. CS 4 Gage pl. Tel 18.  
Holt, Mrs. Kilmeny B. CS 40 Orange st. Tel 1588 M.  
Stevens, Mrs Jennie Mae CS 9 AM to 12 M; also 2 to 5 PM Thurs 150 Prichard st. Tel 394 W.

FRAMINGHAM

Vose, Mrs Lillian L. CS 11 Manson blg. Tel 323 M.

GLOUCESTER

French, Mrs Lelia F. CS 207 Wash. st.  
Miller, Mrs Bertha M. CS postal address Eastern Point.  
Perkins, Mrs Emma F. CSD 8 Mason st.  
Sawyer, Miss Caroline H. CSB 39 Prospect st. Tel.

GREENFIELD

Cornell, Mrs Julia E. CS Wed 2B Maple st. Tel.  
Snider, Mrs Ida Zoe Burr CS 32 Crescent st. Tel.

GROTON

Wheelock, Mrs Fanny Allen CS Tel 19-2.

HAVERHILL

Harrison, Mrs Adele M. CSB 10 AM to 12 M 17 North av. Tel 360.  
Harrison, John M. CSB 10 AM to 3 PM 50 Merri-mack st. Tel 2208.  
Patch, Mrs Ella F. CS 123 Main st, Bradford district.  
Small, Mrs Maud L. CS 470 Main st. Tel.  
Tarbox, Mrs Lottie W. S. 146 Corliss Hill. Tel 499-14.

HINGHAM

Clark, Mrs Cora B. CS mornings 69 South st. Tel 372 W.

HUDSON

Wetherbee, Mrs Lucy Ella CSB 68 Warner st. Tel.

HYDE PARK.

Albee, Mrs Annie L. CS 10 AM to 12 M except Tues 112 Gordon av. Tel 216 W.  
Ambrose, Mrs Sarah W. CS 2 to 5 PM Mon Thurs Fri 718 Metropolitan av. Tel 838 M.

IPSWICH

Johnson, Mrs Nettie A. Richardson CS.

JAMAICA PLAIN

Houghton, Mrs Florence Henry 288 Chestnut av. Tel 397 R.

LAWRENCE

Prescott, Lewis CS 2 to 4, 7 to 8 PM Bay State blg. Tel 348.  
Swan, Mrs Alice Daggett CS 27 Dorchester st.

LEE

Judd, Mrs Mary A. CS 23 Franklin st.

LEXINGTON

Emery, Mrs Grace H. CS 5 Stetson st. Tel 420.  
Hall, Mrs Marion E. CS Percy rd. Tel 21211.  
Rowse, Mrs Ada Holt CS Winthrop rd. Tel 110.

LOWELL

Bement, Miss May M. CS 635 Westford st. Tel.  
Fairbairn, Mrs Myrtle R. CS 179 Foster st. Tel 1969.  
Hildreth, Mrs Isaphene J. CS 16 W 9th st. Tel 1477 Y.  
Honig, Mrs Lillian E. CS 614 Westford st. Tel 1861.

LYNN

Byers, Miss Alice CS 59 Broad st. Tel 1907 J.  
Dillon, Miss Annie Merrill CS 2 to 5 PM except Wed 26 Chestnut st. Tel 3539.  
Drew, Mrs Norma Smith 235 Ocean st. Tel 1892 W.  
Hickford, Mrs Thirsa M. CS 28 Amory st. Tel.  
Maynard, Miss Harriet B. CS mornings 35 Baltimore st. Tel 736.  
Moore, Miss Lizzie CSB mornings 24 Bassett st. Tel 3933.  
Moulton, Miss Elizabeth J. CS 26 Broad st. Tel 4772  
Prescott, Mrs Emma F. CS 23 Huron st. Tel 2322 M.  
Symonds, Mrs Annie M. CS 138 Williams av. Tel.  
Welch, Mrs Eliza P. CS 195 Williams av. Tel 2878 W.

MALDEN

Bemis, Mrs Nellie A. CS 8 to 11 AM 40 Spruce st. Tel.  
Gabriel, Mrs Julia E. CS 10 AM to 12 M except Sat 66 Sprague st. Tel 1977 M.  
Harrington, Mrs Carrie A. CS 9 AM to 12 M except Mon 167 Maple st. Tel 330.  
Hawke, Mrs Rosetta CS 31 Holyoke st. Tel 2140.  
Linnell, Miss Vesta N. CS 36 Acorn st. Tel 1005-1.  
Müller, Louis R. CS 21 Vista st. Tel 2080.  
Nickerson, Miss Ida M. CS 3 to 5 PM 69 Cedar st. Tel.

MANCHAUG

Newton, Mrs Laura Anna CS P O box 74.

MARLBORO

Clough, Mrs Priscilla Radford CSB 49 Central st.  
White, Mrs Sophronia F. CS 38 Gay st. Tel 403.

MATTAPAN

Blanchard, Mrs Amy P. CS 2 to 4 PM Mon Wed 60 Clarkwood st. Tel Milton 1234 M.  
Boyden, Miss Esther CS 9 AM to 12 M 21 Clark-wood st. Tel Milton 1207 W.  
Stone, Mrs Eldie E. CS 19 Clarkwood st. Tel Milton 304.  
Office 929 Colonial blg, Boston, Sat 10 AM to 2 PM.

MEDFORD

Daniels, Mrs Emma N. CS 6 Pearl st. Tel 877 M. Of-  
fice 927 Colonial blg, Boston Wed Sat 2 to 4.30 PM.

MEDFORD HILLSIDE

Stevens, Mrs Clara B. CS 87 North st. Tel Medford 850.  
Office 927 Colonial blg, Boston Mon Thurs 2 to 5 PM.

MEDFORD (WEST)

Appleton, Mrs Clara J. CS 9 Brooks st. Tel Medford 845 M.

MELROSE

Benner, Mrs Ella M. CS 148 Rowe st. Tel 273-3.  
Davis, Sidney H. CS 279 Porter st. Tel 1075 W.  
Gould, Mrs Clara A. CS 10 AM to 12 M Tues Wed Fri 32 Adams st. Tel 199.  
Morrill, Mrs Myra E. CS 20 North av. Tel 490.  
Perkins, Henry M. CS 76 Trenton st. Tel 709-2.  
Waterman, Charles Dyer CS 9 AM to 12 M except Sat 507 Main st. Tels 1242 W; res Wakefield 322 W.

MERRIMAC

Trumbull, Mrs Susie F. CS P O box 191.

MONTAGUE

Solley, Mrs Sarah J. E. CS Mon Thurs. Tel 475.

NATICK

Jefferson, Mrs Eugenie Paul CS see Boston.

NEEDHAM

Wing, Miss Ellen F. CS. see Boston.  
Wood, Leon Irving CS evenings Powers st.

NEW BEDFORD

Brierly, James E. CSD (teacher) 9 to 10 AM, 2 to 4, 7 to 8 PM 948 Kempton st. Tel 2025-2.  
Fish, Mrs Catherine E. CS 123 Campbell st.  
Lowell, Mrs Fannie C. CS 1 to 3 PM except Fri 8 Borden st. Tel 1400.  
Macy, Mrs Louise R. CS 74 Bay st.  
Ruedinger, Miss Bertha R. CS see Fairhaven.  
Stratton, Mrs Lucy A. CS 124 Maxfield st. Tel 975-3.  
Taber, Mrs Alice B. CS 87 S Ash st. Tel 595.



NEWBURYPORT

Morrill, George Clement CSB 112 High st. Tel 859 M.  
Noyes, Mrs Florence A. CS 68½ Bromfield st.  
Prime, Miss Sarah T. CSD (teacher) 12 M to 3 PM  
70 Pleasant st. Tel 878 W.

NEWTON

Brackett, Mrs Cora S. CS 65 Bellevue st.  
Newhall, Mrs Minnie L. CS The Marion, 457 Wash.  
st. Tel Newt. N. 1724 M.  
Read, Miss Mabel Lucy CS 10 AM to 2 PM 344 Cen-  
tre st. Tel. Res 104 Adams st, Waltham. Tel 159 W.  
Skerry, Mrs Ida Lewis CS postal address.

NEWTON CENTER

Buek, Mrs Kate W. CS see Boston.  
Holden, Mrs Lily L. CS 1 Willow ter. Tel Newt. S. 765-1.  
Nash, Mrs Mary A. CS 1016 Center st. Tel N. S. 314.

NEWTON HIGHLANDS

Segerson, John CS see Boston.  
Stevens, Horace P. CS 9 AM to 12 M 20 Circuit av. Tel.  
Office 170A Tremont st, Boston, 1.30 to 4 PM Wed.

NEWTONVILLE

Keach, Edward H. CSB see Boston.  
Lord, Mrs Sarah Conant CS 195 Lowell av. Tel  
Newt. W. 909-4.

NEWTON (WEST)

Adams, Mrs Graee S. CS 367 Waltham st. Tel  
Newt. W. 667 M.  
Chase, Mrs Nettie Rowe CS 19 Exeter st. Tel 1079 M.  
Woods, Mrs Bertha H. CS 41 Berkeley st. Tel 430.

NORFOLK DOWNS

Robinson, Mrs Lizzie W. CS 2 to 4 PM Mon Thurs  
91 Billings rd. Tel Quincy 1904 M.  
Wilson, Mrs Cora E. CS Wed 15 Tyler st. Tel.

NORTH ADAMS

Orr, Mrs Alice L. 29 Holbrook st. Tel 70.

NORTHAMPTON

Atwood, Mrs Martha Miner CSB 184 Round Hill.  
Clark, Miss Miriam B. CS 90 Maple st. Tel.  
Radzinski, Miss Louise DeLisle CSB (teacher) postal  
address 26 Franklin st.

NORTH HANSON

Baker, Mrs Helen A. CSD.

NORWELL

Moulton, Mrs Annie L. CS River st. Tel 38-2.

PALMER

Wesson, Mrs Edith K. CS 2 to 4 PM except Thurs  
Sat 46 Pine st. Tel.

PITTSFIELD

Adams, Mrs Jessie C. CS 20 Reed st. Tel 1070.  
Dutton, George D. CS 9.30 AM to 12 M except Sat  
416 Agricultural bnk blg. Tel.  
Merrick, Miss Edith CS 106 Bartlett av. Tel 1061.  
Van Ostrand, Archie E. CSB (teacher) 2 to 5 PM  
416 Agricultural bnk blg. Tels 1480; res 78.  
Van Ostrand, Mrs Ellen N. CSB 212 East st. Tel 78.  
Wainwright, Mrs Sara B. CS 443 North st.

PLYMOUTH

Stockbridge, Mrs Nellie F. CS 10 AM to 1 PM ex-  
cept Fri 7 Lothrop st. Tel 234 M.

QUINCY

Morgan, Mrs Harriet R. CS 9 to 11 AM except Fri;  
also Thurs evening 16 S Central ter, Wollaston. Tel.

RAYNHAM CENTER

Jones, Mrs Susan K. CS 113 Pleasant st.

READING

Blood, Mrs Martha L. CS 2 to 3.30 PM except Thurs  
Sat 54 Sanborn st.  
Jackson, Mrs Abbie Estelle CS 32 Bancroft av.  
Prescott, Mrs Julia E. CSD (teacher) 1 to 3 PM  
except Fri 21 Pleasant st. Tel 130.

REVERE

Blackmar, Mrs Lelia E. CS 68 Yeaman st. Tel 277-3.

ROSLINDALE

Sargent, Mrs Mattie A. 41 Sherwood st. Tel.

ROXBURY

Arnold, Mrs Addie CS 10 AM to 12 M 3 Holborn ter. Tel.  
Bowditch, Miss Josephine Earle CS 32 Hartwell st.  
Carter, Mrs Deborah CS 73 Humboldt av. Tel 1665-2.  
Cotton, Miss Elizabeth L. CS 26 Holborn st. Tel 1055 W.  
Foster, Miss Edith Preston CS 3 Ruthven st. Tel 869 W.  
Haddock, George Silas 8.30 AM to 1 PM 9 Craw-  
ford st. Tel 1600.  
Hooper, Miss Mary L. CSB 32 Wenonah st. Tel 3885 M.  
Lakin, Mrs Susie B. CS 4 Carlisle st. Tel.  
Lane, Miss Lucy E. CS 91 Munroe st. Tel 1618-2.  
Lewis, Mrs Adeline Elizabeth CS 2 to 5 PM Mon  
Wed Fri 27 Wabon st. Tel 1272.  
McFarland, Mrs Carrie A. CS 10 AM to 12 M 7  
Wellington et. Tel 1691-3.  
Norcott, Mrs Ada Lincoln CS 2 to 5 PM except  
Thurs 9 Whiting st. Tel 3648 M.  
Ordway, Mrs Ida H. CS 2 to 5 PM except Sat  
15 Holborn st. Tel 1762-2.  
Pree, Mrs Adelaide M. 58 Seaver st. Tel 1808 M.  
Puffer, Miss Katherine CS 72 Elm Hill av. Tel 1816 M.  
Rice, Mrs Addie E. CS 72 Elm Hill av. Tel 60.  
Secley, Elisha B. CS 1.30 to 4 PM except Sat 33  
Elm Hill pk Tel 1396.  
Secley, Mrs Lillie E. CS mornings 33 Elm Hill pk.  
Tel 1396.  
Viall, Mrs Kate L. CSB (teacher) 9 AM to 12 M  
53 Warren st. Tel 1113 M.  
Wesehkolofsky, Herman CS 2 to 4.30 PM 9 Elm  
Hill pk. Tel 183.  
Whitcomb, Miss H. May CSB 34 Maple st. Tel 598.  
Whitcomb, Miss M. Ethel CSB 34 Maple st. Tel 598.

SALEM

Bonney, George Peck CS 2 to 5 PM except Sat 46,  
221 Essex st. Tel 335. Res 7 Andrew st. Tel 520.  
Delano, Mrs Maria G. CS 146A North st. Tel.  
Dyer, Mrs E. Maude CS 16 Dearborn st. Tel.  
Marvin, Mrs Emma J. CS 247 Lafayette st. Tel.  
McKinstry, Mrs Roetta Page CS 10 AM to 1 PM  
except Sat 16 Federal st. Tel 480.  
Robie, Mrs Mary Abbie CS 2 Summer St pl. Tel.  
Shepard, Mrs Sarah W. CS 183 Lafayette st. Tel.  
Sturgeon, Mrs Rosa Adelia CS 9 AM to 12 M 150  
Lafayette st. Tel 1031.

SAUGUS

Chick, Mrs Florence R. CS 95 Adams av. Tel 261-2.

SHARON

Fleming, Mrs L. Anna CS postal address.  
Reid, Ezra W. CS see Boston.

SILVER LAKE

Blanchard, Mrs Angie L. CS.

SOMERVILLE

Blair, Mrs Lettie E. CS 240 Highland av. Tel 295-3.  
Eastaman, Mrs Mary F. CSD (teacher) 111 Sum-  
mer st. Tel 559.  
Edwards, Mrs Elsie E. CS 62 Highland av. Tel.  
Frederick, Mrs Augusta D. CS 30 Delaware st.  
Hall, Mrs Janet W. CS 192 Summer st.  
Hoyt, Mrs Susan R. K. CSD (teacher) 51 Munroe st.  
Keeler, Miss G. Florence CS 128 Central st. Tel.  
Lane, Mrs Adelaide L. CS 177 Walnut st, W. H. Tel.  
St. John, Mrs Mabel S. CS 25 Greene st. Tel.  
Shepley, Mrs Eugenia M. CS 45 Union sq.

SOMERVILLE (WEST)

Brooks, Mrs Jeanette P. CS 10 Irving st. Tel 235 W.  
Clark, Mrs Helen Fletcher CS 354 Highland av. Tel 33.  
Holm, Mrs Josephine S. 71 Hall av. Tel 1432 M.  
Smith, Mrs Annie H. CS 2 Campbell pk. Tel 629 W.  
Smith, Mrs Ida Bennett CS 43 Curtis st. Tel 504 W.  
Tripp, Mrs Emma L. CS 67 Wallace st. Tel 1814 W.  
Wiswall, Mrs Minnie K. CS 82 Morrison av. Tel 1357-4.

SPRINGFIELD

Chaplin, Mrs Bessie H. CS 444 Sumner av. Tel.  
Coleman, Mrs Isabel Smith CS 3 Salem st. Tel.  
Collins, Mrs Minnie Marion CS 10 AM to 1 PM 508  
Hitchcock blg, 318 Main st. Res tel 6200.  
Cram, Charles Henry CS 172 Long Hill st. Tel 6379 M.  
Farnum, Mrs Alice M. CS 179 Long Hill st. Tel 7722.  
Perkins, Guy S. CSB 203 Besse blg, Besse pl.  
Perkins, Mrs Lillian Foss CS 203 Besse blg, Besse pl.  
Powell, Mrs Henrietta J. CS 3 Salem st. Tel.  
Ross, Mrs Anna C. CS 215 Forest Park av. Tel 6299.  
Sanderson, Mrs Margaret F. CS 127 Spring st. Tel.



SPRINGFIELD

Scott, Mrs Florence Snow CS 1 to 5 PM 506, 318 Main st. Tel 6297. Res 1089 Worthington st. Tel 7725.  
Taylor, Henry Church CS 205 Besse blg. Res tel.  
Terry, Mrs Emogene H. CS 179 Long Hill st. Tel 7593 R.  
Vaughn, Miss Jennie CS 55 Maynard st. Tel 6477 J.  
Work, Mrs Josephine CS 9 to 11 AM 57 High st. Tel.

STOUGHTON

Blaisdell, Mrs Josephine C. S. CS 1778 Wash. st. Tel.

SWAMPSCOTT

Michael, Miss Julia Warner CS postal address 1 Monument av.

TAUNTON

Crossman, Mrs Amelia M. CS 25 Trescott st.

WAKEFIELD

Waterman, Charles Dyer CS see Melrose.  
Weeks, Mrs Nellie L. CS 352 Main st.

WALTHAM

Crafts, Miss Myra A. CS 103 Adams st.  
Hall, Miss Lena M. CS 78 High st.  
Read, Miss Mabel Lucy CS see Newton.  
Woolley, Mrs Ella L. CS 16 Park pl. Tel 1050.

WELLESLEY

Harrington, Miss J. Isabel CS Worcester st and Weston rd. Tel.  
Selfe, Mrs Clara CS 75 Grove st. Tel 83-4.

WELLESLEY HILLS

Dillaway, Mrs Annie S. CS Bradford rd. Tel 246 W.  
Dillaway, Miss Laura G. CS 46 Cliff rd. Tel 446-2.

WESTFIELD

Herrick, Mrs Loiva A. CS 9 to 11 AM 28 Shepard st. Tel 925 M.

WEST ROXBURY

Smallwood, Miss Miriam O. 1822 Centre st.

WEYMOUTH

Evans, Mrs Mary Adelaide CS 412 Front st.  
Hume, Mrs Janet CS see Boston.  
Sanborn, Mrs B. Etta CS 23 Prospect st.

WEYMOUTH (EAST)

Smith, Mrs Ellen Stevens CS postal address.

WEYMOUTH HEIGHTS

Locke, Miss Agnes Celia CS Tel 110.

WINCHESTER

Blaisdell, Mrs Alice May CS 30 Vine st. Tel 628 W.  
Flinn, John J. CS by appointment 10 Dix st. Tel 1016 M.  
Gendron, Mrs Florence A. CS 22 Calumet rd.  
Harrington, Mrs Nettie F. CS 9 Sanborn st. Tel 8.  
Martin, Mrs Eliza Annie CS 19 Wedgemere av. Tel 93.  
Nickerson, Mrs Dora Mayo CSD 18 Grove st. Tel 139-2.  
Richmond, Mrs Edith H. CS 2 Bruce rd. Tel 870.  
Robbins, Miss Ellen S. CS 26 Crescent rd.  
Squires, Mrs Grace CS Black Horse ter. Office 420 Boylston st, Boston 1.30 to 4.30 PM Mon Thurs.

WINTHROP BEACH

Smith, Mrs Katherine CS 90 Terrace av. Tel 20.  
Wood, Mrs Lydia A. CS 47 Prospect av.

WINTHROP CENTER

Dellano, Mrs Jennie M. CS 120 Sargent st. Tel 206.  
Mann, Frederick CSB by appointment 58 Emerson rd.  
Smith, Mrs Bertha M. CS 15 Prescott st. Tel 1260.

WINTHROP HIGHLANDS

Burns, Robert CS 135 Grover av. Tel 290.  
Daffin, Mrs Therese CS 36 Cliff av. Tel 466 W.

WINTHROP (THORNTON)

Turner, Mrs Ella J. CS 22 Wash. av. Tel 92-4.

WOBURN

Mendum, Mrs Sara Clark CS 16 Arlington rd. Tel.  
Wyer, Mrs Alice Champney CS 40 Pleasant st.

WOLLASTON

Buchanan, Mrs Alexie F. CS 9 AM to 12 M Tues Thurs 133 Grand View av. Tel Quincy 71 M.  
Everett, Mrs Ida E. CS 35 Elm av. Tel Quincy 947-4.  
Goding, Dana Elmer CS 210 Arlington st. Tel Quincy 1833 M.  
Goding, Mrs Lottie A. CS 210 Arlington st.  
Sprague, Mrs Anne J. CS 346 Belmont st. Tel.

WORCESTER

Allen, Mrs Carrie S. CS 10 AM to 1 PM Tues Fri; 1 to 6 PM Thurs 842 Slater blg. Tel Park 6465 M.  
Allen, Mrs Mary W. CS 28 Sever st. Tel Cedar 807.  
Bancroft, Mrs Edith F. CS 24 Tirrell st. Tel.  
Bush, Mrs Nellie Blodgett CS 32 Maplewood rd.  
Cooke, Mrs Alice C. CS 5 La Grange st. Tel.  
Crossman, Mrs Flora E. CS 22 Channing st. Tel.  
Gates, Miss Lilla Florence CS 851 Millbury st. Tel.  
Howes, Mrs Grace A. CS 66 Woodland st. Tel Park 3522.  
Knowles, Mrs Evelyn Sylvester CS 1 to 6 PM Mon Fri; 9.30 AM to 2 PM Wed 842 Slater blg. Tel Park 6465 M.  
Merritt, Mrs Stella T. CS 5 Shepard st. Tel.  
Messinger, Mrs Eliza J. CS 2 to 5 PM Tues Thurs 1 Marston way. Tel Cedar 1360.  
Putnam, Mrs Louise F. CS 1 Dix st. Tel Cedar 1638.  
Schoppe, William G. CS 311 Main st. Tel.  
Smith, Miss Louise E. CS Mon Thurs mornings; Tues Sat afternoons 842 Slater blg. Res tel Park 6761 W.  
Walker, Miss Kate M. CS 1 Boxford st. Tel.  
Wesson, Mrs Sybil E. CS 9 to 11 AM 6 Trinity av. Tel.  
White, Mrs Josephine F. CS 12 M to 2, 6 to 7 PM 44 Oread st. Tel Cedar 1133 W.

MICHIGAN

ADRIAN

Taylor, Mrs Maude Howell CS 6 State st.

ALBION

Farley, Mrs Frances M. CS 913 S Superior st.  
Sturtevant, Mrs Elizabeth CS 117 E Ash st.

ALLEGAN

Gilson, Mrs Orpha L. CS.

ALMA

Ellison, Mrs Ella F. CS 508 State st.  
Morrison, Mrs Edith CS 1226 Superior st, E.

ALPENA

Heald, Mrs Elizabeth CS 167 1st st.  
Roberts, Miss Maria CS 167 1st st.

ANN ARBOR

Dearing, Miss Mary Elizabeth CS 411 Hamilton pl.  
Henne, Miss Lydia CS 713 W Liberty st.  
LeValley, Mrs Laura A. W. CS 15 Cutting apts. Tel 1358 L.  
Seeley, Miss Orel F. CS 809 Hill st.

BATTLE CREEK

Adams, Charles M. CSB (teacher) 17 Fremont st.  
Adams, Mrs Narcissa F. CS 17 Fremont st.  
Barnes, Mrs Hattie CS 64 Green st.  
Benedict, Mrs Cora CS 101 Orchard av.  
Fisher, Mrs Jennie CS 130 Post av.  
Healy, Miss Mina A. 66 Hanover st.  
Joyce, Mrs Mary C. CS 17 Franklin ct.  
Ketchum, Mrs Alice E. CS 280 Marshall st.  
Robertson, Miss Clara B. CS 30 Upton av.  
Stebbins, Mrs Adelia W. CS 92 Orchard av.

BAY CITY

Wells, Mrs Ada M. CS 412 Belinda st.  
Wright, Mrs Maria C. CS 9 AM to 12 M, 2 to 5 PM 319 N Van Buren st. Bell tels 509; 1003.

BELLEVUE

Vaughan, Mrs Jennie B. CS 400 South st.

BENTON HARBOR

Cunningham, Mrs Emily H. CS 441 Maple st. Tel 1028.  
Fashbaugh, Mrs Alice CS 471 Foster av. Tel 640.  
Wheaton, Mrs Mary CS 714 Highland av. Tel 770.

BERRIEN SPRINGS

Cuthbert, Mrs Ora E. CS R R 3. Tel 97.

BUCHANAN

Wood, Albert A. CS.

CADILLAC

Geer, Miss Mary Louise CS 124 Chapin st. Tels 318.

CHARLEVOIX

Smith, Mrs Mabelle Denton CS 223 Clinton st. Tel.

CHARLOTTE

Ells, Mrs Mary R. CS 121 Lovett st. Bell tel 19 L.  
Spencer, Mrs Agnes E. CS 403 S Main st.

DECATUR

Jones, Mrs Mabelle B. CS.



## DETROIT

Babillion, Miss Gertrude S. CS 32 Erskine st. Tel Grand 2181.  
 Bailey, Mrs Cornelia Erwin CS 1263 John R. st.  
 Bailey, Mrs Ella C. CS 379 Montclair av. Tel Hick. 1130.  
 Bailey, Mrs Lillian A. CS 10 AM to 4 PM 603A Madison hotel. Tel.  
 Beaublen, Mrs Ella H. A. CS 165 Smith av. Tel North 3028 J.  
 Black, Mrs Sarah D. CS 149 Forest av, W.  
 Bloomingdale, Mrs Harriet E. CS postal address Hotel Plaza. Tel Cher. 4622.  
 Boggis, Mrs Cora E. CS postal address 71 Cottage Grove av, H P.  
 Bogue, Mrs Martha Harris CSD 8 to 11 AM 697 Cass av.  
 Boyle, Mrs Martha Renner CS 73 Richton av. Tel Hem. 1903.  
 Burt, Miss Jennie CS 8 to 11 AM, 2 to 5 PM 420 Woodward av. Tel Grand 1621.  
 Callaban, Miss Grace W. CS mornings 45 Bagg st. Tel.  
 Campbell, Francis Chandler CS 140 W Alexandrine av. Tel Grand 1344.  
 Cheney, Mrs Helen L. CS 325 Iroquois av. Tel East 1808.  
 Colby, Frank C. CS The Lenox. Tel Main 4617.  
 Colby, Mrs Mary Bayrd CS The Lenox.  
 Cook, Mrs Ethel B. CS 39 W Alexandrine av. Tel.  
 Cowell, Mrs Eva L. CS 248 Montclair av. Tel Hick. 700 J.  
 Dagg, Miss Lena CS 474 Hamilton av. Tel Hick. 246 J.  
 Dean, Mrs Belle Mather CS 146 Elmhurst av.  
 Doty, Mrs Ella H. CSB (teacher) 49 Parsons st. Tel Grand 1329.  
 Emmons, Mrs Lottie C. CS 8 to 11 AM 44 Melbourne av. Tel North 4254.  
 Fay, Miss Mary Root CS 144 Hancock av, W.  
 FitzGerald, Mrs Annie CS 474 Hamilton av. Tel Hick. 246 J.  
 Griffith, Mrs Helen I. CS 687 4th av. Tel Grand 377.  
 Harris, Mrs Anna S. CS 640 2d av. Tel Grand 3675.  
 Hill, Mrs Kate A. M. CS 45 Bagg st.  
 Hovey, Mrs Lydia MacKenzie CS 144 John R. st. Tel Cadillac 361.  
 Johnson, Mrs Lillian Carter CS postal address 256 Belvidere av. Tel Hick. 1250 L.  
 Kenyon, Mrs Lillian W. CS 341 Hamilton av.  
 Leigh, Mrs Elizabeth L. CS 9 AM to 12 M 55 Willis av, W. Tel Grand 764.  
 Lunny, Mrs Elizabeth CS 984 Hudson av. Tel Wal. 1266.  
 Macklem, Miss Frances M. CS 215 E Grand blv.  
 Macklem, Miss Ida Alexandra CS 215 E Grand blv.  
 McGill, Mrs Stella S. CS 215 E Grand blv. Tel East 1575.  
 Munson, Mrs Minnie S. CS 224 Nat av. Tel Grand 3933 R.  
 Nebe, Mrs Alice Thrall CSB 255 E Grand blv. Tel East 1996.  
 Noland, Mrs Celia CS 1062 4th av.  
 Nutting, Mrs Elizabeth H. CS 1 to 5 PM 543 Bewick av.  
 Paton, Mrs Caroline H. CS 8 to 11 AM 142 Longfellow st. Tel Hem. 894.  
 Pierce, Mrs Kate H. CS 2 to 5 PM except Wed Phillips manor, 25 Willis av, E. Tel Grand 137.  
 Prophet, Edward Percival CSB (teacher) 9 AM to 4 PM 611 Woodward arcade. Tel Cher. 2199.  
 Prophet, Mrs Magdalene M. CSB 611 Woodward arcade. Tel Royal Oak 128.  
 Sagmaster, Mrs Eva W. CS 10 AM to 1 PM 21 Roycourt apts. Tel Cher. 1233.  
 Skinner, Mrs Abble H. CS 588 Cass av.  
 Smith, Mrs Alice Cheney CS 325 Iroquois av. Tel East 1808.  
 Starr, Miss Bertha E. CS The Addison  
 Starr, Miss Jessie Douglas CS Addison. Private tel.  
 Thompson, Mrs Lillian CS 690 Trumbull av. Tel Grand 3283.  
 Tinker, Mrs Eliza CS 678 4th av.  
 Tryon, Mrs Marion G. CS 2 Forest av, E. Tel Grand 3147.  
 Wallace, Miss Sue L. CS 29 Owen av. Tel North 4404.  
 Welstead, Mrs Alice W. CS 9 AM to 4 PM 2116 Dime bnk blg. Tel Cher. 3156.

West, Mrs Edith Kenyon CS 9 AM to 12 M 136 Elmhurst av, H P. Tel Hem. 835 L.  
 Whitaker, Mrs Ella K. CS 585 Cass av. Tel.  
 Winn, Charles V. CS 20 Hannan-Mills blg. Tel Main 4292.  
 Woodall, Mrs Blanche G. CS 66 Cal. av. Tel Hem. 1002.  
 Woodall, Charles J. CS 10 AM to 4 PM 212 Broadway Central blg, 92 Broadway. Tel Main 6313.

## ESCANABA

Brotherton, George H. 112 Wells av.

## FLINT

Dewstoe, Mrs Helen J. CS 631 Stone st.  
 Frise, Mrs Susanna CS 605 Payne pl. Tel 1269 J.  
 Henderson, Mrs Sarah CS 10 AM to 4 PM 911 F P Smith blg. Res 402 W 2d st. Bell tel 1022 J.  
 Wickham, Mrs Christina CS 2 to 8 PM 315 3d av, W. Bell tel.

## GRAND HAVEN

Newell, Mrs Jennie E. CS 508 Sheldon st. Bell tel 305.

## GRAND RAPIDS

Alden, Mrs Isabel CS 75 Wash. st.  
 Chalmers, Miss Agnes F. CSB 11 AM to 5 PM 400 4th Nat bnk blg. Tels Cit. 7280; Bell Main 2192.  
 Res 1200 Lake drive. Cit. tel 34922.  
 Ellis, Miss Carrie M. CS 601 Livingston av. Cit. tel.  
 Field, Mrs Henrietta A. CS 520 The Lorraine.  
 Field, Luman A. CS 520 The Lorraine. Both tels.  
 Furber, Miss Isabel A. CS 425 Ashton blg.  
 Hopper, Malcolm C. CS Wonderly blg. Both tels.  
 Le Roy, Mrs Fannie W. CS 347 S Fuller av.  
 Mason, Mrs Minnie H. CS Apt 5, The Herkimer.  
 Paulgot, Mrs Ida H. CS 524 Benjamin av, SE. Tels Cit. 34360; Bell Main 1886.  
 Rock, Mrs Alice CS R F D 1. Cit. tel 4955.  
 Studley, Miss Helen CS 10 AM to 1 PM except Mon 321 Ashton blg. Cit. tels 1744; res 5009.  
 Studley, Mrs Ida M. CSB (teacher) 1.30 to 4.30 PM 321 Ashton blg. Cit. tel 1744. Res 64 Prospect av. Tels Bell Main 1902; Cit. 5009.  
 Utley, Mrs Frances E. CS 624 Kellogg st. Cit. tel.  
 Van Dam, Mrs Mina L. CS 617 Livingston av.  
 Walter, Mrs Addie F. CS 304 Charles av. Cit. tel 9026.

## HANCOCK

Stockly, Mrs Mary G. CS Tel 309.

## HASTINGS

Goodyear, Mrs Effie P. CS 420 W Center st.

## HOUGHTON

Hillegass, Mrs Josie CS 241 South st. Tel 653 L.

## IRONWOOD

Cole, Mrs Maude E. CS 242 S Mansfield st.

## JACKSON

Buckingham, Mrs May CS 103 Chittock av.  
 Fritton, Mrs Helen M. CS 334 Wesley st.  
 Higdon, Wayland D. CS 502 Detroit st. Tels.  
 Holton, Mrs Ella M. CSD (teacher) 333 E High st.  
 Miller, Mrs Lena S. CS 223 W Wash. st. Bell tel 1128.  
 Wesch, J. Frederick CS 306 Carter blg. Bell tel 361; res Bell tel 1150.  
 Wesch, Mrs Mary Knolls CS 117 4th st. Bell tel 1150.

## JONESVILLE

Wolcott, Miss Maud CS Chicago st.

## KALAMAZOO

Bartlett, Mrs Lutie A. CS 437 W Cedar st.  
 Blood, Mrs Mary L. CS 9.30 AM to 12 M except Thurs 812 Nat bnk blg.  
 Loveland, Mrs Irene C. CS 2 to 4.30 PM 812 Nat bnk blg. Tel 2528.  
 Ring, Charles H. CS 517 Minor av. Tel 3094.  
 Ring, Mrs Marlon Capwell CS 517 Minor av.  
 Washburn, Mrs Mary CS 10 AM to 4 PM except Mon 716 N Edwards st. Tel 1857.  
 Zuch, Mrs Pearl B. CS 526 W Walnut st. Tel 3925 R.

## LANSING

Chittenden, Mrs Ida F. CS 1226 Mich. av, E.  
 Field, Mrs Sarah C. CS 322 Hillsdale st, E.  
 Vandenberg, Mrs Gertrude E. CS 120 Shlawassee st, W. Tels Cit. 2511; Bell 1322.

## LUDINGTON

Treat, Miss Louise M. CS 305 E Filer st.



## MARQUETTE

Mathews, Mrs Nellie L. CS Bluff st.  
Powell, Mrs Katie CS 332 Crescent st.  
Sackrider, Mrs Fanny Wright CS 332 Crescent st.

## MARSHALL

Balcom, Mrs Anna CS 336 N Madison st.  
Stowe, Mrs Belle W. CS 403 E Mansion st. Both tels.

## MENOMINEE

Cook, Mrs Elizabeth C. CS 312 Main st.  
Emerson, Mrs Elizabeth S. CS 241 Main st.

## MOUNT PLEASANT

Hunter, Mrs Vernie I. CS 514 S Main st.  
Morrison, Mrs Elizabeth A. CS 301 W Maple st.  
Nelson, Mrs Mary L. CS 226 S Main st.

## MUSKEGON

Houseman, Mrs Fanny J. CS 9 AM to 12 M 306  
Jefferson st. Cit. tel 471.  
Spencer, Mrs Sarah F. CS 120 Monroe av. Cit. tel 558 R.

## NILES

Pierson, Mrs Jessica Wickham CS 198 N 4th st.

## OLIVET

Potts, Mrs Mary L. CS P O box 124.

## ONAWAY

Lowe, Mrs Nancy Charlotte CS.

## ORION

Toupalik, Mrs Marjorie C. CS P O box 97. Tel 81.

## OXFORD

Bronson, Mrs Minnie L. CS Tel 34-2.  
Rixford, Mrs Emma A. CS 9 AM to 12 M. Tel 132.

## PAW PAW

Ellis, Mrs M. Anna CS.

## PETOSKEY

Chichester, Mrs Jeanne A. CS 619 E Lake st.

## PLYMOUTH

Baker, Mrs Hattie A. CS Main st.

## PONTIAC

Harris, Mrs Mary CS 39 Florence av. Tel 1235.

## PORT HURON

Steffy, Miss Carrie Z. CS 2 to 5 PM 1219 Military  
st. Tel 1083 J.

## SAGINAW

Anderson, Miss Carrie E. CS 219 S Jefferson av.  
Bell tel 2030.  
Lepper, Mrs Emma C. CS 213 Cherry st.  
Lepper, Myron E. CS 11 Mason blg. Tels Bell 1134 L;  
Valley 684; res Bell 621; Valley 1048.  
McAvoy, Mrs Anis CS The Grove. Bell tel 587.  
Putnam, Miss Harriett CS 529 S Warren av. Tels  
Bell 604; Valley 610.  
Symons, Mrs Mary Smart, CS 547 S Weadock av.

## ST JOSEPH

Carson, Mrs Helen S. CS Pine Cliff, Lake Shore  
drive. Tel L 15.

## SAULT STE MARIE

Kibby, Mrs M. Ida CS Gage blk, Ashmun st.

## SOUTH HAVEN

Chatfield, Mrs Florence W. CS Tel 240.

## TRAVERSE CITY

Harrison, Mrs Anna CS 214 W 9th st. Cit. tel R 572.  
Whipple, Mrs Harriet J. CS Wilhelm blk. Cit. tel 952.

## YPSILANTI

Gill, Mrs Bertha M. CS 32 S Summit st.

## MINNESOTA

## ALBERT LEA

Hirsch, Mrs Leah J. CS 327 Broadway. Tels 86 and 89.  
Mitchell, Mrs Helen Rue CS 221 S Pearl st. Tel 666.  
Wulff, Mrs Nellie H. CS 205 Adams av.

## AUSTIN

Green, Mrs Mary E. CS 800 Oakland av.  
Holston, Mrs Isophene CS 808 E Bridge st.  
Ousley, Mrs Etta M. CS 606 N Lansing av.

## DAWSON

Ruf, Mrs Evelina D. CS 9 AM to 3 PM Tel 75.

## DULUTH

Coventry, Mrs Lottie CS 812 E 2d st.  
Gaskill, Mrs Carrie CS 1710 London rd.  
Hamilton, Mrs Helen E. CS 9 AM to 2 PM 1814  
E Superior st.  
Hammond, Mrs Adaline CS Hunters pk.  
Hency, Mrs Anna D. CS 725 E Superior st.  
La Vague, Mrs Emma CS 429 E 2d st.  
La Vague, Mrs Mary J. CS 8 N 54th av, W.  
Nelson, Mrs Amanda CS 1431 Jefferson st. Bell tel  
Melrose 3700.  
Peck, Mrs Harriet Gray CS postal address 2120  
Woodland av.  
Rankin, Mrs Viletta L. CS 1918 W 3d st.  
Sanborn, Mrs May E. CS 12 M to 4 PM 1006  
Torrey blg. Bell tel 867.  
Schofield, Mrs Isabel J. CS 1720 E 5th st.  
Williams, Mrs Lucy A. CS 429 E 2d st.

## FAIRMONT

Haines, Mrs Phebe Lucinda CSB.  
Sherwood, Miss Esther Maria CS 315 E 2d st.

## GRAND RAPIDS

Roecker, Mrs Edith CS.

## LAKE CITY

Fitschen, Mrs Ida Greeley 820 S Oak st.

## LITCHFIELD

Dennis, Mrs Mary C. CS P O box 672.

## LIVERNE

Armstrong, Mrs Harriet M. CS 115 Kniss av.

## MANKATO

Salisbury, Mrs Dora B. CS 221 E Elm st. Cit. tel.  
Smith, Mrs Emily CS 126 S Front st.

## MINNEAPOLIS

Barnard, Mrs Lillian Thorp CS 3819 Blaisdell av.  
Berryhill, Mrs Margaret Porter CS 327 14th av, SE.  
Bogert, William E. CS 706 Palace blg.  
Bradbury, Mrs Chestina M. CS 3004 Humboldt av, S.  
Bradford, Mrs Elizabeth P. CS 1213 7th st, SE.  
Brookins, Miss Mary CSB (teacher) 727 Andrus blg.  
Burwell, Mrs Mary D. CS 1913 3d av, S.  
Butler, Mrs Alice Crosby CS The Concord, 65 S 11th st.  
Chapman, Mrs Louise W. 2645 Garfield av.  
Cleveland, Mrs Emma Harkness CS 2549 Clinton av.  
Cranmer, Mrs Emma A. CS 2431 Hennepin av, apt  
1. N. W. tel South 6494.  
Cunningham, Miss E. Berta CS Curtis ct.  
Day, Miss Ada CS Curtis ct.  
Dickey, Mrs Anna C. CS 1720 Chicago av. Both tels.  
George, Mrs Genevieve L. CS 507 Essex blg.  
Gilbert, Miss Emillie W. CS 1 to 3 PM 1311 Yale pl.  
Gilbert, Miss Mary E. CS 1311 Yale pl. Both tels.  
Grant, William H. 627 Metropolitan blg.  
Hewitt, Frank Woodruff CS 320 S 6th st.  
Himmelrich, Mrs Belle CS Curtis ct.  
Holles, Mrs Florence McMillan CS 3035 Irving av, S.  
Jackson, Mrs Nettie W. CS Curtis ct.  
Keatley, Mrs Kate V. CS 3116 19th av, S.  
Kelly, Mrs Nellie CS 3658 Glrard av, N.  
Kelly, Mrs Sarah M. CS 117 E 15th st. T. S. tel.  
Kerr, Mrs Lottie E. CS 4100 38th av, S. N. W. tel.  
Kimball, Miss Eugenia CS postal address 2519  
Hennepin av.  
Krudop, Miss Anna Margaret CS 401 Evanston  
blg. 122 S 6th st. N. W. tel Main 4653.  
Leighton, Mrs Emma S. CSB (teacher) 424 Andrus blg.  
Lewls, Mrs Katharine G. C. CS 2632 Pillsbury av.  
Markham, Mrs Jennie CS Browndale. T. S. tel Har-  
rlet 204-1. P O Linden Hills, R R 2.  
McCray, Mrs Adele R. CS 600 Essex st, SE.  
McNeill, Mrs Margaret CS 121 S 11th st.  
Niven, Miss Margaret J. I. 314 6th st, S.  
Seale, Mrs Emma S. H. CS 9 AM to 12 M 2223  
Pleasant av. Tel South 5666.  
Smith, Miss Katharine J. CS 440 N W Nat Life blg.  
Taylor, Miss Mary H. CS 617 University av. SE.  
Taylor, Mrs Nellie CS 121 S 11th st.  
Thompson, Miss Abigail Dyer CSB (teacher) 320  
6th st, S.  
Warner, Mrs Alice B. CS 1319 Yale pl. N. W. tel.  
Webster, Mrs Rose J. CS postal address 1819 Lyndale av, S.  
White, Miss Jennie CS Hampshire Arms.  
Winter, Mrs Jane Becker CS N Y Life blg.  
Winter, John W. R. CS 602 N Y Life blg.  
Woodruff, Mrs Minnie B. CS 3145 Clinton av.



## MONTEVIDEO

Starbeck, Mrs Henrietta A. CS 202 S 7th st. Tel 193.

## RED WING

Palmer, Mrs Clara M. CS 602 Plum st.

Thoburn, Miss Grace CS 321 Bush st.

## ST PAUL

Argue, Miss Lillian E. CS 9 AM to 1 PM 6, 453 Marshall av. Both tels.

Baker, Mrs E. Dorothy CS 518 Laurel av. Both tels.

Coffers, Mrs Magdalena CS The Minnehaha.

Dunn, Miss Nancy M. CS 10 AM to 5 PM The Ferriss.

Fockens, Mrs Mary H. CS 120 N St Albans st.

Gunderson, Miss Mary S. CS VanNuys, 265 Dayton av.

Hospes, Mrs Marlon CS 1 to 5 PM Tues Wed Fri Sat Ryan hotel.

Joslin, Mrs Laura R. CS 1711 Marshall av. Tels.

Konantz, Adolph CS 10 AM to 5 PM 500 Pitts-  
burgh blg.

Lamberson, Mrs Ella Vance CS 11 AM to 5 PM Schiffman  
blg. Tels T. S. 1871; res T. S. 6177. N. W. Mid. 3412.

Logan, Mrs Anna B. CS 1149 Laurel av.

Mackenzie, Mrs Eliza CS 764 Dayton av. Both tels.

Olin, Bent E. CS 290 Charles st.

Parnell, Mrs Edith H. CS 11 AM to 5 PM except  
Thurs Pittsburgh blg. Res 1325 Goodrich av.

Putzke, Mrs Emilie K. F. CS 204 Ann st.

Reed, Miss Agnes E. CS Tues Thurs Sat 301 N Y Life blg.

Rose, Mrs Arminda CS 1040 St Clair st. N. W. tel  
Dale 2718.

Rose, Mrs Rebecca W. CS 10 AM to 5.30 PM Mon  
Wed Fri 301 N Y Life blg. Res 694 Iglehart av.

Ryan, Franklin N. CS 10 AM to 5 PM 612 N Y  
Life blg. Res 840 Hague av. Tels.

Schrader, Mrs Margaret CS 716 Selby av. Both tels.

Seeger, Mrs Arvilla CS 694 Iglehart av. N. W. tel.

Tilbury, Mrs Eva M. CS 948 Iglehart st. N. W.  
tel Dale 4745.

Wilde, Mrs Melvina CS 606 Dayton av. Tel Dale 4957.

## SHAKOPEE

Treff, Mrs Mary E. CS.

## STILLWATER

De Groodt, Miss Mabel CS 702 N 4th st.

## WILLMAR

Tollefson, Ingebrigt C.

## WINONA

Dobbs, Mrs Mary E. CS 153 W 7th st.

Smith, Miss Louise Marie CS 216 E 3d st. Tel 856 L.

Stevens, Mrs Catherine E. CS 67 W 6th st.

## MISSISSIPPI

## BEULAH

Jacobs, Mrs Anne E. CS postal address.

## BILOXI

Bentley, Mrs Gertrude V. CS 149 Benachl av.

## HATTIESBURG

Gatlin, Mrs Nannle E. CS 524 Corine st.

## JACKSON

Baley, Mrs Lillie Lee CS 219 N State st.

## MERIDIAN

Millard, Miss Estelle CS 2316 8th st, Tel 1075.

## PURVIS

Richardson, Mrs Rossie O. CS.

## MISSOURI

## AURORA

Pratt, Mrs Elizabeth H. CS Bell tel 304.

## BRANSON

Bonsteel, Mrs Minnie A. CS.

## CALIFORNIA

Burt, Mrs Emma J. CS 3d st.

## CARTHAGE

Blakeney, Mrs Frances M. CS 816 Clinton st.

## FREDERICKTOWN

St. Clair, Mrs Lettie M. CS Both tels.

## HANNIBAL

Pledge, Mrs Elizabeth A. CS 508½ Broadway.

## INDEPENDENCE

Bendit, Mrs Emily Tupper CS 134 W Sea av.

Stevenson, Mrs Ella Mary CS 801 Electric st.

## JEFFERSON CITY

Henry, Mrs Kate M. CS 728 E Main st.

## JOPLIN

Gregory, Mrs Mary C. CS 802 Wall st.

Kirkpatrick, Mrs Lillian CS 9 AM to 5 PM 322

Miners bldg. Home tel 607.

Lipscomb, Mrs Mary A. 710 Moffett av.

Seyffert, Mrs Clara Ada CS 1820 Wall st.

Stevens, Mrs Elizabeth J. CS 1925 Jackson av.

Thndium, Mrs Jean Whitney CS 830 Frisco blg.

## KANSAS CITY

Allen, Mrs Virginia M. CS 907 Benton blv. Tels.

Andrews, Mrs Loretta M. CS 3407 Forest av.

Bachman, Miss Helen S. CS 3429 Morrell av.

Bailey, Mrs Sarah J. CS 729 Corbin ter.

Bain, Miss Eleanor Bishop CS 605 Sharp blg.

Baird, Mrs Amanda J. CSD 2815 Troost av.

Behan, Mrs Emma D. CSD (teacher) 501 Commerce blg.

Belden, Mrs Ella Celeste P. CS 50 E 55th st.

Black, Mrs Edle Merrill CS 4317 Main st.

Bledsoe, Mrs Alice R. CS 1114 Paseo. Both tels.

Brinkley, Mrs Anne B. CS 1321 Linwood blv. Tels.

Brittain, Mrs Myrtle F. CS 3616 S Benton blv.

Burgher, Mrs Pearl E. CS 3821 Va. av.

Butts, Mrs Dora Kaapeke CS 821 E 31st st. Home tel.

Carl, Mrs Alice CS 3822 Walnut st. Both tels.

Carpenter, John G. CS 9 AM to 2 PM 1201 Wald-  
helm blg. Tels Bell Main 610; Home Main 6839;  
res Home East 902.

Chandler, Mrs Sallie Nelson CSD mornings 3482  
Central st. Tels Bell 4705 S; Home 5191 S.

Clark, Mrs Martha Metzler CS 401 Gloyd blg.

Colton, Mrs Phebe B. CS 5915 Lexington av.

Cooper, Mrs Jessie B. CSB (teacher) 605 Sharp blg.

Dickey, Miss Florence M. CS 10 AM to 2 PM except  
Sat 2117 Minnie st. Both tels.

Dornblaser, Mrs Alice L. CS 501 Commerce blg. Home tel.

Dressendorfer, Mrs Josephine CS 11 AM to 4 PM  
2559 Gillham rd. Home tel Main 9407.

Eaton, Mrs Kate CS 2808 Tracy av.

Edwards, Mrs Annie CS 3900 Tracy av.

Eppstein, Miss Jennie E. CS 1113 Waldhelm blg.

Evans, Mrs Minnie CS 1809 W 43d st. Both tels.

Farbeck, Mrs Lillian Keller CS 1014 Armour blv. Tel.

Gish, Mrs Martha H. CSB (teacher) 3910 Forest av.

Gooding, Miss Minnie A. CS 3124 Harrison st.

Goodnow, Mrs Cora A. CS 2534 Gillham rd. Home  
tel Main 8183.

Greenwood, Mrs Josephine Heermans CS 2825 Troost av.

Gregory, Mrs Lula G. CS 1715 Linwood blv.

Halsey, Miss Mary Emma CS 501 Commerce blg. Home tel.

Harville, Mrs Lucinda T. CS 2314 Park av.

Haslett, Mrs Alice L. CS 7 to 9 PM 3400 Wabash  
av. Both tels.

Hersh, Mrs Alma C. CS 10 AM to 1 PM 236 Lin-  
wood av. Home tel South 2737.

Hollebaugh, Mrs Anna W. CS 107 W 36th st.

Holman, James Harlow CS 9 AM to 3 PM Wald-  
helm blg. Both tels.

Houck, Mrs Frances A. CS 9 AM to 6 PM 3120 Oak st.

Howell, Mrs Jessie Frink CS 501 Commerce blg.

Howlett, Mrs Margaret S. CS 3104 Chestnut st.

Hurley, Mrs Louise M. CS 1907 Linwood blv. Tels.

Jaccard, Eugene G. E. CS 10 AM to 4 PM 601 Com-  
merce blg. Res 2914 Campbell st. Both tels.

Jaccard, Mrs Lena D. CS 2914 Campbell st. Tels.

Kelzer, Mrs Mary Hudson CS 3227 Central st.

Kienzle, Mrs Gertrude Baird CS 119 W Armour blv.

Kinney, Mrs Annie E. CS 406 E 43d st.

Kinney, Miss Julia S. CS 406 E 43d st.

Knapp, Miss Dora M. CSB (teacher) 501 Commerce blg.

Kraemer, Mrs Delaware L. CS 3724 Troost av.  
Home tel South 4012.

Krauthoff, Mrs Daisy Lovering CS postal address  
The Carlton.



## KANSAS CITY

La Quay, Mrs Clara E. CS 4223 Charlotte st. Home tel South 2531.  
 Lawson, Mrs Grizell Page CS 434 W 34th st. Tels Bell South 3030; Home South 764.  
 Levy, Mrs Jennie B. CS 1 to 5 PM 340 Benton blv. Home tel East 3520.  
 Lindsey, Mrs Lucy Ballinger CSB (teacher) 3150 Gillham rd. Both tels South 3482.  
 Lyle, Mrs Mary V. CS 3834 Forest av.  
 Mathes, William L. CS 1200 E 11th st. Home tel.  
 May, Mrs Amanda Wilson CS Claremont hotel. Tels Bell Main 1896; Home Main 5347.  
 May, Mrs Annie C. CS mornings 2903 Charlotte st.  
 McBride, Albert L. CS Weber apts, 1223 E 10th st. Tels.  
 McGeorge, Mrs Mary CS 1411 E 11th st. Tels.  
 Mehornay, Miss Martha A. CS 2808 Tracy av. Tels.  
 Miller, Miss Hannah Griselda CS 1328 E 10th st.  
 Moore, Mrs Mary Wyatt CS 1404 Wykeham way.  
 Morgan, Mrs May S. CS 4704 Rockhill rd.  
 Murray, Elmore W. CS 10 AM to 4 PM 503 Commerce blg. Res 2814 Tracy av. Both tels.  
 Newell, Mrs Jennie A. CS 3014 Forest av.  
 Newton, Mrs Margrete E. CS 4124 Scarrett av. Home tel East 3275.  
 North, Mrs Clara A. CS postal address 2428 Agnes av.  
 Norton, Mrs Annah T. CS 3334 Harrison st.  
 Nourse, Mrs Fannie E. 9 AM to 1 PM 503 Commerce blg. Both tels Main 2866.  
 O'Brien, Miss Harriet CS 3117 Troost av.  
 Owen, Mrs Dora Hale CS 1016 Armour blv.  
 Paddock, Mrs Gertrude B. CS 504 Pierce av.  
 Perrin, Mrs Madeline Koons CS 2629 Monroe av.  
 Richardson, Mrs Louisa J. CS 3429 Morrell st.  
 Richmond, Mrs Huldah M. CS 1306 Paseo.  
 Rogers, Moses J. CS 3138 Jefferson st. Home tel.  
 Root, Mrs Rose CS 4300 Charlotte st. Bell tel South 2703.  
 Russell, Mrs Eliza B. CS 825 W 35th st.  
 Saunders, Mrs Sallie A. CSB (teacher) 3700 Valentine rd.  
 Sawyer, Mrs Leonora CS 3208 Independence blv.  
 Sawyer, Lewis B. CS 10 AM to 3 PM 605 Gloyd blg, 921 Walnut st. Both tels Main 4140. Res 4039 Walnut st. Both tels South 3235.  
 Scherzer, Mrs Sarah E. CS 3040 Grand av.  
 Schooley, Mrs Jennie Baird CS 2815 Troost av. Tels Bell Grand 200; Home Main 622.  
 Seely, Mrs Bird De Galleford CS 1223 E 10th st.  
 Singleton, Mrs Jessie L. CS 1 to 5 PM 3619 Wyandotte st. Bell tel South 3619.  
 Sleek, Mrs Marie C. CS 3215 Main st. Home tel.  
 Smith, Mrs Anna J. Hudson CS 122 Hunter av.  
 Smith, Mrs Mary G. CS 3527 Woodland av.  
 Standart, Mrs Sarah Eliza CS 433 Colo. av. Home tel.  
 Stone, Mrs Ella P. CS 9 AM to 1 PM 431 N Y Life blg. Res 1115 Lydia av. Home tel Main 3209.  
 Streater, Mrs Frances CS 1218a E 34th st.  
 Swasey, Mrs Zulie G. CS 3410 Park av.  
 Tincher, Mrs Bertha Laura CS 816 E 31st st. Home tel South 1414.  
 Tutt, John M. CS 10 AM to 4 PM 502 Commerce blg. Both tels Main 5060.  
 Van Buren, Mrs Luella CS 3631 Euclid av. Both tels.  
 Vining, Miss Dora Brown CS 3133 Garfield av. Home tel Linwood 872.  
 Way, Mrs Amanda E. CS 1304 Euclid av.  
 Wheat, Mrs Louisa J. CS 715 Indiana av.  
 Wheeler, John H. CSB (teacher) 430 N Y Life blg. Both tels.  
 Wheeler, Mrs May E. CSB 430 N Y Life blg.  
 Whisner, Bert M. CS 1 to 4 PM 2808 Charlotte st. Tels Bell Grand 657; Home Main 8175.  
 Whitaker, Isaac CS 816½ E 9th st. Both tels.  
 White, Mrs Annie L. CS 2936 Euclid av. Both tels.  
 Wilcox, Mrs Martha W. CSB (teacher) 10 AM to 1 PM 2812 Harrison st. Both tels.  
 Williams, Miss Martha L. CS 10 AM to 4 PM 502 Commerce blg. Both tels Main 5060; res South 3363.  
 Wilson, Mrs Anna Probst CS 3234 Campbell st.  
 Wood, Mrs Belle Margaret CS 3528 Baltimore av. Both tels.

Yarrington, Mrs Nellie M. H. CS 2603 Park av.  
 Yates, Mrs Ida Downs CS 1 to 5 PM 503 Commerce blg. Res 2938 E 28th st. Both tels.  
 York, Mrs Martha M. CS 9 AM to 1 PM 4215 Windsor av. Home tel East 530.

## KIRKSVILLE

Gibson, Miss Minnie CS 512 E Pierce st.  
 Ransom, Mrs Allie CS 303 E Cottonwood st.

## KIRKWOOD

Bown, Mrs Mary L. CS 426 S Webster av. Bell tel 255.  
 McCullam, Mrs Anna K. CS 446 S Clay av. Bell tel 591.

## LEXINGTON

Morath, Miss Charlotte CSB Tel 201.  
 Walker, Mrs Margaret Leslie CS 1007 Highland av.

## LOUISIANA

Clanton, Mrs Sena Walton CS 115 N 3d st.

## MAPLEWOOD

Wiss, Mrs Jennie CS 7489 Hazel av.

## MARSHALL

Herndon, Mrs Annie R. CS 10 AM to 4 PM 2 Campbell blg. Tel 192. Res 571 S Lyon st. Tel 280.  
 Railey, Mrs Loretto M. CS Tel 464.

## MARYVILLE

Denham, Mrs Kate CS Hosmer blg.

## MEXICO

Franklin, Mrs Hattie L. 702 W Love st. Tel 468.  
 Morey, Mrs Ella I. CS 814 S Union st. Tel.  
 Wade, Charles CS 111A W Monroe st. Tels.

## MOBERLY

Leitch, Mrs Cordia CS Rollins st. Tel 632.

## MT WASHINGTON

Borman, Mrs Hettie F. CS 737 Overton av. Both tels.

## PLEASANT HILL

Jacobs, Mrs Valeska L. CS.

## RICH HILL

Cole, Mrs Martha CS.

## ST JOSEPH

Arnold, Le Ray D. CS 317 Corby blg.  
 Bassar, Mrs Alice H. CS 1222 Henry st.  
 Batcheller, Mrs Anna E. CS 206 S 17th st. Bell tel.  
 Bauman, Oscar George CS 10 AM to 5 PM 501 Corby-Forsee blg. Bell tel.  
 Hamilton, Mrs Lenna E. CS 110 S 16th st.  
 Harrison, Mrs Myda L. CS 112 N 12th st.  
 Howe, Charles M. CSD (teacher) 10 AM to 5 PM 703 Corby-Forsee blg. Bell tel Main 576.  
 Howe, Mrs Mary B. CS 703 Corby-Forsee blg.  
 Lewis, Miss Addie L. CS 1021 Sylvania st.  
 McClearey, Mrs Alice Bailey CS 612 N 10th st.  
 McDonald, Mrs Nannie J. CS 2726 Renick st.  
 Mitchell, Mrs Della A. CS 2826 Lafayette st.  
 Phillips, Mrs Sarah CS 9 AM to 12 M 1819 S 11th st.  
 Robinson, Mrs Ida Louese CS 218 S 10th st.  
 Watkins, Mrs Mamie B. CS 9 AM to 12 M 48 Edmond-Ballinger blg. Res Bell tel Main 1509.  
 Weakley, Mrs Jeannette L. CS 104 S 15th st.  
 Wing, Mrs Rosamond P. CS 9 AM to 12 M 1719 Faraon st. Bell tel Main 1813.

## ST LOUIS

Anderson, Mrs Magdalena M. CS 1 to 4 PM 3614 Rebecca st. Bell tel Sidney 2405.  
 Andrews, Miss Elizabeth M. CS 9 AM to 2 PM 4455 Forest Park blv. Bell tel Forest 1232.  
 Arrowsmith, Mrs Vallon M. CS 11 AM to 4 PM 5174 Von Versen av. Bell tel Forest 5915.  
 Ashcroft, John CS 10 AM to 4 PM 1133 Syndicate Trust blg. Res 5411 Vernon av. Bell tels.  
 Bartholomew, Mrs Nancy C. CS 10 AM to 3 PM 506 Princess blg. Bell tel Lindell 4206.  
 Barto, Henry D. CS 9 AM to 1.30 PM 916 Syndicate Trust blg. Res 5544 Bartmer av. Bell tel.  
 Buskirk, Miss Ella D. CS 5539 Page blv.  
 Campbell, Mrs Josephine A. CS 9 AM to 3 PM 4, 3010 S Grand av. Bell tel Monroe 728.



## ST LOUIS

Dunn, John Randall CS 4958 McPherson av. Bell tel Forest 725.  
Dunn, Mrs Katherine Wasson CS 4958 McPherson av. Bell tel Forest 725.

Edwards, Mrs Lucile W. CS mornings 6023 Maple av. Bell tel Cabany 261.

Fishwick, Miss Elizabeth E. CS 2 to 5 PM 3906 Russell av. Bell tel Grand 3469 W.  
Friederich, Mrs Ailee A. CS 10 AM to 2 PM 4736 Labadie av. Bell tel Forest 2613 R.

Geary, Mrs Della Haun CS 5095 Waterman av.  
Geary, Walter Eugene CS 9 AM to 5 PM 5095 Waterman av. Bell tel Forest 9470.  
Greenbaum, Leon CS 1 to 5 PM 4906 McPherson av. Bell tel Forest 6394.  
Greenbaum, Mrs Nettie CS 1 to 5 PM 4906 McPherson av. Bell tel Forest 6394.  
Guile, Mrs Ida CS 5748 Page av.

Heath, Mrs Sara C. CS 5014 Cabanne av. Bell tel Forest 498.

Helm, Louis 9.30 to 11.30 AM 503 Princess blg. Bell tels Lindell 956; res Grand 124.

Hoffinger, Mrs Alma CS 5074 Cates av.  
Hoffinger, Carl F. L. CS 8 to 11 AM 5074 Cates av. Bell tel Forest 6050.

Howard, Mrs Minnie Morey CS 10 AM to 12 M Tues Thurs 5501 Chamberlain av.

Jamerson, Mrs El' Louise W. CS mornings except Sat 5523 Cabanne av. Bell tel.

Johns, Frederick D. CS 10 AM to 12 M, 3 to 5 PM The Odeon. Bell tel.

Jones, W. Henry CS 9 to 11 AM, 2 to 4 PM The Odeon. Bell tel.

Koetzl, Mrs Ida H. CS 1883 Railway Exchange blg.  
Langeman, Charles CS 9 AM to 12 M 2225 Holly av.  
Langeman, Mrs Lisette CS 9 AM to 12 M 2225 Holly av.

Mayne, Mrs Bertha L. 2 to 4 PM 4160 Castleman av. Bell tel Grand 313.

McKee, Mrs Nellie H. CS see San Antonio, Tex.

McMahan, Mrs Vena Russell CS 5731 Von Versen av.  
Merriek, Mrs Carolyn McA. CS 12 M to 4 PM 1216 Syndicate Trust blg.

Metheny, Mrs Zeda Ransford CS 5591A Page blv. Bell tel Cabany 4286.

Milentz, Mrs Johanna D. 2 to 4 PM 3670 Castleman av. Bell tel Grand 1858.

Morey, Franklin CS 10 AM to 5 PM 1124 Syndicate Trust blg. Bell tels Main 120; res Forest 4263.

Morris, Mrs Cora Peyton CS 5233 Cates av.  
Munier, Mrs Belle CS 4771 Kennerly av.

Nirdlinger, Miss Maude Louise CS 1884 Railway Exchange blg. Tel Olive 1523.

Obear, Mrs. Margaret D. CS 1230 Amherst pl. Bell tel Cabany 2750.

Pfell, Mrs Mary A. CS 3308 Magnolia av. Bell tel.  
Pierce, Mrs Louise N. CS 5545 Bartmer av.

Price, Mrs May McArthur CS 11 AM to 4 PM 1216 Syndicate Trust blg.

Priesmeyer, Mrs Marguerite Dyer CS 10 AM to 12 M 3618A Hartford st. Bell tel Grand 3365.

Reichenbecher, Miss Bertha CS 1728 Oregon av.

Ross, Mrs Mary Campbell CS 1 to 4 PM 2904A Harper st. Bell tel Tyler 3734.

Selfridge, Mrs Mary G. CS 8 AM to 4 PM 722A N Euclid av. Bell tel Forest 3008.

Skeele, Mrs Ella B. CS 1246 Amherst pl.  
Steinhauser, Mrs Emilie CS 2239A Fair av.

Stranghoener, Mrs Annie D. CS 10 AM to 12 M 1209 Hebert st. Bell tel Tyler 1656.

Taylor, Mrs Eliza CS 10 AM to 4 PM 4945 McPherson av. Bell tel Forest 6125.

Walker, Mrs Jennie H. CS 10 AM to 1 PM 5631 Berlin av. Tel Cabany 5347.

Will, Mrs Amalia CS 11 AM to 3 PM except Sat 3825 Wis. av. Bell tel Sidney 4373.

Wilkins, Mrs Fannie E. W. CSB (teacher) 11 AM to 4 PM except Sat 4349 Olive st. Bell tel Lindell 4330.

Wright, Mrs Katherine M. CS 9.30 AM to 1 PM 1434 Syndicate Trust blg. Bell tel; res Bell tel.

## SALEM

Orchard, Commodore John M. CS.

## SEDALIA

Barfield, Mrs Irene CS 10 AM to 12 M 1321 W Broadway.  
Donnohue, Mrs Corinne C. CS 10 AM to 12 M 709 S Ky. av. Bell tel 220.

Knowles, Miss Jessie A. CS 10 AM to 12 M 321 E 2d st.

## SPRINGFIELD

Dale, Mrs Sallie B. CS 229 State st. Tel 1507.  
Orr, John M. CS 714 Monroe st. Tel 3051.  
Orr, Mrs Sarah CS 714 Monroe st. Tel 3051.  
Price, Mrs Kathryn CS 707 Monroe st. Tel 1143.  
Saunders, Mrs Emma B. CS 830 E Walnut st.  
Smythe, Mrs Alice Otis CS 454 E Elm st.

## WARRENSBURG

Madan, Mrs Maria CS 143 W Market st.

## WEBSTER GROVES

Lacy, Mrs Maude H. CS 651 Oakwood av. Bell tel 59.

## MONTANA

## ANACONDA

Daigler, Mrs Bessie CS 401 W 3d st.  
Gorr, Mrs Maude Sunderland CS 208 Maple st.

## BIGTIMBER

Kelty, Mrs Bessie Benedict CS P O box 4. Both tels.

## BILLINGS

Cole, Mrs Mildred Gillum CS 403 Yellowstone av.  
Crow, Mrs Harriet L. C. CS 417 Miles av.  
Town, Mrs Annie CS P O box 514.

## BOZEMAN

Bulen, Mrs Hattie CS 310 W Lamme st.

## BUTTE

Barron, Mrs Minna Pauline CS 11 AM to 4.30 PM 16 Owsley blk, Park and Main sts. Both tels.  
Branan, Mrs Lucy Grannis CS 3 to 5 PM 109 The Napton. Ind. tel 7205.  
Couch, Mrs Hattie Barrett CS 16 N Excelsior av.  
Grimes, Mrs Charlotte CS 740 Md. av. Tel 8908.  
Holmes, Mrs Pearl M. CS 521 W Galena st. Tels.  
Patterson, Mrs Ailee Christy CS 50, The Montana.  
Tracey, Mrs Anna CS 8 S Jackson st. Ind. tel 3805.

## GREAT FALLS

Kaufman, William C. CS 1.30 to 5 PM 714 1st Nat bnk blg. Tel 340.  
Young, Mrs Myra 1 to 5 PM 707 1st av, N. Tel 8462.

## HAMILTON

Thompson, Mrs Augusta E. CS 600 Main st. Tel 72 Y.

## HELENA

Evans, Mrs Maria E. CS 712 5th av. Both tels.  
Ide, Mrs L. June CS 39 S Rodney st.

## KALISPELL

Montgomery, Mrs Ailee M. CS Lock box 707.

## LEWISTOWN

Schilling, Mrs Mary C. CS P O box 237. Tel 747 W.

## MISSOULA

Buell, Mrs Caroline J. CS 320 E Main st.  
Lister, Mrs Lutie Lee CS 403 S 4th st.  
Walters, Mrs Lucy CS W Greenough pk.

## NEBRASKA

## BEATRICE

Buswell, Mrs Elizabeth CSD 1000 Court st.  
Thorp, Mrs Mary CS 1024 Ella st. Home tel.

## CENTRAL CITY

Dunovan, Miss Minnie CS Tel 365.

## CHADRON

Nichols, Mrs Nellie May CS.

## DEWESEE

Johnston, Mrs Mary J. CS 8 AM to 12 M.

## DORCHESTER

Semler, Miss Emma J. CS Bell tel Birch 834.

## EXETER

Parish, Mrs Mary E. CS.  
Wood, Mrs Lydia Verlinda CS.



## FREMONT

Anderson, Mrs Abbie J. CS 524 Main st.  
Wright, Mrs Olive A. CS 803 N Clarkson st.

## GENOA

Paulson, Mrs Anna E. CS Ind. tel 53.

## GOTHENBURG

Halverstadt, Mrs Hattie Lucella CS 2 to 5 PM.

## GRAND ISLAND

Johnson, Mrs Minnie E. CS 316 W 1st st. Bell tel.  
Lykke, Miss Ella CS 715 W 3d st. Tel 1467.

## HASTINGS

Brownell, Mrs Georgiana L. CS 807 W 6th st.  
Clute, Mrs Aggie V. CS 726 N Denver av.  
Slaker, Mrs Awana H. K. CS 735 St Joe av.  
Zinn, Mrs Nellie I. CS 803 N Lincoln av.

## HOLDREGE

Lundberg, Mrs Anna L. CS 519 Morton st.

## KEARNEY

Jenkins, Mrs Mary E. CS 2112 1st av. Tels.  
St. John, Mrs Hattie E. CS Andrews blg.  
Wilson, Mrs Carrie B. CS 109 W 28th st.

## LEXINGTON

Hull, Mrs Elizabeth S. CS.

## LINCOLN

Baird, Mrs Mabel B. CS 938 S 12th st. Cable Mabaird.  
Barnes, George S. CS 414 Burr blk.  
Blackman, Miss C. Lulu CSD (teacher) 2 to 5 PM  
8A The Orlo, 14th and K sts. Tel.  
Burgen, Mrs Mamie E. CS 2 to 5 PM 1535 S 24th  
st. Tel.  
Chambers, Mrs Estelle I. CS 1127 F st.  
Clinton, Mrs Josephine D. CS 1239 Q st.  
Davis, Mrs Mary M. CS 1920 A st. Tel.  
Greene, Mrs Maude M. CSB (teacher) 9.30 AM to  
12.30 PM 421 1st Nat bnk blg. Tel B 2817.  
Gregory, Louis A. CS 12.30 to 4 PM 1st Nat bnk blg.  
Hohmann, Mrs Helen C. CS 1847 S 9th st.  
Korner, Mrs Ella M. CS 1435 B st. Tel.  
Leonard, Mrs Kate B. CS 1937 F st. Tel B 1062.  
Long, Silas CS 648 N 26th st.  
McVicker, Mrs Lauretta H. CS 1302 D st. Tel.  
Murtey, Mrs Eva Worrell CS 240 N 16th st.  
Odren, Mrs Julia C. CS 9 AM to 4 PM 110 S 19th st.  
Ogden, Mrs Hettie N. CS 1237 F st.  
Phillips, Mrs Caroline M. CS 334 S 13th st.  
Sheldon, Mrs Mary F. CS 346 N 29th st. Tel.  
Sigler, Mrs Emma CS 2745 Q st.  
Unkefer, Mrs Lizzie R. CS R R 7, box 88A. Tel 21.

## MINDEN

Canaday, Mrs Mary J. Bell tel Black 125.

## NEBRASKA CITY

Hohaus, Mrs Jennie D. CS 900 4th corso.

## NELIGH

Housh, Mrs Hannah CS Tel 290.

## OMAHA

Atkinson, Mrs Sadie E. CS 10 AM to 4 PM except  
Thurs 116 S 30th st. Tel Harn. 4716.  
Chadwick, Clarence W. CSB (teacher) by appoint-  
ment 654 Omaha Nat bnk blg. Res tel.  
Chadwick, Mrs Emma W. CS 2235 Howard st.  
Chadwick, Mrs Ida Fleming CSB 10 AM to 1 PM  
except Sat 654 Omaha Nat bnk blg. Res tel.  
Cleland, Mrs Effie R. CS 4030 Nicholas st.  
DeLong, Mrs Al-Freddie CSB (teacher) 334 Bee blg.  
DeLong, Claude L. CS 334 Bee blg. Tel Harn. 2198.  
Dunker, Henry P. CS 654 Omaha Nat bnk blg. Tel.  
Dunker, Mrs Theresa K. CS 654 Omaha Nat bnk blg.  
Ellsworth, Mrs Lenna P. CS 10 AM to 4 PM 8  
The Barnard. Tel Harn. 2264.  
Flick, Mrs Medora S. CS 1 to 5 PM 2554 Harney st.  
Fonda, Mrs Harriet CS 5042 Davenport st.  
Gamlen, Cecil CS 2 to 5 PM 654 Omaha Nat bnk  
blg. Tel Red 2977.  
Hampson, Mrs Clara L. D. CS 2420 S 11th st.  
Herring, Mrs Annah M. CS 9 AM to 12 M except  
Sat 2601 St Marys av. Tel Doug. 4535.  
Johnson, Miss Nellie M. CS 128 N 31st st.  
Jones, Mrs Harriet B. CS 2 to 5 PM 14 The Bar-  
nard. Tel Harn. 4751.

MacMillan, Mrs Clara B. CS 2320 N 58th st.  
Miller, Mrs Margaret CS 2632 Davenport st.  
Morrison, Mrs Margaret E. CS 2907 Ames av.  
Murray, Mrs Sarah E. CSB (teacher) 714 Pierce st. Tel.  
Neff, William R. CS 2044 N 18th st. Tel Web. 5454  
Perrine, Mrs Ida M. CS 1725 Ga. av. Tel Harn. 2539.  
Quinby, Mrs Beatrice B. CS 1 to 5 PM 211 S 25th  
st. Tel Doug. 4080.  
Quivey, Mrs Carrie S. CS 3920 N 17th st. Tel Web. 3068.  
Richards, James CS 1042 Omaha Nat bnk blg.  
Sherwood, Mrs Annie CS 9 The Sterling.  
Wakeley, Mrs Fanny D. CS 2123 Cal. st. Tel D. 1572.  
White, Mrs Nancy E. CS 1723 Park av.  
Wilcox, Mrs Kate M. CS 202 S 29th st. Tel.  
Wood, Mrs Kittie CS 2705 Ohio st. Tel Web. 1394.

## ORCHARD

Drayton, Mrs Sarah A. CS.

## PONCA

Bennett, Mrs Martha K. CS.

## RED CLOUD

Hollister, Mrs Maggie E. CS.

## SOUTH OMAHA

McCraith, Mrs Fannie CS 162 S 29th st. Tel.

## TECUMSEH

Scott, Mrs Sarah D. CS.

## UNIVERSITY PLACE

Pyle, Mrs Lillie B. Tel 368 W.

## WEEPING WATER

Davis, Troy L. CS.

## WOODLAKE

Leader, Mrs Olive M. CS.

## YORK

Simmons, Mrs Anna Pope CS 207 College av.  
Simmons, Miss Mabel CS.

## NEVADA

## ELKO

Bangs, Mrs Fannie M. CS 9 to 11 AM 5 Mayer  
blk. Tel 173.  
Mayer, Mrs Ruth A. CS Mayer hotel.  
Reinken, Miss Mildred CS Tel 445.

## GOLDFIELD

Yankee, Mrs Georgina CS Tel 3234.

## LAS VEGAS

Walter, Mrs Ella V. CS 2 to 4 PM P O box 171.

## MINA

Roach, Mrs Evelyn A. CS.

## RENO

Corser, Mrs Margaret A. CS 1 to 5 PM except Sat  
76 The Colonial apts. Tel 601.  
Ellithorpe, Mrs Mary A. CS 237 Mill st. Tel 703.  
Paine, Gustavus S. CS 1 to 5 PM 303 I O O F blg. Tels.  
Pringle, Miss Lydia A. CS 10 AM to 12 M except  
Sat 205 Maple st. Tel 1792.  
Turley, Mrs Mary E. CS 2 to 4 PM except Sat 303  
I O O F blg. Res tel 721.

## NEW HAMPSHIRE

## CLAREMONT

Hatch, Mrs Marion C. CS 16 Bailey av. Tel.

## CONCORD

Barker, Mrs Kate C. CS 5 Hills av.  
Hering, Hermann S. CSB (teacher) 14 N State st.  
Tel 478. Cable Hermhering, Concordnewhampshire.  
Hering, Mrs Marian White CSB 14 N State st. Tel 478.  
Plumer, Mrs Laura E. H. CS 34 Kimball st.  
Rice, Miss Mary D. CS 2 to 5 PM 25 S State st. Tel 331.  
Thompson, Miss M. Lizzie CS 33 West st. Tel.

## DOVER

Henderson, William C. CS 101 Portland st. Tel 238.  
Rutter, Miss Annie CS 9 AM to 12 M Union blk. Tel.

## EXETER

Wiggin, Miss Annie B. CS 90 High st. Tel 204 W.

## KEENE

Bradley, Miss Sarah Elizabeth CS 174 Main st.



## LACONIA

Colby, Mrs Carrie G. CS 726 Main st. Tel 352-2.  
Gorrell, Mrs Frances M. CS 20 Harvard st.

## LEBANON

Paddleford, Mrs Jennie C. CS 5 Bank blg. Tel 40.  
Slayton, Mrs Martha A. CS 10 AM to 1 PM 28  
Slayton st. Tel 53-4.

## MANCHESTER

Barndollar, Mrs Fannie Elizabeth CS 1458 Elm st.  
Everett, Mrs Lela M. E. CS 27 Waldo st.  
Johnson, Miss Bertha E. CS. 2.30 to 4.30 PM Mon  
Wed Thurs Pembroke blg. Res tel 2988 W.  
Orrill, Mrs Clara A. CS The Delta, Ash st. Tel.  
Reynolds, Charles Daniel CSB (teacher) 27 Bay st.  
Tel 1139 M.  
Reynolds, Harry Porter CS 132 Bridge st. Tel.  
Stevens, Mrs Lizzie M. CS 85 Walnut st.

## MILFORD

Hancock, Mrs Ella CS.  
Lewis, Jesse C. CS Tel 117-2.

## NASHUA

Moore, Mrs Edna E. CS 12 M to 3 PM except Wed  
Sat 18 Canal st. Tel 44.

## PORTSMOUTH

Allen, Miss Grace Emma CS New bnk blg. Tel.  
Varrell, Mrs Lillian L. CS 54 Bridge st. Tel.

## TAMWORTH

Lincoln, Miss Elizabeth D. CS Mon Thurs.

## WOLFEBORO

Fox, Mrs Frances A. CS postal address.

## NEW JERSEY

## ASBURY PARK

Hooper, Mrs Elizabeth CS 10 AM to 5 PM Kinmonth  
blg. Tel 131. Res The Metropolitan. Tel 1345.  
Roe, Albert James CS see New York city.  
Roe, Mrs Barbara, C. CS see New York city.

## ATLANTIC CITY

Rahter, Mrs Sonora F. CS 2 to 5 PM Stinson apts,  
3315 Atlantic av. Bell tel 787.  
Reed, Mrs Fannie M. CS 10 AM to 12 M 107 S  
Boston av. Bell tel 629.  
Ridenour, Mrs Anna Stuart CS 10 AM to 12 M 12  
So N. H. av. Bell tel 188 W.  
Svenson, Miss Elin M. CS 116 N Vt. av. Bell tel 1970.  
Weamer, Clinton Baum 10 AM to 4 PM Champion  
blg. Bell tel 2466.  
Wootton, Mrs Mary D. CS 10 AM to 12 M 10, 1 S  
Tenn. av. Bell tels 2740; res 1790.

## CAMDEN

Kester, Miss Mabel E. CS 9 to 11 AM 221 Penn st.  
Starn, Mrs A. Clara CS 421 Cooper st.

## CRANFORD

See, Mrs Annie CS.

## EAST ORANGE

Bertschinger, Mrs Margareta CS 267 Elmwood av.  
Tel Orange 3443 W.  
Bolles, Mrs Theodora Seward CS 11 Webster pl.  
Tel Orange 1101.  
Fritz, Mrs Georgetta Wilson CS 2 Lincoln st. Tel.  
Hendrick, Mrs Lucy A. CS 9 AM to 4 PM 2 S  
Maple av. Tel Orange 4319.  
Holtzman, Miss Linda Hitchcock CS Washington apts,  
31 Wash. st. Tel Orange 2576. Cable Linholm.  
Iselin, Mrs Clara CS 34 Halstead st. Tel 2287 W.  
Katz, Mrs Elizabeth CS 301 William st. Tel Orange 4400.  
MacLean, Mrs Alice E. CS 63 Greenwood av. Tel.  
Maryon, Mrs Jessie L. CS 39 N Arlington av. Tel.  
Severance, Mrs Hattie S. CS 10 AM to 12 M 42  
Burnett st. Tel Orange 2953.  
Stewart, Mrs Helen A. CS 71 Hollywood av. Tel 3769.  
Townsend, Mrs Mabel M. CS 96 Halstead st. Tel  
Orange 4314.

## ELIZABETH

Rice, Mrs Marian N. CS 120 Madison av. Tel 2614 W.

## ENGLEWOOD

Cooley, Miss Agnes E. CS 10 AM to 12.30 PM 40  
E Palisade av. Tel 691.  
Drake, Mrs F. Mae CS 124 Engle st. Tel 240 J.  
Thompson, Mrs Jessie W. CS 42 Central av. Tel 350.

## GLEN RIDGE

Estes, Guy Parkhurst CS see New York city.

## HACKENSACK

Forbes, Mrs Ida Maud CS 230 Union st. Tel 341 W.  
Knudsen, Mrs Dorothy B. CS Larch av, Bogota. Tel  
1168 W.

## HOBOKEN

Heath, Mrs Viola A. CS 2 to 5 PM Mon Wed Fri  
1221 Bloomfield st. Tel Hoboken 1521. Res 546  
Summit av, Jersey City. Tel Jersey 2457 M.

## JERSEY CITY

French, Mrs Gertrude Amelia CS 1 to 4 PM 579  
Bramhall av. Tel Bergen 508 R.  
Shaver, Miss Ora B. CS 328 Arlington av.

## LONG BRANCH

Lane, Mrs Annie CS 1 to 7 PM 75 7th av.

## MADISON

Weyers, Mrs Susan P. CS Fairwoods.

## MAPLEWOOD

Fairchild, Mrs Alfreda A. CS Oakview av. Tel S. O. 650.  
Wellert, Mrs Clara E. CS 83 Baker st. Tel S. O. 384.

## MONTCLAIR

See also UPPER MONTCLAIR.  
Fisher, Mrs Callista Vinton CS 115 Midland av. Tel  
593 R.  
Hening, Carrington CS see Orange.  
Wilfong, Mrs Emily D. CS mornings 198 Walnut  
st. Tel 265 M.

## MORRISTOWN

Day, William Henry P. CS 61 Wash. st. Tel 1050.

## NEWARK

Cairns, Mrs Karoline Ruhland CS 86 Myrtle av,  
Irvington. Tel Wav. 2995.  
Canfield, Mrs Elisabeth Lorenz CS 292 Broad st. Tel.  
de Proesse, Mrs Emma L. CSB (teacher) 23 Johnson  
av. Tel Wav. 4031.  
Edson, Mrs Elizabeth Winslow CS 686 Ridge st.  
Tel B. B. 2630.  
Hillyer, Mrs Mary A. CS 36 Baldwin st. Tel.  
Lacy, Mrs Agga M. CS 12 M to 3 PM 17 W Park st. Tel.  
Lacy, George Edgar CS 11 AM to 4 PM 17 W Park st.  
Osborne, Miss Bessie Parker CS mornings 632 High  
st. Tel Mark. 6695.  
Saxton, Mrs Frances E. CS 84 Fairmount av. Tel.  
Sigler, Mrs Agnes Green CS 35 Broad st. Tel.  
Smith, Mrs Lillian Milton CS 64 N 9th st. Tel.  
Southworth, Miss Mary E. CSB 16 James st.  
Tongue, Mrs Frances D. CS 420 4th av. Tel B. B. 490 W.  
West, Mrs Alice Hynes CS 66 N 9th st. Tel B. B. 415 R.

## ORANGE

Eppstein, Mrs Idah T. CS Fairbanks apts, 481 Main  
st. Tel 2772.  
Hening, Carrington CS 8.30 AM to 1 PM 230 Main  
st. Tel 3899. Res 30 Plymouth st, Montclair. Tel 35.  
Johnson, Miss Florence Josephine CS 2.30 to 5 PM  
Mutual Trust Co blg, Highland av. Tel 1071.  
Robertson, Miss Nemi CS Mutual Trust Co blg,  
Highland av. Tels 2581; res 1329.

## OXFORD

Roe, Mrs Jenny H. S. CSB (teacher).

## PASSAIC

Lord, Mrs Lillian C. CS 108 Lincoln st.

## PATERSON

Baker, Miss Charlotte E. CS 485 Broadway. Tel 935 M.  
Barmore, Mrs Marion CS 526 Broadway. Tel 1172 J.  
Modemann, Mrs Catherine CS 2 to 5 PM 375 Ellison  
st. Tel 2085.  
Modemann, Miss Daisy S. CS 10 AM to 1 PM 609  
Cit. Trust blg. Tels 3010; res 2085.

## PLAINFIELD

Corey, Miss Susan CS 930 Hillside av. Tel 1010.  
Crawford, Miss Jean CS 9 AM to 12 M 224 E 7th st.  
French, Mrs Ernestine N. CS mornings 1340 Watch-  
ung av. Tel 2539.  
Mast, Miss Emily CS 9 AM to 1 PM 22 The New  
Madison, Madison av. Tel 1839.  
Sharp, Mrs Willia Tull CS 1003 Park av. Tel 1051.  
Thomas, Mrs Mary E. CS 698 W 7th st. Tel 934.  
Zerega, Miss Bertha Virginia CS 447 W 7th st.  
Tel 1190.



## RIDGEFIELD PARK

Smith, Mrs Verona CS 73 Preston st. Tel Hackensack 1723.

## RIDGEWOOD

Coyle, Mrs Della Munson CS 36 Doremus av. Tel 265.

## RIVERTON

Beach, Mrs Ella K. CS see Philadelphia, Pa.

## RUTHERFORD

Phelps, Mrs Ella Prentiss CS 49 Lincoln av.  
Schultze, Mrs Ida Kate Leonard CS 65 W Newell av. Tel 416.

## SOUTH ORANGE

Coryell, Miss Lucy A. 410 Richmond av. Tel.

## SUMMIT

Swainson, Miss Frances E. CS 10 AM to 3 PM except Sat 13 Beechwood rd. Tel.

## TENAFLY

Smith, Mrs Mabel Prentice.

## TRENTON

Gleaves, Mrs Annie Jane CS 50 Yard av. Tel 2153 D.  
Ogden, Mrs Mary E. CS 34 N Overbrook av.

## UPPER MONTCLAIR

Benjamin, Mrs Amelia F. CS 179 Summit av. Tel Montclair 3464.  
Collier, Mrs Clara Gurney CS 216 Lorraine av. Tel Montclair 887.  
Dunk, Mrs Rose CS 10 AM to 12.30 PM 514 Valley rd. Tel Montclair 446.  
Lord, Mrs Mary 20 Burnside st. Tel Montclair 3284.  
Smith, Mrs Alice B. CS 207 Cooper av.  
Story, Mrs Catherine Elizabeth CS 10 AM to 1 PM 378 Park st. Tel Montclair 2650.

## WEEHAUKEN

Conrad, Mrs M. Leah CS mornings 19 Liberty pl. Tel Union 2032.

## NEW MEXICO

## ALBUQUERQUE

Clarke, Mrs Leoline Besancon CS P O box 504. Tel 1402 M.  
Kellam, Mrs Cora A. CS 1 to 4 PM 707 S Arno st. Tel 1368.  
McGrath, Mrs Augusta K. CS 10 AM to 1 PM 411 S 7th st. Tel 1373.  
Sanborne, Mrs Emma J. CS 1104 N 2d st.  
Worthington, Miss Asenath CS 1104 N 2d st.

## LAS VEGAS (EAST)

Ireland, Mrs Mary Brown CS Tel Main 289.

## ROSWELL

Brown, Mrs Minnie Rollins CS Tel 146.

## NEW YORK

## ALBANY

Halsey, Miss Florence May CS 355 State st. Tel.  
Hardie, Miss Anna L. CS 20 Irving st.  
Lindheimer, Mrs Mary C. CS 310 Quail st. Tel.  
Riggs, Mrs Eva F. CS 119 State st. Tel Main 2695 W.  
Turner, Mrs Jane Hall CS 269 Partridge st. Tel.

## AMSTERDAM

Bunn, Mrs Kate R. R. CS 25½ Brookside av.  
Herrick, Mrs Margaret B. CS 25 Pearl st.

## ASTORIA

Goldman, Miss Anna M. CS 9 AM to 12 M 25 Cooper st. Tel Astoria 91.

## AUBURN

Boulter, Mrs Bertha CS 29 Hamilton av. Tel 791 W.  
Covert, Mrs Emily Bemis CS 17 Court st. Tel 181 R.  
Morgan, Mrs Alice CS 5 Liberty st. Tel 1167 W.

## BALDWINVILLE

Pease, Mrs Sophia E. CS 19 Tappan st.

## BATAVIA

Weaver, Mrs Addie F. CS 130 W Main st.

## BATH

Lewis, John William CS 10 AM to 3 PM except Sat 10 Shannon blg. Bell tel 161 J.

## BINGHAMTON

Albright, Mrs Mary Ellen CS 216 Court st. Bell tel.  
Ferris, Mrs Mary E. CS 260 Main st. Bell tel 1945 J.  
Post, Mrs Elizabeth S. CS 129 Oak st. Tel 52.  
Williams, Isaac CS 12 Mather st. Bell tel 1393 R.  
Williams, Mrs Rose CS 12 Mather st.

## BROOK HAVEN, L. I.

Russell, Mrs Caroline E. CS P O box 62.

## BROOKLYN

Barnard, Mrs Helen E. CS mornings 953 Park pl.  
Beebe, Mrs Martha T. CS mornings 666 Park pl. Tel.  
Bowker, Miss Carolyn T. CS 2 to 5 PM Tues Sat 274 Lafayette av.  
Burekett, Mrs Lillie Olin CS mornings 846 President st. Tel Pros. 363.  
Burt, Mrs Grace W. CS 665 St Marks av. Tel Bed. 5284.  
Carr, Mrs Helen Fanshawe CS mornings 1429 Union st. Tel Bed. 195.  
Crosier, Mrs Florence CS 675 E 21st st. Tel.  
Crosier, Winfield C. CS see New York.  
Du Bois, Louis J. CS 2 to 5 PM 512 Temple Bar blg.  
Fanshawe, Mrs Mary CS mornings 1429 Union st. Tel Bed. 195.  
Ferris, Harvey M. CS mornings except Sat 394 State st. Tel Main 6277 W.  
Fletcher, Mrs Martha T. CS 102 Lincoln pl. Tel Pros. 6382.  
Folk, Mrs Deborah Catherine CS 10 AM to 12 M except Wed Sat 1326 Dean st. Tel Bed. 7727.  
Frank, Miss Florence Louise CS 10 AM to 2 PM except Sat 21 Montgomery pl. Tel Pros. 253.  
Griffiths, Mrs Josephine L. CS 439 Monroe st. Tel.  
Hegeman, Mrs Anna O. CS 9 AM to 12 M 1130 Ocean av. Tel Flat. 2155.  
Hill, Miss Clara S. CS 9 AM to 1 PM except Sat 1302 Pacific st. Tel Bed. 4098.  
Holcombe, Mrs Alberta S. CS 1268 Pacific st. Tel Bed. 7049.  
Holcombe, Charles D. CS 1268 Pacific st.  
Hotchkiss, Mrs Helen E. CS 820 Nostrand av. Tel.  
Hulin, Mrs Emilie B. CSD (teacher) 136 Cambridge pl. Tel Pros. 5389.  
Iremonger, Mrs Carrie B. CS 189 McDonough st.  
Kroger, Mrs Mary Philes CS 6 Martense st.  
Langdon, Mrs Annie E. CS 296 Sterling pl.  
Lee, Miss Florence 133 Prospect pl.  
Miller, Miss Gertrude E. CS 279 Ryerson st. Tel Pros. 3850.  
Moller, Mrs Mary C. CS 270 Westminster rd. Tel Flat. 3445.  
Parsons, Mrs Clara CS postal address Temple Bar blg.  
Ramsey, Mrs Margaret P. CS mornings 1347 Pacific st. Tel Bed. 4598.  
Sellew, Mrs Fannie L. CS Wed Thurs afternoons 309 Temple Bar blg. Res 362 Lafayette av. Tels.  
Street, Miss Annie Marie CS 2360 83d st.  
Striker, Mrs Christina A. CS 8 AM to 12 M 3 Bay 32d st. Tel Bath Beach 2103 J.  
Turner, Miss Frances S. CSB mornings 566 Carlton av. Tel Pros. 3474 W.  
Vernon, Mrs Orrill H. CS 10 AM to 5 PM 309 Temple Bar blg. Tels Main 1662; res Main 4290.  
Wood, Miss Jessie CS 10 AM to 5 PM Temple Bar blg. Tel Main 1662. Res 114 S Portland av. Tel Pros. 3540.  
Worthington, Mrs Margaret A. CSB 666 E 17th st. Tel Flat. 1190.

**BUFFALO**  
Arend, Mrs Mary L. CS 2 to 4 PM except Fri 964 Delaware av.  
Armstrong, William E. CS postal address The Markeen.  
Bassett, Mrs Mattie C. 2 to 9 PM 405 Delaware av.  
Blanchard, Mrs Lucy D. CS 133 Lexington av.  
Boyd, Mrs Florence Clerihew CS 493 Norwood av.  
Carr, Mrs Antoinette W. CS 24 Como av.  
Dudley, Mrs Edith Bullard CS 9 AM to 12 M 1005 Elmwood av. Tels North 2165 W; Federal 14341.  
Fay, Miss Adella F. CS 2 to 4 PM except Thurs 20 West av.  
Janner, Mrs Caroline CS 399 Walden av.  
Johannot, Mrs Mallie B. CS 128 Lexington av.  
Kirkham, Mrs Susiebell CS 127 Plymouth av.  
Michael, Mrs Annie R. CSB (teacher) The Markeen.  
More, Mrs Nettie Newell CS 83 14th st.



## BUFFALO

Nenno, Mrs Carrie M. CS 378 Franklin st. Bell tel Tup. 2242 M.  
 Phelps, Mrs Anna CS 103 Anderson pl. Bell tel Tup. 4452  
 Read, Charles G. 9 AM to 3 PM 855 Ellicott sq.  
 Shaver, Mrs Katherine D. Brandt CS 169 West av.  
 Tels Bell Tup. 310 R: Federal 35093.  
 Tanner, Mrs Mary W. CS 772 Auburn av.  
 Trow, Mrs Alice M. CS 363 Norwood av. Both tels.  
 Van Allen, George L. CS 10 AM to 3 PM 411 Brisbane blg. Bell tel. Res 789 Potomac av. Both tels.  
 Will, Mrs Lillie C. CS 22 Plymouth av.  
 Will, William E. CS 22 Plymouth av. Both tels.

## CANAJOHARIE

Abell, Miss Emeline P. CS 41 Front st.

## CHESTERTOWN

Downs, Mrs Althea G. CS Chester House.

## CORTLAND

Smith, Charles M. W. CS 76 Groton av.  
 Smith, Mrs Nellie L. CS 76 Groton av.

## EAST AURORA

Corah, Mrs Anna A. L. CS 363 Center st.

## EBENEZER

Spinherm, Mrs Catherine CS Seneca st.

## ELLCOTTVILLE

Wentz, Miss Carrie Allen CS

## ELMIRA

Bally, Mrs Mary CS Pinehurst, 610 Maple av.  
 Haskin, Mrs Elizabeth T. CS 202 Davis st.

## FLUSHING

Beck, Miss Adele Leslie CS 10 AM to 5 PM Mon  
 Thurs; 2 to 5 PM Tues Fri 98 Amity st. Tel 1248 J.  
 Butler, Miss Marianne E. 10 AM to 12.30 PM  
 except Tues Sat 93 Amity st. Res tel 1471 J.

## FORT EDWARD

Richards, Miss M. Catherine CS 2 to 4 PM.

## FORT PLAIN

Wagner, Mrs Helen E. F. CS 188 Main st.

## GARDEN CITY

Clark, Mrs Harriette Stent CS Cathedral av. Tel 1086.

## GENEVA

Gates, Mrs Ida M. CSB 52 Hamilton st.

## GENOA

King, Mrs Eliza J. CS P O box 194.

## GLEN COVE

Melledge, Mrs Addie Belden CS School st. Tel 382.

## GLENS FALLS

Mosier, Mrs Carrie B. CSB 14 Mason st.  
 Tait, Mrs Mary A. CS Lang Rig.

## GLOVERSVILLE

Van Brocklin, Mrs Emma CS 36 Beaver st. Tel.

## GOUVERNEUR

Briggs, Mrs Jennie Walbridge CS 231 E Main st.

## GRANVILLE

Staples, Mrs Jennie CS Lock box 721.

## GREAT NECK STATION

Cox, Eugene R. CS Tel 166.

## GREENWICH

McChesney, Miss Elizabeth CS 2 to 6 PM N Greenwich rd. Bell tel.

## HAMILTON

Sperry, Mrs Adella Cross CS Smith blg.

## HASTINGS-UPON-HUDSON

Van Fossen, Mrs May M. Cowan CS.

## HERKIMER

Burritt, Mrs Della B. C. CS 137 N Main st.  
 Fuller, Miss Frances Gracia CS 5 The Van Kirk.

## HOLLEY

Warren, Mrs May K. CS N Main st. Bell tel 144 M.

## HORNELL

Norton, Mrs Myra B. CS 98 Maple st.

## HUDSON FALLS

Minton, Mrs S. Anna CS 2 to 4 PM 3 Pearl st.  
 Minton, William Baker CS 9 AM to 12 M 3 Pearl st.

## ITHACA

Gowling, Mrs Phebe A. CS 317 College av.  
 Rolfe, Miss Jessie E. CS Greycourt, Eddy st.  
 Voorhees, Mrs Grace S. CS 10 AM to 3 PM Mon  
 Wed Fri 201 Stewart av. Both tels.  
 Vose, Miss Edna L. CS 705 E Seneca st.  
 Woodruff, Mrs Laura C. CS 212 Fall Creek drive.

## JAMESTOWN

Lay, Mrs Grace G. CS 10 AM to 4 PM except Sat  
 Wellman blg. 3d st. Both tels. Res 520 W 5th st.  
 Rooks, W. Willard CS 10 AM to 4 PM 411 Wellman blg. Both tels.  
 Strunk, Mrs Frances B. CS 2 to 5 PM except Sat  
 The Osmer. W 3d st.

## JOHNSTOWN

Camm, Mrs Dorothy N. CS 7 E Montgomery st. Tel. 655.

## KINGSTON

James, Miss Caroline F. CS 36 Johnston av. H. R.  
 tel 1048 L.

## LARCHMONT

Lutz, Mrs Barbara CS Chatsworth av. Tel 219.

## LOCKPORT

Johnson, Mrs Jennie CS 109 John st.  
 Michael, Mrs Annie R. CSB see Buffalo.

## LOWVILLE

Abell, Mrs Sarah C. CS 350 State st.

## LYONS

Pfeiffer, Miss Magdalena CS 210 Canal st.

## MALONE

Russell, Miss Clara M. CS 159 E Main st.

## MAMARONECK

Pelzer, Mrs Mary CS 140 Palmer av. Tel 52.

## MEMPHIS

Bidwell, Miss Hattie CS.

## MT VERNON

Marquand, Edwin CS 9 AM to 2 PM except Sat 613 1st  
 Nat bnk blg. Tel 1569. Res 392 S Columbus av. Tel.  
 Searles, Mrs Minnie J. CS 119 N Terrace av. Tel 2685.  
 Twidy, Mrs Marie CS 24 S 11th av. Tel 348 R.

## NEWBURGH

Wisner, Miss Belle M. CS 10 Maple st. Tel 1341 W.  
 Wood, Miss Melvina CS 38 Grand st. Tel 491 J.

## NEW ROCHELLE

Barnard, Mrs Nina N. CS 256 Pelham rd. Tel 489.  
 Brown, Mrs Katherine M. CS 9 AM to 12.30 PM 69  
 Locust av. Tel 2995.  
 Howe, Mrs Victoria Caroline CS 4 Rhodes st. Tel 1778.  
 Jones, Mrs Jeannette H. CS 53 Hamilton av. Rochelle Heights. Tel 781.  
 McQueen, Mrs Elizabeth H. CS 9 AM to 12 M except Sat 7 Stephenson pk. Tel 1447.  
 Osgood, Mrs Helen M. CS Sutton Manor. Tel 3275.  
 Robinson, Mrs Grace Fish CS 12 Rochelle pl. Tel 1188.  
 Schuyler, Mrs Sarah Gilbert CS Pepperday inn.  
 Stanton, Miss Winifred CS 18 Park av. Tel 650 J.  
 Twohey, Mrs Lula C. CS Sutton Manor. Tel 2826.

## NEW YORK

Adler, Mrs Charlotte CS 457 W 123d st. Tel Morn. 3640.  
 Andrews, Mrs Effie CSB Tues Thurs Fri mornings  
 48 W 57th st.  
 Armstrong, Mrs Blanche G. CS 536 W 112th st.  
 Bailey, Mrs Marguerite Latour CS 383 Central pk, W. Tel River. 7300.  
 Bain, Mrs Abbie J. CS 371 Central pk, W. Tel River. 6464.  
 Baker, Miss Ella M. CS 511 W 112th st. Tel Morn. 3583.  
 Barber, Mrs Mary Chidester CS 425 W 114th st. Tel.  
 Barlow, Mrs Lillian CS except Wed Fri 516 5th av.  
 Tels Bryant 3108; res River. 6816.  
 Barris, J. Allen CS 610 W 152d st. Tel Aud. 6783 J.  
 Barris, Mrs May CS 610 W 152d st. Tel Aud. 6783 J.  
 Becker, Mrs Fannie CS The Ben Hur, 2643 Broadway at 100th st. Tel River. 366 or 4026.



## NEW YORK

- Beckert, Mrs Susan Elizabeth CS 804 Pullman blg, 17 Madison av at 24th st.
- Benedict, Miss Lulu Estelle 200 Claremont av.
- Best, William R. CS 2255 Broadway. Tel.
- Bookstaver, Mrs Louisa E. CS 10 AM to 1 PM 30 E 128th st. Tel Har. 1283 W.
- Bourke, Thomas De Lacy CS 555 Marbridge blg, Broadway and 34th st. Tel Gree. 2221.
- Bradshaw, Mrs Helen CS The Barnard, Central pk, W, and 71st st. Tel Col. 3650.
- Brown, Charles F. CS 9 AM to 6 PM 320 5th av at 32d st. Tel. Res Hotel Webster, 40 W 45th st.
- Browne, Mrs Lulu Parsons CS 9 AM to 2 PM 30 E 42d st.
- Bull, Miss Florence W. CS 501 5th av. Tel M. H. 5818.
- Burdell, Miss Julia A. CS 9 AM to 6 PM 1 W 34th st. Tel Gree. 1618.
- Burton, Mrs Alberta N. CS mornings except Sat 114 E 71st st. Tel Lenox 2842.
- Burton, Edmund F. CS 30 E 42d st. Tels M. H. 4571; res Lenox 8112 or 2842.
- Campbell, Mrs Lysbeth L. CSD (teacher) postal address 169 W 94th st.
- Carter, Mrs Marian F. CS 541 W 113th st. Tel Morn. 3270.
- Carter, Mrs Nancy Jane CS 1 to 4 PM except Sat 222, 30 E 42d st. Tels M. H. 191; res White Plains 804.
- Catchings, Mrs Fermin B. CS 12 M to 3 PM except Tues Sat 15 E 40th st. Tels M. H. 2707; res Garden City 1206 W.
- Chaplin, Mrs May Sealy CS 2 E 127th st. Tel Har. 1852.
- Childs, Mrs Laura Glessner CSB (teacher) 10 AM to 3 PM except Thurs Sat Aeolian blg. 29 W 42d st. Tels Bryant 89; res Morn. 2011 W.
- Colby, Mrs Grace Merwin 9.30 AM to 1.30 PM 890 W End av at 79th st. Tel Schuy. 9300.
- Cole, Mrs Agnes Young CS 9 AM to 5 PM Marbridge blg, 47 W 34th st.
- Cole, Willis Vernon CS 9 AM to 6 PM 30 E 42d st. Tels M. H. 5688; res Col. 2934. Cable Vernonwill, N. Y.
- Cook, Mrs Eliza J. CS 417, 30 Church st.
- Coryell, Mrs Grace E. 9 AM to 12 M except Sat Hotel Walton, 70th st and Columbus av. Tel Col. 8581.
- Cox, Mrs Lillian Young CSB 12 E 31st st. Tel M. Sq. 2095.
- Crosier, Winfield C. CS 3 to 5 PM 501 5th av. 11 AM to 2 PM 44 Court st, Brooklyn. Res tel Flat. 5079.
- Cross, Mrs Nellie Hall CS 10 AM to 12 M except Sat 206 W 99th st. Tel River. 7510.
- Dame, John Byron CS 8.30 to 6 PM 47 W 34th st. Tel Gree. 6454. Res 102 W 80th st. Tel Schuy. 7868. Cable Jonbyda.
- Dann, Mrs Mary W. CS 239 W 107th st. Tel River. 2891.
- Davis, Hayne CS 226 W 97th st. Tel River. 9811.
- De Milan, Mrs Mary CS 9 AM to 3 PM 600 W 178th st. Tel Aud. 4298.
- Deming, Miss Eva B. CS 10 AM to 1 PM 126 Riverside drive at 85th st. Tel River. 201.
- Dickinson, Mrs Martha Otis CS 7 W 92d st.
- Dodge, Miss Anne CSD postal address 130 E 67th st.
- Draeger, Miss Ella Marie CS 501 5th av. Tel M. H. 5818.
- Drake, Mrs Almeda CS 10 AM to 4 PM; also 7 to 9 PM Tues Fri 1884 7th av. Tel Morn. 3476.
- Drew, Mrs Anna J. CS 858 Lexington av at 65th st.
- Durham, Sidney Johnston CS Hotel Wellington, 55th st and 7th av. Tel Col. 1066.
- Easton, Mrs Mary B. CS 9 AM to 1 PM Tues Wed Thurs 561 W 147th st. Tel Aud. 216.
- Ehrich, Mrs Ida CS 219 W 81st st. Tel Schuy. 7423.
- Elkins, Mrs Ellen J. CS 10 AM to 5 PM Aeolian hall, 33 W 42d st. Tels Bryant 1685; res Morn. 902.
- Emmons, Miss Zelle CS 9 AM to 3 PM 804 W 180th st. Tel Aud. 5651.
- Estes, Guy Parkhurst CS 1.30 to 5 PM 353 5th av. Tel M. H. 550. Res Glen Ridge, N. J. Tel 3175.
- Fabricant, Moses CS 10 AM to 12 M 143 W 127th st. Tel Morn. 7654.
- Farnsworth, Mrs Mary King CS 10 AM to 3 PM except Wed Aeolian hall, 33 W 42d st. Tels Bryant 89; res Schuy. 3887.
- Fehrmann, Mrs Cecilia CS 321 W 118th st. Tel.
- Feld, Mrs Clara CS 3495 Broadway. Tel Aud. 6500.
- Fischer, Mrs Elsie CS 1 to 5 PM 501 5th av. Tels M. H. 2806; res Col. 8238.
- Foss, Miss Harriet C. CS 30 E 42d st. Tel M. H. 997.
- Frame, Mrs Caroline W. CSD 440 Riverside drive.
- Freytag, John A. M. CS 129 W 125th st. Tel Morn. 859.
- Gartner, Mrs Minna C. CS 10 AM to 2 PM 10 W 102d st. Tel River. 2850.
- Gibson, Miss Clara L. CS 317 W 93d st. Tel River. 4700.
- Goldsmith, Mrs Bertha CS 41 Pinehurst av. Tel Aud. 1990.
- Goodman, Miss Helen CSB 4241 Broadway at 180th st. Tel Aud. 1700.
- Gordon, Mrs Mildred CSB 9 AM to 12 M except Wed 77 W 85th st at Columbus av. Tel Schuy. 7427. Res Lowerre Summit. Tel York. 3722.
- Graham, Mrs Marjorie 10 AM to 12 M except Sat 47 W 34th st. Tel Gree. 2135.
- Griffin, Mrs Lillian Story CS 35 Mt Morris pk, W. Tel Har. 476. Cable Bertgriffin.
- Grimes, Miss Agnes E. CS 9 AM to 1 PM 501 5th av. Tel M. H. 2806.
- Gwalter, Mrs Luey L. CSB (teacher) 12.30 to 3.30 PM except Sat Columbia ct, 431 Riverside drive at 115th st. Tel Morn. 1614.
- Gyger, Mrs Caroline Foss CS 30 E 42d st. Tel.
- Haviland, Miss Mary E. CS 540 Manhattan av.
- Hayes, Edward CS 200 W 71st st. Tels Col. 864; res Col. 8400.
- Hayes, Mrs Loraine B. CS 200 W 71st st. Tels Col. 864; res Col. 8400.
- Hinchman, Miss Emma CS 200 W 72d st.
- Hoffman, Mrs Estelle CS 7 W 108th st. Tel River. 7010.
- Jackson, Martin F. CSB (teacher) 501 5th av.
- Jenkins, Mrs May CS 200 Claremont av at 127th st, W. Tel Morn. 6715.
- Jennings, Mrs Elizabeth D. 2 to 9 PM 492 Manhattan av near 120th st.
- Johnstone, Mrs Gertrude Hardee CSB mornings 561 W 147th st. Tel Aud. 216.
- Jonson, Mrs Frances Ellery CS 10 AM to 1 PM except Sat Aeolian hall, W 42d st. Tel Bryant 2744.
- Katz, Mrs Elizabeth CS see East Orange, N. J.
- Kuchenmeister, Mrs Sophie B. CS 2 to 4 PM 320 Central pk, W. at 92d st.
- Kuchenmeister, William 10 AM to 12 M at res 320 Central pk, W; 2 to 5 PM 415 E 9th st.
- Kyle, Mrs Christine CS 30 E 42d st. Tel M. H. 191.
- Leavitt, Mrs Evelyn G. CS 412 W 115th st. Tel.
- Leffell, Mrs Adelaide CS 218 W 59th st.
- Leonard, Miss Winifred D. CS Hotel Martha Washington, 29 E 29th st. Tel M. Sq. 6500.
- Lewis, Benjamin Palmer 47 W 34th st. Tel.
- Lyeth, Mrs Dollie Richardson CS 10 AM to 1 PM 546 W 147th st. Tel Aud. 3400.
- Malden, Mrs Anna G. CS 10 AM to 1 PM 2040 7th av at 122d st. Tel Morn. 3500.
- Malick, Mrs Ruth M. CS 11 AM to 3 PM 39 W 16th st. Tel Chel. 5838.
- McAdow, Mrs Lillian M. CSB (teacher) 1 Madison sq. Tels Gram. 3086; res Morn. 9472.
- McCraekan, William D. CSB (teacher) by appointment P O box 779.
- McKenna, Mrs Marguerite C. CS 1 to 5 PM except Wed 378 Central pk, W. Tel River. 7220.
- Meeker, Mrs May Wilson CS 500 5th av at 42d st. Tels Bryant 3917; res Forest Hills 6337.
- Merkel, Mrs Eleanor J. CS 10 AM to 1 PM 547 Riverside drive. Tel Morn. 3753.
- Millar, Mrs Minnie S. CS 598 W 177th st. Tel Aud. 3800.
- Mustin, Miss Fannie A. CS 829 West End av. Tel.
- Nachman, Mrs Nettye CS 9 AM to 4 PM Concord hall, 468 Riverside drive at 119th st. Tel Morn. 6645.
- Newell, Mrs Mary Otis CS Hotel Marie Antoinette, Broadway and 66th st. Tel Col. 2740.
- Nichols, William A. CS 225 5th av.
- Noonan, Mrs Elizabeth Paxton CS 10 AM to 2 PM Hotel Martha Washington.
- Ostrander, Mrs Clara A. CSB 9 AM to 5 PM except Sat; Sat until 1 PM Hotel Berkley. Tel Col. 9800.
- Otis, George William CS The Evelyn, 101 W 78th st.
- Overbury, Arthur E. CS 590 W 172d st. Tel Aud. 3390.
- Parke, Mrs Annle C. CS 1 to 5 PM 200 W 72d st at Broadway. Tels Col 8024; res Plaza 1368.
- Parker, Mrs Agnes CS 2255 Broadway. Tels Schuy. 8473; res Schuy. 4024.



## NEW YORK

Pickard, Jesse CS 30 E 42d st. Tels M. H. 4816; res Schuy. 4103.  
Porter, Mrs Lillian M. CS 10 AM to 2 PM 206 W 86th st. Tel Schuy. 8381.  
Porter, William W. CSB (teacher) 9 AM to 3 PM 200 W 72d st. Tel Col. 5809.  
Probst, Mrs Ellen W. CS 157 W 79th st. Tels Schuy. 8759 and 9081.

Ramseyer, Samuel E. CS 9 AM to 5 PM Aeolian hall, 33 W 42d st. Tels Bryant 1674; res Morn. 7240.  
Reeder, Mrs Hilar M. CS 10 AM to 2 PM except Sat 248, 1 Madison av. Tels Gram. 3463; res M. Sq. 3680.  
Reichstadt, Miss Louise CS 1 to 4 PM 203 W 10th st.  
Rejaunier, Mrs Ella de H. CS 122 W 91st st. Tel River. 656.  
Rennie, Mrs Elizabeth W. CS 30 E 42d st. Tels M. H. 2413; res Morn. 5440.  
Roberts, Mrs Henrietta CS Montalvo ct, 727 St Nicholas av at 146th st. Tel Aud. 1790.  
Roberts, John I. CSB 507 Marbridge blg. 47 W 34th st. Tels Gree. 2028; res River. 9431. Cable Jonelro.  
Roberts, Mrs Marie A. CS 10 AM to 2 PM except Wed Sat 1934 Webster av, Bronx. Tel Trem. 774.  
Roe, Albert James CS 9 AM to 9 PM 2612 Broadway. Tels River. 9789; res Allenhurst 828.  
Roe, Mrs Barbara C. CS 9 AM to 9 PM 2612 Broadway. Tels River. 9789; res Allenhurst 828.  
Rosenfeld, Mrs Genie H. CS 2 to 5 PM 610 W 116th st. Tel Morn. 3040.  
Ross, Miss Emma Nichols CSB (teacher) 9 AM to 12 M except Wed 35 Mt Morris pk, W. Tel Har. 3477.  
Runyon, Miss Ruth Fearey CS 66 Broadway.

Schliff, Mrs Marie C. CS 33 W 42d st. Tel Bryant 6473.  
Schofeld, Mrs Sophia CS 1 to 5 PM 321 St Nicholas av. Tel Morn. 5500.  
Seal, Mrs Frances Thurber CSB (teacher) 10 AM to 2 PM Aeolian hall, 33 W 42d st. Tels Bryant 730; res Forest Hills 6290. Cable Thurseal, N. Y.  
Sinclair, Mrs Martha K. CS 264 W 57th st. Tel Col. 9627.  
Skinner, Mrs Elizabeth P. CSB (teacher) 314 W 76th st. Tel Col. 3340.  
Snider, Mrs Carrie Harvey CSB (teacher) 9 AM to 12 M except Wed 35 Mt Morris pk, W.  
Sparks, Mrs Nannie R. CS 141 Edgecomb av. Tel Aud. 6721.  
Staats, Mrs Eleanor Burnap CS 35 Mt Morris pk, W.  
Stillson, Mrs Blanche CS Paterno, 440 Riverside drive.  
Striekler, Virgil O. CS 219 W 81st st.  
Strobel, Charles CS The Evelyn, 101 W 78th st.  
Strock, Mrs Mary J. CS 8 Manhattan av.  
Sullivan, Mrs Annie E. CS 248, 1 Madison av.  
Susman, Mrs Sara CS 308 W 82d st. Tel Schuy. 8120.

Telz, Miss Martha Olga CS 11 AM to 1 PM 825 W 180th st. Tel Aud. 2956.  
Thomas, Mrs Charlie Anna CS The Melrose, 478 Central pk, W. Tel River. 1386.  
Thompson, Mrs Anna E. CS 10 AM to 2 PM 33 W 42d st.  
Thompson, Mrs Clara Willson CS 446 Central pk, W. Tel River. 5106.  
Thompson, Mrs Ella M. CS Hotel Lueerne, 201 W 79th st. Tel Schuy. 8000.  
Thompson, Frank Stayton CS The Barnard, Central pk, W, and 71st st. Tel Col. 6406.  
Tillotson, John Beach CS 12 M to 5 PM except Sat Aeolian blg, 33 W 42d st. Tel Bryant 4056.  
Tournier, Miss Julie CS 10 AM to 12 M except Sat 161 W 140th st. Tel Aud. 1230.  
Tucker, Mrs Laura C. CS Hotel Wentworth, 59 W 46th st.  
Turner, James Richard CS Aeolian hall, 33 W 42d st. Tels Bryant 532; res Col. 8400.  
Twedy, Hugh H. CS 9 AM to 2 PM 200 W 72d st. Tel Col. 8229.

Vandegrift, Miss A. Alda CS 170 W 74th st. Tel.  
Van Patten, Mrs Grace White CS 501 5th av.  
van Voorhies, Mrs Olive H. CS 33 W 42d st. Tel.  
Verrall, Richard P. CS 1 to 5 PM except Sat 288, 1 Madison av. Tels Gram. 447; res Col. 6481.  
Vogell, Mrs Martha J. CS 2040 7th av. Tel Morn. 2146.  
Voorhees, Mrs Ellen C. CS except Sat 329 Amsterdam av. Tel Schuy. 7390.

Weeks, Mrs Eva Stephens CS 308 W 82d st. Tel Schuy. 8120.  
Weyers, Bruno CS 30 Church st. Tel Cort. 3941.

White, Mrs Margaret Beecher CS 47 W 34th st. Tels Gree. 3351; res Morn. 9028.  
Wilson, H. Cornell CS 1 Madison av.  
Winslow, Mrs Estelle B. CS 51 E 42d st. Tel M. H. 5242.  
Winslow, Mrs Mary E. CS 490 Riverside drive.  
Winslow, Wentworth Byron CS 43d st and Madison av.  
Wood, Mrs Clara Wilson CS postal address 175 Claremont av. Tel.  
Wood, Miss Daisy Cynthia CS 10 AM to 1 PM except Fri 117 W 58th st. Tel Col. 2590.  
Wright, Mrs Agnes CS 515 W 187th st. Tel Aud. 5548.  
Wurster, Mrs Amy C. CS 11 AM to 1 PM except Mon Fri 133 W 94th st. Tel River. 6352.  
Young, Miss Ella Garrison CS 1 W 85th st. Tel Schuy. 8500.  
Young, Mrs Helen L. CS 2 to 5 PM 225 5th av. Tels M. Sq. 473; res Forest Hills 6332.

## NIAGARA FALLS

Barber, Edgar A. CS 9 AM to 12 M 1112 Ferry av. Both tels.  
Bly, Mrs Carrie A. CS 1353 Mich. av. Home tel 1342 A.  
Mead, Mrs Eva M. CS 729 Main st.  
Shirley, Mrs Mary E. CS 1643 Whirlpool st. Home tel.  
Thibaudau, Mrs May A. CSB 2 to 4 PM except Tues Sat 310 Elderfield-Hartshorn blg, Falls st. Res tel Bell 375 J.

## NORWICH

Turner, Merwin M. CS P O Oxford, R R 4. Tels Bell Norwich 301 F 15; Home 6 L.

## NYACK

Patterson, Miss Bessie D. CS 58 Summit st.

## OLEAN

de la Vergne, Miss Frances P. CS 124 N Barry st.  
Gale, Mrs Carrie Rowena CS 216 1/2 N 1st st.

## ONEONTA

Stevens, Mrs Hattie Jenette CS 25 Watkins av.

## OSCAWANA

Belknap, Mrs J. Laura J. Starke CS.

## OSWEGO

Henderson, Miss Mary E. CS 133 W 5th st. Tel 125.

## PHOENIX

Wilcox, Mrs Ida Mary CS.

## PIERREPONT MANOR

Bradway, Miss Allee H. CS 10 AM to 2 PM.

## PORT HENRY

Foote, Mrs Nettie A. CS postal address.

## POUGHKEEPSIE

Briggs, Miss Florence M. CS 10 AM to 12 M 48 S Clinton st. Tel 909 J.  
Dietz, Miss Ethelinda CSB 11 S Clinton st.  
Fay, Mrs Madge Stewart CS P O Arlington. Tel 1239.  
Hodge, Mrs Rebecca G. CS 59 Montgomery st. Tel 2457 J.  
Kirk, Mrs Erminia Gridley CS 9 AM to 12 M Wed Sat South rd. Tel 56-F 3.  
Parks, Mrs Blanche J. CS 11 AM to 1 PM except Fri 76 S Hamilton st. Tel 2136.  
Quintard, Mrs Graee Perkins CS 10 AM to 2 PM except Sat 56 Hooker av. Tel 322.  
Slee, Miss Lina G. CS 10 Hanscom av. Tel 2345.

## QUEENS, L. I.

Butler, Mrs Eugenia CS Paulding st. Tel Hollis 6366 W.

## RICHMOND HILL, L. I.

Haring, Mrs Mary W. CS 10 AM to 12 M 347 Oak st, at Myrtle av. Tel 844.  
Sondheim, Mrs Helen CS 8.30 to 10 AM 435 Greenwood av. Tel 784.

## ROCHESTER

Barber, Mrs Violetta M. Doane CS 135 Edgerton st.  
Crane, Miss Adella CS 77 Manhattan st.  
Fairbanks, Mrs Claire M. CSB 375 Raines Park.  
Frickey, Charles R. CS 188 East av.  
Husted, Don G. CS 10 AM to 2 PM 532 Culver rd.  
Husted, Mrs Ruth T. CS 2 to 5 PM 532 Culver rd.  
MacKercher, Mrs Nettie B. CS 36 Harper st.  
Pine, Miss Mary A. CS 77 Manhattan st.  
Shoecraft, Miss Emma CS 491 Court st.



## ROCHESTER

Smith, Mrs Helen P. CSB 77 Manhattan st.  
 Spencer, Mrs Esther G. CS 272 Meigs st.  
 Young, Miss Sara C. CS 605 Central blg, 158 Main st, E. Home tel 7545.  
 Ziegler, Mrs Emma C. CS 67 Prince st. Both tels.

## ROCKVILLE CENTER, L. I.

Wisner, Mrs Diantha Adell 52 Davison pl. Tel 616 W.

## ROME

Gorton, Miss Mabel A. CS 225 N Wash. st.

## RYE

Billipp, Mrs Pauline F. CS 2 to 4 PM North st. Tel 487.

## SARATOGA SPRINGS

Bailey, Mrs Katherine Blanchard CS 132 Spring st.  
 Barker, Mrs Mary E. Spaulding CS 10 AM to 12 M Mon Wed 44 Maple av. Tel 197 W.  
 Harrison, Mrs S. Isabella, Geyser. Tel.  
 Magligny, Miss Flora CS 81 Phila st.

## SCHENECTADY

Boldt, Mrs Ella Freeman CS 5 Glenwood bly.  
 Boldt, George F. CS 5 Glenwood bly. Tel 3269.  
 MacRae, Mrs Katherine E. CS 113 Waverly pl. Tel.  
 Peelar, Mrs Louise C. CS 24 Waverly pl. Tel 2051 J.

## SOUTHAMPTON, L. I.

Howell, Mrs Mary A. CS 10 AM to 12 M. Tel 263 W.

## STATEN ISLAND

DeGross, Mrs Mary Isabel CS 6 The Baltimore, Tompkinsville. Tel Tompk. 1218.  
 Nilson, Mrs Lorina Josephine CS 240 Richmond ter P O New Brighton. Tel Tompk. 751.

## SYRACUSE

Binning, Mrs Nellie Soule CS 737 Lancaster av.  
 Clymer, Mrs Nellie M. CS 919 Euclid av. Tel War. 5275.  
 Cole, Mrs Henrietta Norton 1802 E Genesee st. Tel War. 8837 J.  
 Fox, Mrs Nettie Church CS 10 AM to 2 PM 420 Stolp av. Tel War. 3306 J.  
 Hoyt, Mrs Ella Helen CS 1 to 3 PM except Mon Fri 722 Ackerman av. Tel War. 6665.  
 Morrison, Miss Elizabeth W. CS 10 AM to 1 PM 207 Orange st. Tel.  
 Ohrenstein, Charles I. CSB (teacher) 3 to 5 PM; also evenings 722 Ackerman av. Tel War. 6665.  
 Ohrenstein, Mrs Lily A. CS 10 AM to 12 M except Fri 722 Ackerman av. Tel War. 6665.  
 Simonds, Miss Marion O. CS 10 AM to 1 PM 528 Clarendon st. Tel War. 4307.  
 Snyder, Mrs Flora E. CS 107 Trinity pl. Tel War. 4570 W.  
 Taylor, Mrs Leonor S. CS 618 S Warren st. Tel.

## TONAWANDA

Decklar, Mrs Caroline CS 53 Simson st.

## TROY

Berry, Mrs Maria F. CS 331 3d av. Bell tel North 202 W.  
 Betts, Mrs Harriet L. CSD The Rynaldo, Congress and 2d sts.  
 Bullions, Mrs Helen CS 5 to 7 PM 28 Park av. Home tel 1690 W.  
 Ray, Mrs M. Louise E. CS 4 to 6 PM 3 King st, Northside. Tel Cohoes 221 W. P O Cohoes.  
 Starbuck, Mrs Frances L. CS 233 6th av, N.

## UTICA

Balch, Mrs Ida L. CS 847 Bleecker st. Tel 151 J.  
 Graff, Frederick CS 16 Seymour av. Tel 1645.  
 Hicks, Mrs Emma N. CS 3 to 5 PM 41 Court st.  
 Lancaster, Mrs F. Lillian CS 2 Miller st. Tel 674.  
 Newland, Miss Emma C. CS 17 Court st.  
 Nichols, Miss Mary L. CS 66 The Olbiston.  
 O'Connor, Mrs Fannie S. CS 10 AM to 12 M 843 Bleecker st. Tel 1065.  
 Roberts, Mrs Fanny Ella CS The Olbiston.  
 Woodworth, Mrs Marian L. CS 900 Sunset av. Tel 3376 W.

## WADING RIVER, L. I.

Miller, Miss Charity T. CS Tel Shoreham 15 J.

## WAPPINGERS FALLS

Cottam, N. Harold CS 2 to 5 PM Tues Fri.

## WATERTOWN

Lyon, Miss Sara L. CS The Winthrop.  
 Pelo, Frank L. CS 227 Sterling st. Tel 1110 M 5.  
 Purnell, Miss Gertrude O. CS 211 Solar blg. Tel.  
 Reese, John A. CS 1548 State st. Tel 246 J.  
 Wait, Miss Belle Anna CS 717 Superior st.

## WESTFIELD

Hall, Miss Jessie E. CS 45 S Water st. Tel 1741.

## WHITE PLAINS

Bond, Mrs Sophia CS 12 N Broadway. Tel 826.  
 Carter, Mrs Nancy Jane CS see New York.  
 Hawkins, Mrs Enna P. CS 68 Waller av. Tel 1283.  
 Helms, Mrs Georgia Clark CS Georgia Farm, Dobbs Ferry rd. Tel Elmsford 1770.

## YONKERS

Brown, Mrs Retta CS 11 AM to 3 PM 36 Herriot st. Tel 3523.  
 Hatheway, Mrs May N. CS mornings except Tues Fri Nepperhan hts. Tel 2938.  
 Rice, Mrs Grace Feltus CS 89 Elliot av. Tel 3788.  
 Whitney, Mrs Louise Y. CS 15 Stanley pl. Tel 1707.

## NORTH CAROLINA

## ASHEVILLE

Albright, Mrs Catherine A. CS 91 Elizabeth st.  
 Jones, Miss Elizabeth Earl CS 377 Montford av.  
 Jones, Miss Emily Johnson CS 377 Montford av. Tel 1082.  
 Powell, Mrs Alice B. CSB Watauga Hill. Tel 247.

## CHARLOTTE

Kibble, Mrs Alice Mary 9 to 11 AM 18 N McDowell st. Tel 1523 L.  
 Templeton, Mrs Mary Lou CS 401 S Church st.

## DURHAM

Neely, Mrs Lena Edwards CS Oakwood av.

## FAYETTEVILLE

MacRae, Mrs Sallie CS 350 Dick st. Tel 412.

## GREENVILLE

Hearne, Mrs Charlotte E. CS Tel 263 F.

## KINSTON

Peebles, Mrs Henry CS.  
 Stanly, Mrs Martha J. CS 508 N Queen st.  
 Wade, Mrs Emma Redd CS 409 Independent st.

## NEW BERN

Harrison, Miss Mary Hatch CSB (teacher) 9 to 11 AM 17 New st.  
 King, Mrs Amy Everette CS 48 George st.

## STATESVILLE

Fry, Mrs Octavia I. CS Tel 61.

## WILMINGTON

Bryan, Mrs Irene CS 412 N 5th st. Tel 846 W.  
 Campbell, Mrs Fannie E. CS 514 S 2d st. Tel 1908 J.

## NORTH DAKOTA

## DICKINSON

Sutherland, Mrs Beulah J. CS postal address.

## FARGO

Kinnear, Miss Adelaide M. CSB (teacher) 821 3d av, S.  
 Lorschbough, Mrs Lilla CS postal address 906 2d av, N.  
 Marvin, Mrs Isabelle CS Pioneer Life blg. Tel 1397.  
 McIntyre, Mrs Mary E. CS 11 AM to 5 PM except Mon Fri, 4 to 9 PM Mon Fri 418 De Leudrecie blk. Tel 2293 L. Lock box 794.  
 Neal, Mrs Mimie CS N. D. Improvement blg. Tel 2810.

## GRAND FORKS

Tibbals, Mrs Ida E. CS Neils blk, De Mers av. Tel 1075.

## MINOT

Buck, Mrs Ida A. CS 9 AM to 12 M except Sat 101 Park av. Tel.  
 Espe, Mrs Minnie E. CS Over Scandinavian bnk.

## RHAME

Darnall, Mrs Lavina M. CS.

## VALLEY CITY

Selden, Mrs Lucinda M. CS 601 W 1st st.



## OHIO

## AKRON

Alger, Mrs Vena CS 31 N Valley st.  
 Grover, Mrs Susie A. CS 194 E Center st. Bell tel 2881.  
 Roberts, Mrs Cora G. CS 5 Neal ct. Peoples tel 4997.  
 Wolcott, Mrs Metta E. CS 724 Crosby st.

## ASHTABULA

Seymour, Mrs Alta L. 2 to 5 PM Wed Sat 33  
 Klingsville av.

## BELLEFONTAINE

Newell, Miss Bertha S. CS R R 1. Ind. tel Y 27.

## BUCYRUS

Cary, Mrs Stella D. CS 436 Park av.

## CANTON

Clark, Mrs Marie CS Davis blk.  
 Cock, Mrs Mary E. CS 351 Columbus av.  
 Crawley, Mrs Margaret W. CS The Catlin, S Mar-  
 ket st.  
 Danner, Miss Mary E. CS 436 S Market st.  
 Eckhardt, Mrs Etta L. CS 1417 2d st. SE.  
 Numan, Mrs Christie MacLean CS 824 Auburn pl.

## CINCINNATI

Abraham, Miss Clara CS 4710 Hamilton av. Tel.  
 Bender, Miss Emma Jane CS 731 Mt Hope av, P. H.  
 Tel Warsaw 1568.  
 Buchanan, Mrs Helene S. CS 1333 Grace av, H. P. Tel.  
 Bugbee, Mrs Nettie Kline CS 2326 Burnett av. Tel.  
 Cunnlughan, Mrs Caroline CS 2 to 4 PM 1830  
 Clarion av, Evanston. Tel Elm 1299 X.  
 Drewry, Mrs Ora S. CS The Clermont, W. H. Tel North 94.  
 Dunn, Mrs Grace B. CS 963 Windsor st. Tel North 4481 Y.  
 Estes, Miss Emma Augusta CSD (teacher) 218 Mc-  
 Gregor av, Mt A.  
 Harris, Mrs Kate J. CS 208 E University av. Tel.  
 Jones, J. Franklin CS Tues Thurs Sat 605 Andrews blg.  
 Kinney, Miss Emma CS 3600 Mooney av. H. P. tel E. 660 L.  
 Kinney, Mrs Terese CS 418 1st Nat bnk blg. Tel.  
 Kline, Mrs Elizabeth W. CS 510 Provident bnk blg.  
 Lockard, Mrs Bessie Marz CS 3630 Bevis av. Tel.  
 Marshall, Mrs Rachel Freshman CS mornings except  
 Sat 2317 Grandview av, E. W. H. Tel North 3687.  
 McDowell, Mrs Elizabeth C. CS 10 AM to 4 PM  
 27 Park blg. Tel North 1043 X.  
 McQueety, Mrs Amanda CS 3226 Gilbert av. Tel N. 4571 L.  
 Meckstroth, Mrs Mary CS 10 AM to 4 PM Tues  
 Thurs Sat 921 Rogers pl, W. H. Tel North 1147 Y.  
 Nelson, Miss Mabel CS 10 AM to 3 PM except Tues  
 Sat 802 St Paul blg. Tel Main 3301 L.  
 Park, Mrs Harriet CS 1903 Union Central blg.  
 Pendery, Dewey C. CS 605 Andrews blg. Res tel E. 625 L.  
 Rapp, Mrs Amelia D. CS 885 E Rockdale av, Avon-  
 dale. Tel Avon. 2947 Y.  
 Rastert, Miss Edna CS Mon Wed Fri 901 Mercantile  
 Library blg.  
 Rastert, Miss Louise K. CS Tues Thurs Sat 901 Mer-  
 cantile Library blg.  
 Reeser, Mrs Marguerite CS 1576 Dixmont av, W. H.  
 Tel North 3677 X.  
 Renneker, Mrs Cora B. S. CS 3561 Paxton av. Tel E. 1108 R.  
 Roehm, Mrs Magdalena W. CS 510 Provident bnk blg.  
 Schwinn, Miss Sophia CS 31 The Alexandra, W. H.  
 Tel North 1618 R.  
 Shockley, Mrs Adelaide Z. CS 27 The Clermont. Tel.  
 Voigt, Mrs Louisa H. CS 885 Rockdale av. Tel.

## CLEVELAND

Allen, Mrs May S. CS 10602 Lee av.  
 Baglone, Miss Harriet G. CS Osborn blg. Bell tel.  
 Belford, Mrs Anna S. CS 10 AM to 3 PM The For-  
 tieth, 40th st and Prospect av. Bell tel.  
 Brooks, Miss Anna CS 1 to 5 PM 633 Osborn blg.  
 Burr, Mrs Ida E. B. CS The Bangor, 942 Prospect av.

Carpenter, Mrs Elizabeth Baker CS mornings except  
 Tues Fri 625 Osborn blg. Res 2847 Coleridge rd.  
 Church, Mrs Emma CS 9 AM to 1 PM Tues Thurs Fri 916  
 New England blg. Tels Main 3484; res Ridge 260 W.  
 Clarke, Mrs Winifrede B. Thomas CS 1945 E 66th st.  
 Cook, Mrs Jennie M. CS 9.30 AM to 12.30 PM ex-  
 cept Mon Thurs 110 Colonial arcade.  
 Crawford, Mrs Georgina CS 1577 E 84th st.

Devor, Mrs Elizabeth CS 1 to 4 PM Tues Thurs Sat  
 111 Colonial arcade.

Duer, Mrs Clara Craig CS 10109 Westchester av.

Ely, Daniel M. CSB 9 AM to 1 PM 515 Osborn blg.

Fitzpatrick, Mrs Lida CSD (teacher) mornings except  
 Thurs 112 Colonial arcade. Res 6801 Euclid av.

Gage, Mrs Harriet E. CS 9 AM to 1 PM Tues Fri  
 625 Osborn blg. Res Bell tel East 888 J.

Gay, Miss Charlotte CS 9 AM to 2 PM 2072 E 46th st.

Heller, Louis A. CS 9 AM to 1 PM 722 Osborn blg.

Bell tels North 939; res Eddy 1185 R.

Hubbard, Mrs Ellen J. CS 65 Rosemont rd, E Cleveland.

Huston, Miss Kathryn L. CS 628 Osborn blg.

Jerger, Mrs Emille R. CS 10313 Parkgate av.

Jones, Wayne C. CS 9 AM to 1 PM 514 Osborn blg.

Kloth, Mrs Esther Packard CS 3662 Prospect av.

Lathrop, Mrs Emma Appleton CS 10618 Kimberly st.

Libbey, Miss Vinnietta J. CS mornings 425 Osborn blg.

Long, Mrs Adelaide CS 9 AM to 1 PM except Sat  
 113 Colonial arcade, Euclid av. Res 2076 E 79th st.

Merritt, Mrs Matilda Huntington CSB postal address  
 3422 Euclid av.

Metcalf, Mrs Eleanor L. CS 3445 E 126th st.

Nebhut, Mrs M. Frances CS 113 Colonial arcade.

Pumphrey, Mrs Eva L. CS 1 to 4 PM Mon Wed Fri  
 Sat 916 New England blg.

Rossiter, Mrs Gertrude E. Ely CS 722 Osborn blg.  
 Prospect av and Huron rd.

Sadler, Mrs Fannie M. CS 401 Clarence blg. Bell tel.  
 Scotland, Miss Bird Stewart CS 1 to 4 PM 628  
 Osborn blg.

Seiders, Mrs Lodice L. CS 490 Colonial arcade.

Seiders, William B. CS 490 Colonial arcade.

Sigler, Mrs Orpha G. CS 6407 Euclid av.

Smith, Mrs Augusta CS 2066 W 89th st.

Smyth, Mrs Helen A. CS 3924 Woodbridge av.

Stone, Mrs Lida S. CSD 9.30 AM to 12.30 PM ex-  
 cept Wed Sat 327 Garfield blg. Res 1529 East blv.

Tenny, Mrs Ella E. CS afternoons 625 Osborn blg.  
 Res 1838 E 101st st.

Turner, Burton Benns CS 414 Clarence blg.

Van Deusen, Mrs Elda R. CS 1899 E 57th st.

Vinson, Mrs Harriet CS 10021 South blv.

Webster, Mrs Clara E. Reed CS 9.30 AM to 12.30  
 PM except Wed Sat 327 Garfield blg.

Webster, Mrs Lulu G. CS 1 to 4 PM except Wed  
 112 Colonial arcade.

## COLUMBUS

Brill, Mrs Josephine R. CS 3 E Lane av. Bell tel N. 1278.  
 Brooks, Mrs Laura P. CS 9 to 11 AM except Sat  
 128 E Oakland av. Bell tel North 1124.

Clark, Mrs Carrie M. CS 16 New Hayden blg.

Commerford, Mrs Margaret CS New Hayden blg.

Davis, Mrs Lottie M. CS 1295 Franklin av.

Earl, Mrs Eva CS 1784 Oak st. Both tels.

Flack, Miss Elizabeth J. CS 406 Oak st.

Fogle, Mrs Emma CS 231 E Maynard av.

Jones, Mrs Harriet W. CSD 67 S 5th st.

Judkins, Miss Mary L. CS 67 W 2d av.

Norton, Mrs Catherine CS 39 13th av.

Poston, Mrs Sarah CS 853 Champion av. Bell tel E. 2450.

Purrett, Mrs Sarah E. CS The Marechal Neil.

Reld, Mrs Mary E. 1597 1/2 N High st.

Rigby, Mrs Minerva R. CS 961 Highland st. Tel N. 4801.

Spaulding, Mrs Elvira W. CSB (teacher) 406 Oak st.

Spaulding, Melville C. CS 406 Oak st.



## COLUMBUS

Starr, Miss Laura M. CS 721 E Broad st. Cit. tel 17050.  
 Stilwell, Mrs Amanda CS 76 E 8th av. Bell tel.  
 Thomas, Mrs Willia A. CS 339 Neil av. Both tels.  
 Van Horne, Mrs Kathryn M. CS 7 to 8 PM 230  
 E Town st. Tels Bell Main 6203; Cit. 8073.

## CONNEAUT

Judson, Mrs Louise CS 233 Liberty st.  
 Scott, Mrs Jennie Pureell CS 2 to 4 PM Wed 638  
 Broad st. Tel 1139 X. Res W Springfield, Pa. Tel 25-12.

## DAYTON

Chapman, Mrs Louise Eleanor CS 123 Best st. Bell tel.  
 Coate, Lloyd B. CSB 25 Floral av.  
 Hardy, Mrs Sarah J. CS 105 Howard st.  
 Hatten, John R. CSB (teacher) 738 River st.  
 Seifert, Mrs Amelia CS 125 Fillmore st. Bell tel.  
 Seifert, Max J. CS 125 Fillmore st.  
 Weinreich, Miss Frances J. CS 140 Riverside apts,  
 Liberty st. Bell tel Main 1658.  
 Wollaston, Miss Nell CS 825 Summers av.

## DELAWARE

Shawaker, Mrs Maude K. CS 170 N Franklin st.

## EATON

Appleby, Miss Mary E. CS E Wadsworth st.

## ELYRIA

Andrus, Mrs Fannie C. CS 632 Cleveland st.  
 Brush, Miss M. Theresa CS 203 East av.

## EMERSON

Clark, Miss Elizabeth J. CS Bell tel 73-1.

## GENEVA

Bartholomew, Mrs Carrie M. CS 9 Grant st.

## HAMILTON

Friend, Mrs Sarah F. CS Smith Theatre blg. Bell tel.  
 Hargitt, Mrs Nora CS 309 S 4th st. Ind. tel 1044 B.  
 Johnson, Mrs Amanda J. CS 677 Franklin av. Both tels.  
 Shaffer, Mrs Emily M. CS 399 So D st. Bell tel 703 X.

## KENTON

Thomas, Mrs Sadie M. CS Summit st.

## LAKEWOOD

Goodrich, Mrs Adda E. CS 14500 Madison av.  
 Holzworth, Mrs Hazel B. CS 12816 Detroit st.  
 Krause, Mrs Caroline E. CS 1298 Belle av 9 AM to  
 1 PM Office 633 Osborn blg. Cleveland.  
 Seltsam, Mrs Louise K. CS 1200 Marlowe av. Tel.

## LANCASTER

Rigby, Miss Estella May CSB 131 E Mulberry st.

## LIMA

Fullerton, Mrs Florence Fritz, CS 316 Wash. st.  
 Lambert, Mrs Lovina A. CS 312 Harrison av.  
 Laneaster, Mrs Malinda Josephine CSD (teacher)  
 1077 W Spring st. Ind. tel 960 R.  
 Malzen, Mrs Sadie A. CS 2 to 5 PM 1153 Brice av.  
 Mumford, Mrs Nancy A. CS 130 N Elizabeth st. Ind. tel

## LORAIN

Worden, Mrs Mae B. CS 1884 E 29th st.

## MANSFIELD

Drake, Mrs Mary J. CS Ausdale. Tel Mansfield 1443 L.  
 Harris, Mrs Emma M. CS Park av. W. Ausdale  
 (R R 7). Tels Mansfield 1220 L; Bell 598 W 2.

## MARIETTA

Beltz, Miss Lizzie CS 513 Tupper st. Tels Bell 551  
 J; Home 1021 L.  
 Burge, Mrs Roberta Teresa CS 181 Front st.

## MARION

Howser, Mrs Magdalena CS Franklin st. Tel 697.  
 Retterer, Miss Katharine CS 435 Franklin st.  
 Scofield, Mrs Martha J. CS Scofield hts.

## MASSILLON

Foeke, Mrs Katherine B. CS 9 AM to 12 M 711 E Oak st.  
 Leighton, Miss Kate CS 308 N High st.

## MECHANICSBURG

Lewis, Mrs Malinda CS Tel 157.

## MT VERNON

Jennings, Mrs Carrie B. CS 2 Wooster av.  
 Swan, Mrs Mary E. CS 9 AM to 5 PM 801 E  
 Gambier st.

## NEWARK

Fleek, Mrs Fannie Moore CS Ingleside, Hudson av.  
 McGruder, Mrs Esther V. CS 504 Hudson av. Cit. tel.

## NEW PHILADELPHIA

Kuenzli, Mrs Vivian M. CS W High st. Tel 315 A.

## PAINESVILLE

Clark, Mrs M. Iowa CS Willow manse, R R 4.  
 Stiekney, Mrs Caroline Regina Heard CSB.

## RAVENNA

Garrard, Mrs Hattie J. CS 610 W Main st.

## SALEM

Mayerhöfer, Mrs Ellen D. CS 573 McKinley av.

## SANDUSKY

Lockwood, Mrs Mary M. G. CS 746 Decatur st.  
 Moore, Mrs Mary S. CS 10 AM to 12 M 1017 Wash. st.  
 Wilson, Miss Katherine Stokely CS 415 Columbus av.

## SPRINGFIELD

Albin, Mrs Mary E. CS 9 to 11 AM 341 Bushnell annex.  
 Allen, Mrs Aliee H. CS 9 to 11 AM execept Sat 337  
 Bushnell blg annex. Both tels at office and res.  
 Baggott, Mrs Ada Baker CS 11 AM to 3 PM 337  
 Bushnell annex. Both tels; res both tels 317-2.  
 Cowan, Mrs Harriet S. CSD (teacher) 362 E High st.  
 Jamison, Mrs Mabel Hayward CS 818 Mason st.  
 Miles, Mrs M. Belle CS 1 to 4 PM 341 Bushnell annex.

## STOUT

Johnson, Miss Flora Belle CS R R 1. Tel Blue Creek.

## TIFFIN

Frick, Mrs Margaret Shelly CS 37 Clay st.  
 Wilcox, Mrs Kittie CS 129 Monroe st.

## TOLEDO

Bonner, Mrs Fannie Baker CS 1003 Nicholas blg.  
 Bovard, Mrs Frances P. CS 1615 Mott av.  
 Clark, Miss Sarah J. CSD (teacher) 2222 Scottwood av.  
 Ford, Mrs Marie Chalmers CS 5 The Hattersley.  
 Hadden, Mrs Anna M. CS 934 W Woodruff av.  
 Heek, Mrs Cora B. CS 356 Irving st.  
 Hoag, Mrs Ella W. CSD (teacher) 2140 Collingwood av.  
 Keeler, Mrs Sara M. CS 2513 Collingwood av.  
 Keen, Mrs Lucy V. CS 9 AM to 5 PM Tues Thurs Sat  
 514 2d Nat bnk blg. Home tel Main 3233. Res both tels.  
 Kuehn, Mrs Louise CS 666 Lincoln av.  
 Manning, Mrs Lillian D. CS 2633 Parkwood av.  
 McDonnell, Mrs Sarah L. CS 1124 W Central av.  
 Merrill, Mrs Ada C. CS 809 W Woodruff av.  
 Raymond, Miss Louise CS 1060 Grand av.  
 Rowland, Mrs Emma J. CS 330 Irving st.  
 Scott, Miss Susan W. CS 2505 Monroe st.  
 Smith, Mrs Mary B CS 717 Grove pl.  
 Struble, Mrs Hattie L. CS 1609 Collingwood av.

## URBANA

Glessner, Mrs Anna CS Brown blg. Tel 3591.

## VAN WERT

Parker, Mrs Mary O. CS 726 S Wash. st. Tel 2487.

## WARREN

Palmer, Mrs Mary J. CS 315 E Wash. av. W. & N. tel 1917.  
 Sommers, Mrs Anna M. CS 127 N Vine st. Both tels.

## YOUNGSTOWN

Filler, Harry K. CS 9 AM to 4 PM Wick blg. Res  
 The Lincoln. Both tels.  
 Kramer, Mrs Clara CS 140 Willis av. Bell tel.  
 Kroeck, Miss Ella A. CS Mahoning bnk blg.  
 Young, Mrs Margaret K. O. CS 1510 5th av.

## ZANESVILLE

Jones, Mrs Mary M. CS 15 Greenwood av. Bell tel 1312.  
 Lorimer, Mrs Selina C. CS 219 N 7th st. Bell tel 1677.

## OKLAHOMA

## BARTLESVILLE

Jones, Mrs Ethel Taylor CS 9 AM to 12 M 312½  
 Dewey av. Tel 589.

## CHICKASHA

Flippo, Mrs Alzora D. CS N 12th st. Tel 773.

## EL RENO

Swanke, Mrs Katie M. CS 8 AM to 12 M 600 Foster  
 av. Tel 921.



## ENID

Alton, Mrs Kathryn McKey CSB postal address  
423 W Pine st. Tel 218.  
Boyles, Mrs Mattie M. CS 532 S Monroe st. Tel 1337.  
Parker, Mrs Eva L. CS 404 Boulevard. Tel 497.  
Thurman, Mrs Elizabeth CS 701 W State st. Tel 167.

## GUTHRIE

Cordell, Mrs Alice CS 616 E Warner st. Tel.

## HOBART

Haydon, Mrs Ursula Eveline CS 109 N Hill st.

## LAWTON

Parmenter, Mrs Eva B. CS 615 B av. Tel.  
Stoneking, Mrs Mary A. CS 1 to 5 PM 902 3d st.  
Wilson, Mrs Lucinda Jane CS 222 E av. Tel 243.

## McALESTER

Kyle, Mrs Mary Strong CS 123 E Jackson av. Tel 122.

## MIAMI

Worthen, Arthur L. CS 101 Neb. av. Tel 78.

## MUSKOGEE

Bouknight, Mrs Josie CS 1019 W Broadway. Tel 3644.  
Earl, Mrs Lena B. CS 535 Equity blg.  
Everett, Ralph W. CS 315 S 7th st.  
Shrewsbury, Miss Caroline CS 1223 W Okmulgee av.  
Smith, Mrs Lucy A. CS 525 Columbus av.

## NORMAN

Brittain, Mrs Sirrilla A. CS Tel 331.  
Link, Mrs Delphine Hodgson CS Tel 407.  
Manire, Mrs Ernestine Brown. Tel 392.

## NOWATA

Flanary, Calvin H. CS 528 N Hickory st. Tel 520.

## OKLAHOMA CITY

Conant, Mrs Lou E. CS 410½ W 9th st. Tel Maple 437.  
Fox, Mrs Fannie C. CS 817 W 12th st. Tel Wal. 6513.  
Hinchsliff, Mrs Bertha A. CS 425 E 9th st.  
Hinchsliff, William D. CS 425 E 9th st.  
Mahaffy, Mrs Nora CS 623 E 9th st.  
McCartney, Mrs Mary J. Felch CS 426 E 13th st.  
Tel Maple 365.  
Mitchell, Robert J. CS 509 N High st.  
Mitchell, Mrs Sarah E. L. CS 509 N High st.  
Simpson, Mrs Amy C. CS 10 AM to 2 PM 229 W  
9th st. Tel Wal. 6653.  
Simpson, Ernest J CS 229 W 9th st.

## OKMULGEE

Preston, Mrs Minnie M. Baker 802 Del. av.

## PONDREEK

Benson, Mrs Anabel CS.

## PURCELL

Baer, Mrs Mattie E. CS Tel 83.

## SHAWNEE

Hanning, Mrs Jane CS 126 S Philadelphia av.  
Tel 646.  
Hatchel, Mrs Emma V. CS 1201 11th st. Tel 633.

## STILLWATER

Coyle, Mrs Nettle Yates CS 624 Duncan st.  
Wiernman, John S. CS Tel.

## TULSA

Hanson, Mrs Lady Belle CS 420 S Cheyenne av. Tel 1747.  
Quackenbush, George A. CS 9 AM to 5 PM 407  
Bliss blg. Tel 1234.  
Wilson, Mrs Ethel Albee CS 601 S Boston av.

## WAGONER

Dodge, Mrs Florence Palmer CS Tel 220.

## OREGON

## ASHLAND

Carpenter, Mrs Lovina S. CS 78 2d st. Tel 284 Y.

## BAR VIEW

Carter, Mrs Laura B. CS P O Garibaldi.

## BURNS

Buck, Mrs Edith CS P O box 241.

## COQUILLE

Belloni, Mrs Delle M. CS Home tel 144.

## EUGENE

Ankeny, Mrs Cordelia L. CS 212 N Pearl st. Tel 181.  
Bilyeu, Mrs Margaret I. CS Tels 560 R; 148 J.  
Crum, Benjamin Franklin CS 362 E 14th av.  
Crum, Mrs Mary CS 362 E 14th av.  
Truman, Mrs Elizabeth M. CS 1158 High st.

## GRANTS PASS

Roberson, Robert CS 207 Calvert-Paddock blg.

## HOOD RIVER

Dabney, Mrs Inez H. CS 515 State st.  
Whitehead, Mrs Amanda D. CS 703 Sherman av.  
Tel 3323.

## LA GRANDE

King, Mrs L. Irene D. CS 907 C av.

## MARSHFIELD

Montgomery, Miss Nellie A. CS 10 AM to 4 PM  
195 12th st and Commercial av. Tel 393 J.

## MEDFORD

Alsdorf, Mrs Mary J CS 9 AM to 3 PM 216 1st Nat  
bnk blg. Tels 354; res 267.  
Brown, Mrs Helen Marie CS 9 AM to 3 PM 214  
1st Nat bnk blg. Tels 48; res 483.  
Morrison, Mrs Roselma A. D. CS 324 S Orange st.  
Tel 1371.  
Wood, Miss Mary E. CS 237 N Central av. Tel 45 R.

## MYRTLE POINT

Bristow, Mrs Agnes CS.

## OREGON CITY

Huyek, Mrs Cora L. CS 814 Monroe st.

## PENDLETON

Beckwith, Mrs Fermin P. CS 910 E Bluff st.

## PORTLAND

Allen, Mrs Alice M. CS Tues Thurs Sat afternoons  
627 Beck blg. Bell tels Main 2898; res Marsh. 2418.  
Andersen, Christian CS 215 Henry blg. Bell tels  
Main 3885; res Marsh. 5442.

Bennett, Mrs Carrie C. CS 143 Randall st.  
Brownlee, Mrs Mary V. CS Park View hotel.

Cadwell, Miss Elizabeth M. CS 627 Beck blg. Res  
Bell tel Main 1187.

Church, Miss Harriet L. CS 1224 E 31 st, N.

Davidson, Mrs Dora E. Reed, CS 507, 250 12th st.  
Bell tel Marsh. 2070.

Dobbs, Mrs Carrie J. Darby CS 540 Morgan blg.  
Doe, Mrs Minnie B. CS 621 Beck blg. Tels Bell  
Main 8104; res Bell East 5527; Home C 1701.

Eastman, Miss Lucy H. CS postal address 621 Beck blg.

Frame, Mrs Lillian Barry CS 514 Montgomery st.  
Tels Bell Marsh. 1999; Home A 1999.

Frederiksen, Mrs Erika CS 742 Everett st.  
Friendlich, Miss Anna CSB 627 Beck blg.

Gano, Mrs Helen J. CS 66 Union av, N.  
Gregory, Miss Clara CS 624 Beck blg.  
Guillemin, Mrs Marie A. CS 911 Vancouver av.

Haring, John J. CS 904 E Broadway. Both tels.  
Haring, Mrs Lucy J. CS 904 E Broadway. Both tels.  
Herren, Mrs Lulu G. CS 127 E 12th st.  
Hillis, Mrs Maie B. CS 909 Wilcox blg.  
Himes, Mrs L. Jeannette CS 641 E 53d st, N.  
Hogue, Mrs Blanche Hersey CSB (teacher) 674 Co-  
rona rd. Bell tel Main 2566.

Hubbell, Mrs Kate G. CS Beck blg. Tels Bell  
Marsh. 3662; res Bell Tabor 4527; Home C 2101.

Jackson, Mrs Luella C. CS 226 E 18th st, S.

Janes, Henry Dorman CS 416 Henry blg.

Jones, Mrs Mary I. CS 913 Wilcox blg.

King, Mrs Renata Hermes CS 313 Alberta st.

Kirk, Mrs Margaret L. CS 1 to 5 PM 521 Morgan  
blg. Bell tels Marsh. 354; res Main 721.

Klewe, Mrs Mary CS 724 E Burnside st. Home tel C 2761.

Kridler, Mrs Jean De Forest CS 10 AM to 4 PM ex-  
cept Wed 51 Claypool apts. Bell tel Marsh. 1069.

Louis, Mrs Ida H. CS 909 Wilcox blg. Bell tel Main 8040.  
Lumpkin, Mrs Alice CS 1154 E Alder st.

Mahon, Mrs Mary H. CS 949 Council Crest drive.  
Tels Bell Marsh. 5838; Home A 7293.

Mayes, Mrs Carolyn Shanahan CS 9 AM to 12 M  
except Sat 626 Beck blg.

Mayhall, Millard CS 204 Goodnough blg.

Melver, Mrs Julia M. CS The Cecilia, 714 Glisan st.



## PORTLAND

Patten, Mrs Sophie S. CS 1 to 4 PM 626 Beck blg.  
 Peaslee, Mrs Maude M. CS Beck blg. Tel Marsh. 3662.  
 Pertz, Mrs Dorothea M. CS Columbian apts, 11th  
 and Columbia sts. Bell tel Marsh. 3664.  
 Phillips, Mrs Mary CS 307 E 30th st. Bell tel  
 Tabor 5226.  
 Poe, Miss Sara Ellen CS 10 AM to 12 M 177 Green av.  
 Reed, Mrs Emma L. CS 10 AM to 4 PM 349 Cook  
 av. Bell tel East 4181.  
 Reynolds, Joseph W. CS 812 Journal blg.  
 Reynolds, Miss Nancy H. CS 812 Journal blg.  
 Rhoads, Mrs Mattie E. Cottrell CS 748 Raleigh st.  
 Rockwell, Mrs Edith B. CS 910 Wilcox blg. Bell tels  
 Main 8040; res East 4868.  
 Russell, Mrs Carrie L. CS afternoons Mon Wed Fri 412  
 Henry blg. Res tels Bell Main 3515; Home A 3515.  
 Sedgwick, Mrs Josephine L. CS 363 Dekum av.  
 Seeley, Mrs Affa Stark CS 144 N 19th st. Bell tel  
 Marsh. 1006.  
 Shearer, Mrs Georgiana CS 882 E 31st st.  
 Skinner, Mrs Ida B. CS 604 Journal blg.  
 Smith, Mrs Mary M. CS 412 N 32d st. Home tel A 1967.  
 Smith, Mrs Susie S. CS 912 Wilcox blg.  
 Tatham, David H. CS 204 Goodnough blg.  
 Thirkill, Mrs Aimee E. CS 613 Beck blg.  
 Tomlinson, Mrs Mary Scott 10 AM to 5 PM 252½  
 E 14th st. Bell tel East 925.  
 Van Meter, Mrs Marietta U. CSB (teacher) 792  
 Olackamas st. Tels Bell East 5527; Home C 1701.  
 Walch, Miss Mollie E. CS 7 to 9 PM except Wed Sat  
 195 E 14th st. S. Bell tel East 6381.  
 Waters, Mrs Jessie N. CS 10 AM to 2 PM 533 E  
 16th st. N. Bell tel East 2728.  
 Westcott, Mrs Emma B. CS postal address 621 Beck  
 blg. Bell tels Main 8104; res Marsh. 881.

## ROSEBURG

Ainsworth, Mrs Effa C. CS 2 to 4 PM 423 Perkins blg.  
 Frear, Mrs Mora N. CS 109 W Mosher st.

## SALEM

Ballou, Miss Orville CS 225 N 20th st.  
 Bloore, Miss Lila Milnes CS 1941 Center st.  
 Hatch, Mrs Lou CS 1835 Center st.  
 Johnson, Mrs Flora E. CS 452 N Church st.  
 Wilson, Mrs Sarah A. CS 445 Chemeketo st.

## SILVERTON

Cowden, Mrs Corina CS.

## SUTHERLIN

Paton, Mrs Lottie Culbert CS.

## ZUMWALT

Nessly, Mrs Blanche R. CS postal address.

## PENNSYLVANIA

## ALLENTOWN

Kohlhaas, Mrs Luise CS 10 AM to 4 PM 1109  
 Hamilton st.

## ALTOONA

Bell, Mrs Amanda CS 1206 14th av. Bell tel 1718.

## BEAVER

Smith, Mrs Mabelle E. C. CS 459 Commerce st.

## BELLEVUE

Konold, Mrs Mary Saints CS Forest av extension.  
 Tel Neville 750 R.

## BETHLEHEM

Darrach, Mrs Elizabeth W. CS Trust blg, Main and  
 Broad sts. Tel 787.  
 Wolle, Mrs Clara M. CSD (teacher) 803 Prospect av.

## BRADFORD

Morrison, Miss Sarah E. CS postal address 49 Forman st.

## BUTLER

McNair, Mrs Jane CS 318 W Cunningham st.

## CAMBRIDGE SPRINGS

Townsend, Mrs Mary M. CS 333 Grant av.

## CHAMBERSBURG

Wilhelm, Miss Virginia CS 4 to 6 PM. Bell tel.

## CORY

King, Mrs A. Ella CS 221 S Center st. Bell tel 82 L.

## EASTON

Edwards, Mrs Mary Bell CS 1828 Lehigh st.  
 Saxton, Mrs Sara Cornog CS 1802 Lehigh st.

## ERIE

Breaks, Mrs Harriet B. CS 9 AM to 12 M 126 E  
 10th st. Tels Bell 1292 J; Mutual 2211.  
 Burgess, Clinton B. CSB (teacher) 505 Masonic blg.  
 Johnston, Miss Hattie Jean CS 1821 Sassafras st.  
 Ormsbee, Mrs Etta G. CS 826 Walnut st. Mutual tel 1593.  
 Stuart, Mrs Jennie Belle CS 539 W 8th st.

## FRANKLIN

Janion, Mrs Margaret S. CS 1419 Buffalo st.

## GREENSBURG

Baker, Mrs Anna Eliza CS 550 George st. Tel 919 W.

## HARRISBURG

Baxter, Mrs Florence S. CS 9 AM to 12 M except  
 Sat 215 Pine st. Bell tel.  
 Bell, Mrs Sara J. CS 10 AM to 2 PM except Sat  
 225 N 2d st. Bell tel 1655.  
 Peay, Mrs Lilla A. CS mornings, also 2 to 4 PM  
 9 S Front st. Bell tel.

## JOHNSTOWN

Buckles, Mrs Emma CS 10 AM to 4 PM Trust blg.  
 Both tels. Res Merchants hotel.  
 Rager, Mrs Jessie Morrow mornings 20 Cooper av.  
 Tel 2664 B.

## LANCASTER

Smith, Mrs Mira H. CS 531 Woolworth blg.  
 Smith, Richard CSB 10 AM to 12 M 531 Wool-  
 worth blg.

## MEADVILLE

Cook, Mrs Clara CS 522 Randolph st.  
 Tallman, Mrs Maria E. CSB Clover lane.  
 Whiting, Mrs Elizabeth C. CS 709 Terrace st.

## NORRISTOWN

Klauder, Miss Clara L. CS 118 Franklin av. Tel 918.

## OIL CITY

Kurth, Mrs Della C. H. CS 45 Bissell av.  
 Scott, Mrs Henrietta L. CS 19 Hone av.

## PHILADELPHIA

Ball, Mrs Octavia I. CS 1 to 3 PM except Fri 2038  
 N 18th st. Bell tel.  
 Bartlett, Henry S. CS 10 AM to 1 PM except Sat  
 4649 Locust st. Bell tel Bar. 616.  
 Beach, Mrs Ella K. CS 1.30 to 4.30 PM Tues Thurs  
 Sat 424 Perry blg. Res Riverton, N J. Tel.  
 Boland, Mrs Ella S. CSB 10 AM to 1 PM except Sat  
 814 Perry blg, 1530 Chestnut st. Tel. Res  
 Swarthmore.  
 Brownell, Mrs D. Eloise CSB (teacher) 10 AM to  
 1 PM except Wed 1530 Chestnut st. Bell tel.  
 Brownell, Miss Katherine Folk CS 1.30 to 3.30 PM  
 except Wed 1530 Chestnut st. Res 4515 Chester av.  
 Burton, Mrs Laura E. CS 1321 S 53d st. Bell tel  
 Wood. 851.

Carrigan, Mrs Rebe F. CS 134 Highland av, Chestnut Hill.  
 Corson, Mrs Ella R. CS 10 AM to 1 PM except Sat  
 527 Perry blg, 1530 Chestnut st. Tel.  
 Croll, Mrs Ettie Loosley 10 AM to 12 M except  
 Sat 1108 S 47th st. Bell tel Wood. 3712 L.

Darlington, Mrs Mabel Way CS 1 to 5 PM except  
 Sat 2834 Diamond st. Bell tel Diamond 4659.  
 Dexter, Mrs Harriette W. CS 6358 Sherwood rd,  
 Overbrook. Bell tel Over. 4794.  
 Dipner, Miss Josephine CS 10 AM to 2 PM except  
 Fri 26 S 46th st. Bell tel Pres. 2702 D.

Earley, Mrs Mary Thomas CS 1.30 to 4.30 PM  
 except Thurs 404, 1703 Chestnut st. Bell tel.  
 Eberman, Frank P. CS P O Media. Tel Swarthmore.

Fahnestock, Mrs Virginia Peck CSB (teacher) 10 AM  
 to 1 PM except Sat Roger Williams blg, 1703  
 Chestnut st. Tel. Res Rutledge. Tel.

Freshman, Miss Nellie V. CS 10 AM to 3 PM 520  
 Perry blg. Res 24 S Farragut st. Bell tels.



# CHRISTIAN SCIENCE PRACTITIONERS PENNSYLVANIA

## PHILADELPHIA

Gahre, Mrs Laura CS 2 to 5 PM except Sat 813 Perry blg. Res 1824 W Atlantic st. Bell tel.  
Green, Mrs Jean C. CS 10 AM to 1 PM Thurs 1619 Chestnut st. Res Thornbrook rd, Rosemont.  
Hammersley, Mrs Ida McD. CS 2 to 4 PM except Wed Sat 410 W Cheltenham av, Germantown.  
Huff, Mrs Flora Brooks CS 2 to 4.30 PM except Sat 527 Perry blg. Res Germantown. Bell tel.  
Hufnagle, Mrs Mary W. CS 1724 N 15th st.  
Keachline, Mrs Kate CS 3260 N 17th st. Bell tel.  
Kerr, Miss Sarah J. CS 10 AM to 1 PM except Sat 5512 Catharine st. Bell tel Wood. 3916 L.  
Lytle, Mrs Eliza J. CS 3316 Arch st.  
March, Harry D. CS 811 Perry blg. Tel.  
Mauntel, Mrs Catherine E. CS 1531 N 61st st.  
McGaw, Mrs Martha CS 10 AM to 1 PM except Sat 530 Perry blg. Res 5227 Spruce st. Bell tel.  
Mealey, Miss Katharine CS 10 AM to 5 PM 1535 Chestnut st. Res 1803 Chestnut st. Bell tel.  
Moore, Charles J. CS afternoons except Thurs 1619 Chestnut st.  
Moore, Mrs Mary J. CS 10 AM to 1 PM except Thurs 1619 Chestnut st. Res 4821 Warrington av.  
Nimelton, Ethelbert CS 9 AM to 1 PM except Fri 2232 N 17th st. Bell tel.  
Osgood, Mrs M. Anna CSD (teacher) 10 AM to 1 PM except Sat The Warwick, 1906 Sansom st. Bell tel.  
Price, Mrs Anne Glover CS afternoons Mon Wed Fri 811 Perry blg. 1530 Chestnut st. Bell tel Spruce 5315.  
Randall, William F. CS 1 to 4 PM 1535 Chestnut st.  
Robinson, Mrs Carrie Martin CS 406 The Satterlee, Chestnut and 45th sts. Bell tel Pres. 3687.  
Skidmore, Mrs Sadie D. CS 10 AM to 12 M except Sat 1706 N 18th st. Bell tel.  
Smith, Mrs Gertrude B. CS 2 to 4 PM 1530 Chestnut st. Res Hamilton ct. Bell tel Pres. 5284.  
Smith, Miss Mary Louise CS 2 to 5 PM Mon Wed Fri 424 Perry blg. Res 2043 Chestnut st. Tel.  
Smyth, Mrs Margaret L. CS 1619 Chestnut st.  
Staley, Miss Florence L. CS 2 to 5 PM except Sat 2834 Diamond st. Bell tel Diamond 4659.  
Straub, Mrs Ida W. CSB except Sat 2010 W Tioga st.  
Thomas, Mrs Claire M. CS 24 S Farragut st. Bell tel.  
Todd, Mrs Katharine R. 743 N 63d st. Bell tel.  
Tourny, Mrs E. Mabel CS 1 to 5 PM except Mon 1703 Chestnut st. Res 3620 Hamilton st. Bell tel.  
Van Leer, Mrs Clara M. CS 10 AM to 1 PM except Sat 1703 Chestnut st. Res 3213 Diamond st. Tel.  
van Zeller, Miss Elisabeth J. CS 10 AM to 1 PM except Sat 424 Perry blg, 1530 Chestnut st. Bell tel.  
Warmuth, Miss Dorothea J. CS 2003 N 18th st. Tel.

## PITTSBURGH

Allcott, H. Percival CS 12 M to 4 PM 1315 Keenan blg. Bell tel Nev. 138 R.  
Bell, Mrs Mary Broughton CS 714 Summerlea st. Bell tel High. 9195 J.  
Borland, Mrs Katharine Potter CS 5507 Elmer st. Bell tel High. 8431 J.  
Burns, Mrs Alice C. CS 808 Aiken av. Bell tel Schen. 773.  
Cheney, Mrs Kate B. CS 216 S Highland av. Bell tel High. 3441 J.  
Dilworth, Mrs Florence Coe CS Mon Wed Sat 1510 Keenan blg. Bell tel Grant 1093. Res 4807 Ellsworth av. Bell tel Schen. 836.  
Gray, Miss Frances 7713 Mulford st. Bell tel.  
Harding, Mrs Jane C. CS Hiawatha apts, Morrell st, N S. Bell tel Nev. 905.  
Hayes, Mrs Dentha A. CS 1810 Murtland av. Bell tel High. 4860 R.  
Henderson, Mrs Kate F. CS 5828 Phillips av. Bell tel High. 4195 R.

Hinds, Mrs Mary J. CS 10 AM to 1 PM Sat Keenan blg. Bell tels Grant 589; res Nev. 872 R.  
Hood, Mrs Alice E. CSB (teacher) 9 AM to 12 M 6343 Marchand st. Bell tel High. 2539.  
Johnson, Mrs Emily Foxley CS 4925 Cypress st. Bell tel Fisk 403 L.  
Jones, Miss Elizabeth B. CS 1228 Arch st. Bell tel.  
Kuppinger, Miss Amelia CS 9.30 AM to 5 PM R. E. Sav blg, 516 Federal st, N S. Bell tel Cedar 4161.  
McCulloch, Mrs May R. CS 6219 Wellesley av. Bell tel High. 872.  
McDonald, Mrs Adella E. CS 1 to 4 PM Mon Thurs Keenan blg. Bell tels Grant 589; res Schen. 2690.  
Miller, Mrs Margaret Bird CS 6413 Ky. av, E E. Bell tel High. 2493 L.

Nease, Miss Mary E. CS mornings 716 Md. av.  
Norlander, Mrs Dagmar A. CS 218 N Linden av. Bell tel High. 3784 L.

Osswald, Mrs Bella 1422 Orangewood av. Bell tel.  
Patton, Mrs Margaret Stokes CS 628 Aiken av.  
Phelps, Miss Ellen Adelia CS Wed 1309 Keenan blg. Bell tels Grant 589; res High. 5034.  
Pierpoint, Mrs Sarah Dubosq CS Fri 1309 Keenan blg. Tel McMurray 42. P O Cannonsburg.  
Poerstel, Mrs Blanche Maxwell CS 9 AM to 12 M except Wed Sat; Sat 11 AM to 4 PM 6045 Jenkins Arcade blg. Bell tels Court 3746; res Wilk. 1286 W.

Remington, Miss Maria H. CS 932 Aiken av. Bell tel Schen. 1049 L.

Stackhouse, Mrs Amelia CS 1 to 5 PM 3700 Penn av. P. and A. tel 1051 W.

Van Tine, Mrs Katie CS afternoons except Wed Sat 6044 Jenkins Arcade blg. Bell tels Court 3746; res Hiland 2202.

Vierheller, Miss Amanda CS 10.30 AM to 3 PM except Tues 6137 Jenkins Arcade blg. Bell tels Court 2020; res Hill 671.

Warner, Mrs Clara CS 1403 N St Clair st. Bell tel High. 6774 R.

Wright, Mrs Maude Aiken CS 5312 Ellsworth av. Bell tel Schen. 726.

Wuertzer, Mrs Anna Beegle CS 506 Columbia av, Westwood. Bell tel Craft. 394 R.

## POTTSVILLE

Gardner, Mrs Ida L. CS 526 W Norwegian st.  
Rishel, Mrs Aurelia L. postal address 1023 W Market st.

## PUNXSUTAWNEY

Mitchell, Mrs Blanche S. CS 314 Woodlawn st.

## READING

Beard, Mrs Rebecca A. CS Saylor apts.  
Geissler, Mrs Annie L. CS 410 N 5th st. Tel.  
Haines, Mrs Emma Hartz CS 914 Wash. st.  
Haslett, Mrs Mary E. CS 1016 Franklin st.  
McNall, Mrs Katie M. CS 145 S 8th st.  
Stickle, Mrs Elizabeth I. CS 710 Walnut st.

## ROSEMONT

Green, Mrs Jean C. CS see Philadelphia.

## ROSE VALLEY

Hawke, Mrs Mary F. CS mornings except Sat. Tel P O Moylan.

## SCHUYLKILL HAVEN

Miller, Mrs Mary E. CS Whileaway, Main st. Both tels.

## SCRANTON

Capwell, Mrs Jennie Warner CS 1030 Fisk st.  
Maynard, Mrs Flora M. CS 110 Dudley st, Dunmore.  
Watres, Mrs Rebekah E. CS 916 Mulberry st.  
Wells, Mrs Charlotte Wilcox CS 646 Adams av.

## SHARON

Herriott, Mrs Alice Emma 9 to 11 AM 410 Hamary blg.

## STROUDSBURG

Weaver, Mrs Belle Snover CS 500 Thomas st.

## SWARTHMORE

Claghorn, Mrs Constance I. CS 231 Kenyon av.



**TITUSVILLE**

Howe, Mrs Frances Palmer CS postal address.

**TOWANDA**

Sutton, Mrs Mary E. CS 9 AM to 12 M 20 William st.

**UNIONTOWN**

Feather, Mrs Lavada H. CS 99 S Gallatin av. T. S. tel.  
Murphy, Mrs Effa L. CS Bell tel 1015.

**WARREN**

Shepard, Fred J. CS 115 6th st. Tel 284 R.

**WEST CHESTER**

Cornwell, Mrs Ella Eberman CS Maple av. Tel.  
Darlington, Miss Edith S. CS 9 AM to 12 M F and M blg.

**WILKES-BARRE**

Musselman, Mrs Agnes S. CS 10 AM to 2 PM 50  
Simon Long blg. Bell tels 637 R; res 1835 J.

**WILKINSBURG**

Kennedy, Mrs Elizabeth B. CS mornings Hunter  
blg. Bell tel Wilkins 561 J.

**WILLIAMSPORT**

Evans, Miss Lucy C. CS 111 Market st. Bell tel.  
Smith, Miss Ida B. CS 312 Campbell st. Both tels.

**YORK**

Webster, John W. CS 122 W Market st. Bell tel 173.  
West, Miss Anna M. CS 1 to 4 PM except Thurs  
147A W Market st. Both tels.

**RHODE ISLAND**

**EAST PROVIDENCE**

Gleason, Mrs Nellie Wheaton CS 38 Summit st. Tel.

**JOHNSTON**

Brown, Mrs Mary E. CS 1013 Hartford av.

**NEWPORT**

Robertson, Mrs May D. CS Tel 2580.

**PAWTUCKET**

Welch, Mrs Roby Cole CS 15 George st.

**PROVIDENCE**

Bailey, Mrs Arabel W. CS 9 Benevolent st.  
Carpenter, Gilbert C. CSB 3 to 5 PM except Thurs  
Sat 171 Westminster st. Tel Union 3592. Res 233  
Medway st. Tel Angell 1073.  
Chapin, Mrs Eliza S. CS except Sat 190 Angell st.  
Danforth, Charles A. CS 9 AM to 1 PM Howard  
blg. 171 Westminster st. Tel Union 663. Res  
156 Congdon st. Tel Angell 677 W.  
Elsam, Miss Florence M. CS 68 Keene st.  
Evans, Warren O. CS 1 to 4.30 PM 419 Howard blg.  
Tel Union 475. Res 45 Humboldt av. Tel Angell 981.  
Gale, Mrs Ada H. CS 240 Hope st.  
Greene, Mrs Grace A. CS 2 to 5 PM 171 West-  
minster st. Res 7 Congdon st.  
Hatch, Mrs Mary H. CS 416 Brook st.  
Heyworth, Mrs Mary E. CS 9 Wesleyan av.  
Houghton, Miss Bessie M. CSB (teacher) 68 Keene st.  
Place, Mrs Lillian A. CS 11 AM to 2 PM Mon Wed  
Fri Howard blg. Res Longmeadow. Tel.  
Sayward, Miss Alice G. CS 2 to 5 PM 182 Meeting st.  
Stollard, Mrs Ruth A. CS 6 Poplar st. near Hope.  
Swan, William L. CS 528 Howard blg. Tel.  
Walsh, Mrs Kittie B. CS 81 S Angell st.

**SOUTH CAROLINA**

**CHARLESTON**

Bell, Mrs Elizabeth Tavel CS 120 Beaufain st.  
Hart, Mrs Louisa A. CS 14 John st. Bell tel.

**SOUTH DAKOTA**

**ABERDEEN**

Hess, Mrs Myrtle Potter CS 824 S Main st.

**BROOKINGS**

Palmer, Mrs Dora L. CS 6th av.

**BUNKER**

Hutchins, Mrs Rebecca Dick CS.

**DEADWOOD**

Cook, Miss Pearl H. CS 212 Adams blk.

**ELKTON**

Sutherland, Mrs Idella CS R R 1.

**FLANDREAU**

Locke, Mrs Helen M. CS 2 to 5 PM except Wed.  
Onstine, Mrs Lydia Roxana CS Tel Brown 17.

**HURLEY**

Carr, Mrs Elizabeth CS Tel 46.

**MITCHELL**

Rodee, Mrs Flora S. CS 200 W 5th av.  
Woods, Mrs Maude S. M. CS 614 Burr st.

**REDFIELD**

Alexander, Mrs Grace CS Tel White 81.  
Friedman, Mrs Mildred CS Tel Main 264.

**SIOUX FALLS**

Smith, Mrs Kittie L. CS 7 Buckeye blg. Tel 743 L  
Wells, Miss Bertha S. CS 10 AM to 4 PM except Sat  
731 W 9th st. Tel 703.

**WATERTOWN**

Bonesteel, Mrs Cora W. CS 122 4th av, NW.  
Carle, John Devenport CSB 519 Park st. Tel Main 93.  
Carle, Mrs Mary CSB (teacher) 519 Park st. Tel  
Main 93.  
Mather, Mrs Lucy E. CS 623 3d st, NE. Tel Red 568.  
Wagner, Miss Elizabeth CS 401 2d st, NE. Tel Main 700.

**WEBSTER**

Potter, Mrs E. Adell CS.

**YANKTON**

Richey, Mrs Ernie E. CS postal address.  
Snyder, Miss Edna L. CS 504 Pearl st.

**TENNESSEE**

**CHATTANOOGA**

Abbott, Mrs Abby Beecher CS mornings except Sat  
2 Lindsay st. Tel 786.  
Clark, Mrs Lillian Heyd CS 427 Cedar st.  
Jones, Mrs Caroline E. CS 57 The Elizabeth apts.  
Tel Main 3410.  
Payne, Silas A. CS 2 to 4 PM 1221 James blg.  
Tels Main 1539; res Main 2630.  
Van Dusen, Mrs Jennie M. CS The Flatiron.

**KNOXVILLE**

Bronson, Mrs Laura M. CS 707 Prince st. Tels 198.  
Matthews, Mrs Nellie H. CS 1042 Luttrell st. Tels  
Old 2576; New 1354.  
Witt, Mrs Christena CS 313 E Okla. av. Tels Old  
680; New 2002.  
Young, Mrs Carrie CS Appalachian hotel. Tels Old  
3555; New 1970.

**McKENZIE**

McKenzie, Mrs Willie CS.

**MEMPHIS**

Bowles, Mrs Kate P. CS 1378 Central av. Tel Hem. 596.  
Cox, Mrs Maggie CS 268 Adams av. Tel Main 3740.  
De Vold, Mrs Bertha Rhodes CS 1594 Vinton av.  
Tel Hem. 3365.  
Groomes, Mrs Ida B. CS 10 AM to 1, 2 to 5 PM 512  
Goodwyn institute. Tels Main 4838; res Main 2059.  
Little, Mrs Mary Belle Toof CS 1 to 4 PM except  
Sat 576 Linden av. Tel Main 93.  
Nehls, Mrs Annie G. B. CS 970 Elizabeth pl. Tel.  
Stotts, Mrs Bettie A. CS 771 Polk av. Tel Wal. 1024.  
Turner, Mrs Elizabeth Pope CS 1506 Monroe av.  
Tel Hem. 216.

**NASHVILLE**

Bainbridge, Edmund T. 901 Fatherland st. Tel Wal. 612.  
Dillion, Mrs Annie May W. CS 1502 South st.  
Tel Hem. 2357.  
Mason, Mrs Annie Q. CSB The Granada.  
Mason, Henry M. CSB (teacher) 913 1st Nat bnk  
blg. Tel Main 4725.  
Vickers, Mrs Sarah CS 200 6th av, S. Tel Main 4624.

**TEXAS**

**AMARILLO**

Morgan, Robert W. CS 909 Pierce st. Tel 1028.  
Tyson, Mrs Fannie D. CS 801 Tyler st. Tel 1031.



## AUSTIN

Carrington, Mrs Mary Ellen CS 1108 Neches st.  
 Felter, Mrs Elizabeth CS Sampson blg.  
 McCracken, Mrs M. Lilly CS 1200 Red River st.  
 Sammons, Mrs Mary Maverick CS 907 Rio Grande st.  
 Sauer, Mrs Jennie CS 506 E 12th st.  
 Sisson, Miss Stella H. CS Sampson blg.  
 Ziller, Mrs Mary CS 506 W 14th st.  
 Ziller, Robert Lee CSB (teacher) by appointment  
 506 W 14th st.  
 Ziller, Mrs Theresa CS 403 W 14th st.

## BEAUMONT

Gordon, Mrs Ruth CS 869 Calder av. Both tels.  
 Lappington, Mrs Martha M. CS 581 Magnolia av.

## BOWIE

Morgan, Mrs Ella CS Tel 78.

## CANYON

Eaton, Mrs Fannie M. CS Tel 30. P O box 221.  
 Henson, Mrs Edna CS 3 to 5 PM 21 1st Nat bnk blg.  
 Tels 30; res 50. P O box 427.

## CLEBURNE

West, Mrs Lulu N. CS 903 N Main st.

## CORPUS CHRISTI

Banes, Mrs Harriet G. CS Tel 9505 R 25.

## CROWELL

Walthall, Mrs Lula CS Tel 141.

## DALLAS

Burks, Mrs Sallie J. CS 129 W 12th st, Oak Cliff.  
 Coehran, Mrs Sue H. CS 909 S Ervay st.  
 Fulton, Mrs Fannie M. CS 4417 Gaston av.  
 Hardy, Mrs Mary E. CS 225 King's Highway.  
 Harkins, Mrs Talitha A. CS 1612 Poplar st.  
 Indermille, Fred W. CS 405 S Winnetka av.  
 Indermille, Mrs Gallie W. CSB (teacher) 405 S  
 Winnetka av.  
 Jones, Mrs Bessie W. CS 3427 Gillespie av.  
 Lange, Mrs Sallie Poole CS 501 N Lancaster av.  
 Moseley, Mrs Gussie H. CS 3607 Lemmon av.  
 Odom, Mrs Belle B. CS 9.30 AM to 12.30 PM 826  
 Wilson blg. Tels Auto. Main 3798; S. W. Main 1328.  
 Odom, Brigman C. CSB 12.30 to 5 PM 826 Wilson  
 blg. Res 705 N Winnetka av. Both tels.  
 Pope, Mrs Ida CS 4507 Sycamore st.  
 Remy, Mrs Jessie F. CS 113 S Crawford st.  
 Smith, Mrs Lou H. CS 1912 Ervay st. Tel Edge. 1687.  
 Steer, Mrs Rebecca F. CS 1316 Sanger av.  
 Talbot, Mrs Beatrice C. CS 3315 Hall st. Tel H. 6476.  
 Van Valkenburgh, Mrs Nellie E. CS 3613 Lemmon  
 av. Tel Hask. 3033.  
 White, Mrs Virginia CS 5924 Bryan pkwy.

## EL PASO

Brown, Mrs Ellie Talley CS 612 Nev. st. Tel 1776.  
 Brown, Mrs Eva CS 619 Prospekt av. Tel 2024.  
 Gleason, Mrs Mary B. CS 2 to 4 PM 3 Brazos flats.  
 Jordan, Mrs Lucy Ethel CS 209 East blv.  
 Rhein, Mrs Minnie E. von CS 817 N Ore. st. Tel 1820.  
 Walker, Mrs Jessie L. CS 1128 Ariz. st.

## FORT WORTH

Boicourt, Mrs Georgie H. CSB 9 AM to 1 PM 1915  
 May st. Bell tel Rosedale 1181.  
 Buchanan, Mrs Belle Meredith CSB 1 to 4 PM ex-  
 cept Sat. 408 Hemphill st. Bell tel Lamar 904.  
 De Fries, Mrs Angeline; Peach st. Bell tel Lamar 6249.  
 Hagman, Mrs Hannah M. 422 May st. Bell tel  
 Lamar 5229.  
 McAnulty, Mrs Mary E. CS 1107 College av. Bell  
 tel Rosedale 1686.  
 Orgain, Mrs Nola M. CS 603 E Belknap st. Tel Lamar 1861.  
 Sanborn, Mrs Charley Talley CS 9 AM to 1 PM  
 1623 Grand av. Bell tel Prospekt 370.

## GALVESTON

Merrill, Mrs Rosamond R. CS 1602 21st st.  
 Runge, Miss Julia CS 2201 Avenue M.  
 Sweet, Mrs Ada P. CS 1201 Avenue I.

## HOUSTON

Christian, Mrs Stella L. CS 42 The Savoy. Tel Had. 2714.  
 Christie, Mrs Mary E. CSB 1910 Smith st.  
 Greer, Mrs Beulah G. CS The Larendon, 611½ San  
 Jacinto st.

Hall, Mrs Catharine CS 603 Welch st. Tel Had. 2176.  
 Lee, Mrs Ada May CS 2301 Bagby st. Tel Had. 1937.  
 Mather, Edwin C. CS 1206 Clay av. Tel Pr. 4634.  
 McNeal, Mrs Ada G. CS 2 The Burlington, Fannin  
 and Webster sts. Tel Had. 1932.  
 Myers, Mrs Jennie May CS 1201 Hyde Park blv.  
 Oliver, Mrs Emma E. CS 2408 Baldwin st. Tel Had. 2741.  
 Robins, Mrs Julia Pearl CS 2302 San Jacinto st.  
 Sherwood, Mrs Effie J. CSB 508 Beatty blg. Tels  
 Preston 962; res Preston 8128.  
 Sherwood, James D. CSB (teacher) 508 Beatty blg.  
 Tels Preston 962; res Preston 8128.  
 Tips, Mrs Mary Kern CS 2 to 6 PM 9 Butler flats.  
 Tel Preston 731.  
 Webb, Mrs Emma L. CS 422 Emerson av.  
 Yeager, Mrs Alma Plato CS 1913 San Jacinto st.

## LAMPASAS

Alexander, Miss May CS.

## MARSHALL

Jemison, Mrs Semiramis L. CS 117 Frazier st. Tel 662.

## McALLEN

Seibel, Mrs Sadie F. H. CS 9 AM to 1 PM. Tel 25.

## MINERAL WELLS

Sitman, Mrs Lizzie H. CS Tel 889.

## PALESTINE

Sterne, Mrs Cornelia CS 101 Houston st.

## PARIS

Upton, Mrs Rosa CS Upton apts. Both tels 1071.  
 Williams, Mrs Georga C. CS see Montgomery, Ala.

## PORT ARTHUR

Hawley, Mrs Harriet W. CS 147 Savannah av.

## SAN ANTONIO

Archer, Mrs Elizabeth T. CS 11 AM to 3 PM The  
 Gunter hotel. Bell tel 2378.  
 Black, Miss Belle CS 820 av D.  
 Combs, Mrs Willie R. CS 141 Alamo hts. Bell tel 4151.  
 Franz, Miss Annie E. CS 317 North st. Bell tel 2529.  
 Harper, Miss Mary T. CS St Anthony hotel. Tels  
 Bell 3596; Ind. 673.  
 Hicks, Mrs Fannie M. CS 11 AM to 3 PM 929 N  
 Flores st. Bell tel Crockett 8171.  
 Kemp, Mrs Ellza Ann CS 120 Harvard av. Bell tel 5167.  
 Logwood, Mrs Emily H. CSB 512 W Magnolia av.  
 Bell tel 4285.  
 McKee, Mrs Nellie H. CS Gunter hotel.  
 O'Brien, Miss Juanita CS 312 5th st. Bell tel 1373.  
 Patterson, Mrs Lucile Dyer CS Gunter hotel. Bell  
 tel Travis 2286.  
 Rupley, Mrs Anna Boyd CS 520 Camden st.  
 Sandford, Miss Beulah May CSB 122 Highland blv.  
 Shiner, Mrs Irene B. CS 223 Oakland st.  
 So Relle, Mrs Ida C. CS postal address 309 E Laurel st.  
 Speer, Mrs Flo CS 312 5th st. Bell tel 1373.  
 Williams, Mrs Ida B. CS Gunter hotel. Bell tel 3314.

## SHERMAN

Crowley, Mrs Demaris W. CS 1023 N Willow st.  
 Hillger, Paul CS 401 W Cherry st. Both tels.

## TERRELL

Symmonds, Mrs Mary P. CS 201 Lawrence av.

## WACO

King, Mrs Lucy J. CS 817 Austin av. Both tels.

## UTAH

## MILFORD

McKeon, Mrs Mary A. McKeon st.

## OGDEN

Billings, Mrs Mary E. CS 147 W 27th st. Tel 1843.  
 Sturtevant, Mrs Mary CS 2338 Wall av.  
 Tolmie, Mrs Mary E. CS 314 28th st.  
 Webb, Mrs Laura C. CS 435A Herrlek av.

## PARK CITY

Huy, Mrs Sarah D. CS 10 AM to 2 PM 227 Main st.

## PROVO CITY

Craig, Mrs Anna K. CS 331 N 1st East st.



## SALT LAKE CITY

Barnes, Mrs Liley G. CS 238 S 7th East st.  
 Bell, Mrs Sadie H. CS 1 to 4 PM 770 E 4th South st.  
 Brown, Mrs Carrie L. CS 318 1st av.  
 Grant, Mrs Drusilla S. CS 310 S 3d East st.  
 Morgan, Mrs Alice H. CS 345 E Broadway.  
 Page, Mrs Mina H. CS 214 E 4th South st.  
 Pauloo, Mrs C. Josephine CS 1 to 4 PM 2 Louise apts.  
 Raybould, Mrs Lucy A. CS 2 to 4 PM except Sat  
 528 S W Temple st.  
 Sands, Mrs Annie L. CS 2 to 5 PM except Sat 504  
 Scott blg. Res 136 U st. Tel Wasatch 4741 R.  
 Schenck, Mrs L. Victoria CS 1326 9th East st.  
 Teasdel, Mrs Jennie A. CS 263 10th East st.  
 Tyler, Warwick A. CS 2 to 5 PM except Sat 505  
 Scott blg. Res tel Wasatch 4646.  
 Van Alstine, Mrs Dora S. CS 540 E 1st South st.  
 Ward, Mrs Bonna D. CS 1017 9th East st.  
 Welcker, Mrs Rhoda C. CS 867 3d av.  
 Woodmansee, Miss Edith L. CS 608 Scott blg.

## VERMONT

## BARNARD

Chase, Miss Lillie R. CS Box 41.

## BARRE

Walker, Mrs Rose F. CSB (teacher) Edgewood.

## BENNINGTON

Quinby, Mrs Georgiana S. CS Pownal rd. Tel 178-6.

## BRATTLEBORO

Chamberlain, Mrs Etta A. CS 15 Spruce st. Tel.

## BURLINGTON

Foster, Mrs Ada CS 9 AM to 12 M 141 Loomis st.  
 Tel 1008 M.

## MONTPELIER

Allen, Mrs Elizabeth CS 15 Cliff st.  
 Shipman, Mrs Nell K. CSD (teacher) 1 Court st.  
 Standish, Mrs Phylura A. CS 24 Elm st.

## PUTNEY

Nathan, Mrs Elizabeth CS Tel 22.

## RANDOLPH

Messer, Mrs Lizzie B. CS.

## RUTLAND

Abraham, Mrs Esther T. 49 Roberts av.  
 Ross, Mrs Helen S. B. CSB 88 Church st. Tel 151.

## ST ALBANS

Hale, Mrs Anna B. CS 29 Messenger st.

## ST JOHNSBURY

Burt, Mrs Laura Miner CSB Boynton av.  
 Moore, Mrs Harriet J. CS 123 Railroad st.  
 Moore, Mrs Ida Fuller CS 88 Main st. Tel.  
 Putnam, Mrs Alice L. CS 90½ Railroad st. Tel.

## VERGENNES

Foster, Mrs Mary E. CS Maple st.

## VIRGINIA

## LYNCHBURG

Langhorne, Miss Mollie C. CS 1402 Church st.  
 Marshall, Mrs Annie M. W. CS 403 5th st.

## NORFOLK

Battelle, Mrs Amelia Bowen CS 725 Boush st. Tel 2259.  
 Borum, Mrs Lula CS 524 Mowbray arch. Tel 6970.  
 Dodamead, Mrs Helen A. CS 817 W Redgate av.  
 Tel 3428.  
 Reid, Mrs Julia M. CS 1042 Redgate av. Tel 1232.  
 Way, Miss Mary CS The Merrimac. Tel.  
 Williams, Miss Hattie P. CS 734 Duke st. Tel 5882.

## PETERSBURG

Pleasants, Mrs Nannie A. CS 22 Hinton st. Bell tel 325.

## RICHMOND

Bernard, Mrs Alice CSB (teacher) 513 W Franklin  
 st. Tel Mad. 2181. Cable Alanard.  
 Libby, Mrs Mabelle CS 908 W Grace st. Tel Mad. 6877.  
 Pugh, Mrs Mary L. CS 123 N Lombardy st.  
 Ream, Mrs Frances M. CS 8.30 to 9.30 AM, 6 to 7  
 PM 513 W Franklin st.  
 Younger, Mrs Helen L. CS 2236 Monument av.

## ROANOKE

Mitchell, Mrs Fannie E. CS 118 9th av, SE. Tel 1292.

## WASHINGTON

## ABERDEEN

Wilson, Mrs Gertrude CS Broadway apts.

## BELLINGHAM

Caswell, Albert E. CS 302 Exchange blg. Tel 252.  
 Caswell, Mrs Estella CS 302 Exchange blg. Res tel 769.  
 Moore, Miss Mabel M. CS Tues Thurs Sat 421 Bel-  
 lingham Nat bnk blg. Tels Main 481; res 1079.

## CENTRALIA

Hohaus, Mrs Minnie CS 1 to 5 PM 111 Walnut st.  
 Tel 432.  
 Quinton, Mrs Josephine M. CS F and M bnk blk. Tel 93.

## COLFAX

Hull, Mrs Mary E. CS 304 Main st. Tel 185.

## COLVILLE

Savage, Mrs Henrietta Lydia CS.

## ELLENSBURG

Beatty, Mrs Susie A. CS.

## EVERETT

Cowan, Mrs Anna M. CS 2423 Grand av. Tels.  
 Haskell, Mrs Rose D. CS 3732 Hoyt av. Tels.  
 Juleen, Mrs Charlotte E. CS 3519 Colby av. Tels.  
 Pendleton, Mrs Almeda CSD (teacher) 2125 Grand av.  
 Sheridan, Mrs Nettle Pendleton CSB 3307 Grand av.  
 Tels Bell Main 1007; Ind. 363 X.  
 Waddell, Robert CS 3502 Grand av.  
 Williams, Miss Grace L. CS 2221 Hoyt av. Tels.

## HOQUIAM

Jameson, Mrs Louise CS Arnold blg, 8th st.

## KENNEWICK

Trimble, Mrs May CS Olmstead addition.

## KENT

Lamb, Mrs Margaret CS 9 Guilberson blg. Tel White 441.

## MOUNT VERNON

Barringer, Mrs Estella CS 911 Cleveland av. Tels.

## NORTH YAKIMA

Cole, Mrs Minnie E. CS 215 S 6th st.  
 Hewes, Mrs Georgia Manly CS Hotel Commercial.  
 Jordan, Mrs Anna L. Day CS 115 S 8th st.

## PORT ANGELES

Belford, William T. CS Tel 179.

## PORT TOWNSEND

Hinds, Mrs Martha J. CS 841 Tyler st.

## PROSSER

Missimer, Mrs Mabel E. CS Tel 1811.

## RAYMOND

Haggerty, Mrs Georgie CS May st. Tel Black 167.  
 Weatherwax, Mrs Margaret E. CS Tel Red 236.

## SEATTLE

Alexander, Mrs Edith S. CSB (teacher) 10.30 AM  
 to 4 PM except Tues 1263 Empire blg. Tels Ell.  
 3493; res Main 2183.  
 Anderson, Mrs Ida M. CS 10 AM to 2 PM Park  
 drive, Loyal heights. Tel Ball 272.  
 Armstrong, Allen H. CSB (teacher) 2 to 5 PM  
 918 Green blg. Tel Main 1649.  
 Baker, Mrs Frances C. CS 1 to 4 PM The Windsor  
 apts, 6th and Union sts. Tel The Windsor.  
 Baker, Mrs Mabel CS 1 to 5 PM Freeman blg,  
 Green Lake. Tels Ken. 36; res Ken. 361.  
 Bass, Mrs Elizabeth E. CS 1235 8th av, W. Tel Q. A. 2239.  
 Brierly, Mrs Mary CS 1067 Empire blg. Tels El-  
 liott 2210; res East 1636.  
 Briggs, Mrs Nellie CS 11 AM to 4 PM Hotel Stander.  
 Tel Q. A. 3981.  
 Brueggerhoff, Mrs Ada CS 10 AM to 5 PM 824  
 Leary blg. Tels Main 4164; res East 4163.  
 Bunting, Mrs Mildred M. CS 2823 34th av, S. Tel  
 Beac. 245.  
 Clark, Mrs Amanda Pairlee CS 1803 23d av. Tel  
 East 3925.  
 Cliff, Mrs Martha Emma CS 1 to 5 PM 1803 23d  
 av. Tel East 3925.  
 Coates, Miss Edith CS mornings except Sat 1756  
 W 59th st. Tel Ball. 1029.



## SEATTLE

Colby, Mrs Emma G. CS 10 AM to 4 PM 967 Empire blg. Tels Elliott 4306; res East 4492.  
 Corcoran, Mrs Mary E. CS Washington apts. Tel.  
 Coulter, Mrs Harriet E. CS Hotel Lincoln.  
 Craven, Edwin W. CS 1267 Empire blg. Tel Main 3780.

Deamer, Miss Eugenia H. CS 705 Haight blg.  
 Drake, Lewis M. CS 860 Empire blg.

Estep, Miss Jessie CS 1824 24th av, N. Tel East 6070.

Fox, Miss Evangeline CS 9 AM to 5 PM Green blg.  
 Tel Main 7360. Res 626 13th av, N. Tel East 7459.

Gamblee, Mrs Nellie E. CS 9 AM to 1 PM 623 Green blg. Tel Main 4788. Res Airema apts. Tel East 2367.  
 Gardner, Mrs Flora CS 767 Empire blg.  
 Gelse, Miss Emeline R. CS 4244 10th av, NE. Tel North 1173.

Ginty, Mrs Sarah E. CS 1 to 5 PM 918 Green blg.  
 Tels Main 1649; res East 1389.

Glanville, Mrs Lydia C. CSD (teacher) 203 Queen Anne av. Tel Harr. 3360.

Green, Mrs Mary E. CS 410 30th av, S.

Griffith, Charles A. CS 925 Green blg. Tel Main 748.  
 Griffith, Mrs Rubena V. CS 925 Green blg. Tel Main 748.

Harding, Mrs Lillian CS 1824 24th av, N. Tel E. 6070.  
 Hawkins, Mrs Emma Augusta CS 1120 Jefferson st. Tel Main 4349.

Hawley, Mrs Adela S. CS 1016 2d av, W. Tel Q. A. 1073.  
 Hensley, Mrs R. Ella CS 5001 Brooklyn av.

Hering, Mrs Jennie A. CS 1008 E Denny way. Tel East 7313.

Hinsdale, Mrs Frances C. CSB 463 Empire blg. Tels Elliott 182; res Elliott 4181.

Hinsdale, Theodore R. CSB (teacher) 463 Empire blg. Tels Elliott 182; res Elliott 4181.

Holman, Mrs Fannie Robinson CS Wash. apts, 2d av and Va. st. Tel Elliott 3246.

Horton, Mrs Hattie CS R R 2, box 244 B.

Hoyt, Thomas Franklin CS 11 AM to 4 PM 717 Green blg. Tels Elliott 705; res Ken. 1015.

Jackson, Mrs Bessie CS 266 Empire blg. Tel.

Lee, Mrs Eunice H. CS 867 Empire blg. Tel Elliott 2748. Res 1412 Summit av. Tel East 4118.

McMaster, Mrs Josephine CS 603 14th av, N. Tel.

Metzner, Mrs Elva E. CS 1167 Empire blg. Tel Main 8114.

Morek, Mrs Annie CS 2322 Harvard av, N.

Morgan, Mrs Eleanor L. CS 626 13th av, N. Tel East 3107.

Morse, Mrs Nettie E. CS 1166 Empire blg. Tels Main 1217; res East 6969.

Morton, Miss Harriet F. CS 918 Green blg.

Pearsall, Mrs Marion C. CS 1 to 4 PM Madison hotel. Tel Elliott 1634 W.

Playter, John E. CSB (teacher) 9 AM to 5 PM 862 Empire blg. Tels Main 5041; res Main 6108.

Playter, Mrs Nellie G. CS 9 AM to 5 PM 862 Empire blg. Tels Main 5041; res Main 6108.

Range, Mrs Hattie A. CS 1143 16th av, N. Tel East 2540.

Ross, Mrs Gertrude CS Green blg. Tel Main 3237.

Sergeant, Mrs Genevieve CS 705 Haight blg.

Sheldon, William K. CSB (teacher) 1 to 4.30 PM 1065 Empire blg. Tel Main 2374.

Shriver, Miss Anna CS Hotel Stander, 4th av and Marion st. Tel Main 7845.

Sims, Mrs Ethel May CS 3004 61st av, SW. Tel Adams 291.

Tonielli, Mrs Anna C. CS 505 Leary blg.

Tonielli, Pietro CS 505 Leary blg. Tel Main 901.

Washburn, Mrs Maria D. CS 516½ E Mereer st. Tel East 5657.

Watkins, Miss Martha S. CS 1167 Empire blg. Tels.

Welty, Mrs Julia W. CS 2123 1st av, N. Tel Harr. 3924.

Wiard, Mrs Juliaette B. CS 4926 44th av, S.

Wilson, Norman C. CS 1952 9th av, W.

Worden, Mrs Mary F. CS 3029 49th av, SW. Tel West 149.

## SNOHOMISH

Bakeman, Mrs Louisa CS.

## SPOKANE

Ashenfelter, Mrs Lida M. CS 627 Adams st.

Baker, Mrs Elizabeth L. CS 510 S Howard st.

Baker, Miss Ida L. CS 426 Auditorium blg. Bell tel Main 8653.

Bentley, Mrs Sarah 826½ S Monroe st. Tel River. 599.

Brodie, Mrs Luey G. CS 14, 309 S Wall st. Tel R. 2430.

Burke, Mrs Rachel S. CS E 2217 Hartson av.

Carleton, Mrs E. Phillips CS 383 Auditorium blg. Tel Main 4970.

Carruthers, Mrs Maria CS 1811 W 10th av. Bell tel Main 2949.

Chase, Mrs Nora W. CS E 1604 13th av.

Child, Mrs Susan CS 508 Hutton blg. Bell tels Main 3630; res Main 1364.

Cramer, Miss Helena A. Hutton blk. Res tels.

Davis, Mrs Louisa B. CS E 813 Augusta av.

Davis, Mrs Virginia CS 1403 10th av. Bell tel Main 771.

Gephart, Mrs Rosalind D. CS 12 M to 4 PM Tues Fri 1914 W 3d st. Bell tel Main 4592.

Henderson, John MacNeil CS 1 to 5 PM 508 Hutton blg. Bell tels Main 3630; res Main 4012.

Hubbard, H. Walton CSB (teacher) 11 AM to 4 PM 324 Hutton blg. Bell tel Main 4753.

Ingram, Mrs Sarah J. CS W 23 Nora av. Bell tel.

Johnston, Miss Elizabeth CS 414 Auditorium blg.

Klein, Mrs Abbie Elizabeth CS 1817 9th av. Bell tel.

McLaughlin, Mrs Sarah Jane CS 516 W 4th av.

Millis, Mrs Mattie CS 1104 5th av.

Pape, Mrs Mildred CS 411 Auditorium blg.

Pattison, Mrs Isabel M. CS Tokyo apt. Tel River. 654.

Renshaw, Paris H. CS 1 to 5 PM 826 Hutton blg.

Spaid, John Myron CS E 1306 14th av. Bell tel High. 1161.

Thompson, Joseph W. CS 12 M to 4 PM 509 Hutton blg. Bell tel Main 1216. Res 604 13th av, W. Tel River. 72.

Thompson, Mrs Martha Sutton CSB (teacher) 10 AM to 1 PM except Mon 509 Hutton blg. Bell tel Main 1216. Res 604 13th av, W. Tel River. 72.

Vliet, Mrs Sarah Jane CS 309 S Wall st.

Watts, Mrs Gertrude M. CS 226 Hutton blg. Bell tel.

Wragg, Mrs Anna M. CS 1208 11th av. Bell tel.

Wright, Miss Mary Louise CS 1214 Sprague av.

Wright, Mrs Sophia W. CS 225 S Wall st. Bell tel River. 508.

## TACOMA

Ashby, Mrs Dell 802 No G st. Tel Main 2271.

Barr, Mrs Susan E. CS 907 S Ainsworth av.

Berkman, Miss Effie V. CS 624 N 3d st.

Campbell, Mrs Marjorie Elma CS 1112 6th av.

Eaton, Clarence C. CSB (teacher) by appointment 719 S Union av.

Ebbesen, Mrs Mattie CS 903 No K st. Tel Main 311.

Ferguson, Mrs Barbara CS 2124 N Prospect st.

Hiatt, James F. CS 507 Cal. blg.

Kraft, Charles F. CS 906 Fidelity blg. Tel Main 1226.

Kraft, Mrs M. Belle CS 912 S Sheridan av.

Robertson, Mrs L. Gertrude L. CS 713 Fidelity blg. Tel.

Schroeder, Mrs Alice CS A The Webster. Tel 6673.

Thomas, Mrs Eva V. CS 419 Cal. blg.

Weaver, Mrs Ella Bellby CS 403 No G st.

Young, Miss Fanny M. CS 2706 N Warner st.

Young, Miss Henrietta CS 2706 N Warner st.

## TONASKET

Twight, Mrs Elda M. CS.

## VANCOUVER

Medaris, Mrs May CS 209 W 11th st. Tel 638.

## WALLA WALLA

Burr, Miss Mary E. CS 380 S 4th st. Tel 902.

Fisher, Mrs Arta CS 1 to 5 PM Die Brücke blg. Tel 342.

Hunt, Mrs Hopie M. CSB (teacher) 9 AM to 12 M 534 S Palouse st. Tel Main 116.



## WINLOCK

Colbath, Mrs Amanda CS 2 to 5 PM. Tel 16.

## WEST VIRGINIA

## CHARLESTON

Ritter, Mrs Elizabeth CS 214 Broad st.  
Stark, Mrs Sophia A. CS 1526 Lee st.

## HUNTINGTON

Smith, Mrs Laura Hadley CS 10 AM to 4 PM 1227  
6th av. Tel 2252 F.

## PARKERSBURG

Eagon, Miss Mattie K. CS 323 7th st.  
Mead, Mrs Catherine CS 320 9½ st.

## SHEPHERDSTOWN

Pieree, Mrs Eugenia CS.

## WHEELING

Gaddis, Mrs Florence B. CS 1 to 4 PM Wed Sat 507  
German bnk blg. Res Rolf flats, 13th st. Both tels.  
Miller, Mrs Marie CS Beech Glen. Tels Bell 328 J;  
Nat 181 L. Letters Elm Grove.  
Rogers, Mrs Essie E. CS 6th st, McMeen. Both tels.

## WISCONSIN

## APPLETON

Van Orman, Mrs Eva V. CS 376 Eldorado st. Tel 469.  
Willson, Mrs Clara L CS Tel White 1126.

## BELOIT

Florey, Mrs Mary CS 822 5th st. Tel 229.  
Halls, Mrs Emma J. CS 2 to 5 PM 535 E Grand av.  
Hunt, Miss Minnie E. CS 302 Euclid av.  
Rosenblatt, Mrs Mary CS 1015 Chapin st.  
Stevens, Mrs Addie Corey CS 410 Bluff st.

## CHILTON

Goff, Miss Agnes N. CS.

## COLUMBUS

Sawyer, Mrs Clara CS 9 to 11 AM, 2 to 4 PM.

## CRANDON

Woodbury, Mrs Mabel M. CS Tel 127.

## DELAN

Turner, Alvah J. CS 9 AM to 12 M. Office tel 41;  
res tel 255 M.

## EAU CLAIRE

Ihle, Mrs Hannah M. CS 428 Broadway.  
Miller, Mrs Selma CS 814 S River st.  
Nourse, Miss Laura C. CSD (teacher) 9 AM to 12 M  
318 Gray st. Tel 875.  
Sindell, Martin CS 1223 S Dewey st.  
Skeels, Mrs Mary Helen CS 1239 S Farwell st.  
Towle, Mrs Jennie CS 428 Broadway.  
Wagner, Mrs Emily CS 532 N Barstow st.

## FOND DU LAC

Barnes, Mrs Hattie J. CS 360 Western av.  
Doms, Charles F. CS 24 S Main st. Tel 1305.  
Kellogg, Mrs Gertrude C. CS 99 E 2d st.  
Persels, Mrs Clara J. CS Commercial Nat bnk blg.

## FORT ATKINSON

Caswell, Mrs Gertrude CS 406 Madison av.  
Gosselin, Mrs Clara Cornish CS 316 Merchants av.

## GREEN BAY

Bast, Mrs Edith CS 345 N Chestnut av.  
Sargent, Mrs Victoria H. CSD (teacher) 216 Pine st.  
Webb, Mrs Sarah A. CS 726 S Jackson st.

## JANESVILLE

Atwood, Mrs Alta Doty CS 209 S Jackson st.  
Bureh, Mrs Etta CS 310 Clark st.  
Sherer, Mrs Helen Copeland CS 408 N Jackson st.

## JEFFERSON

Garfield, Miss Ellen Rebeeca CS Tel 216.

## KENOSHA

Clarkson, Miss Elizabeth Evans CS 561 Park av. Tel.  
Sammons, Mrs Bessie S. CS 453 Market st.

## LA CROSSE

Aeppli, Mrs Lucy M. CS 928 Rose st.  
Bennett, Mrs Hannah M. K. CS 421 West av, S.  
Bunting, Miss Alice I. CS 9 to 11 AM 1139 State  
st. Old tel 9773.  
Lowry, Mrs Elma I. CS 1728 Kane st.  
Valier, Miss Edna M. CS 1525 Main st. New tel 736 C.

## LYONS

Cole, Mrs Aurelia C. CS Church st.

## MADISON

Bresee, Mrs Catherine E. CS Wengel apts.  
Fox, Mrs Ida K. CS mornings 914 Spaight st. Tel 2930.  
Jones, Mrs May Bennett CS 1731 Regent st.  
Post, Mrs Lotte E. CS 206 E Mifflin st.  
Ross, Mrs Virginia CS 13 E Dayton st. Tel 4082.  
Steul, Mrs Kate Paullus CS 424 W Main st.

## MARINETTE

Hiteheock, Mrs Kittie CS 1009 Pieree av.  
Longfellow, Mrs Allee Eden CS 1434 Newberry av.  
Watson, Mrs HESSIE E. CSB (teacher) 1431 Newberry av.

## MILWAUKEE

Arries, Mrs Creeenzia CS 459 Juneau pl.  
Atwood, Mrs Mary Joss CS The Cudahy, Mason st.

Bangs, Miss Gussie E. CS 2302 Chestnut st.  
Bevier, Mrs Desdemona I. CS 39, 725 Grand av.  
Bingenheimer, Mrs Penelope H. CS 59 33d st.

Conger, Mrs Jeanie A. CSB (teacher) 521 Menlo blv.  
Tel Lake 382.

Cunningham, Miss Susan CS 717 Racine st. Tel  
Lake 2229.

Dormer, Mrs Alma CS Apt B, 2027 Grand av. Tel.

Ehlert, Mrs Amanda CS 3303 Cherry st.  
Evans, Mrs Pearl M. CS 718 Farwell av.

Graybill, Mrs Henrietta E. CSB (teacher) 10 AM  
to 1 PM Hotel Carlton. Tel Main 1035.

Grossenbach, Mrs Emma CS 658 Cass st. Tel Lake 218.

Hannig, Mrs Amanda CS 343 26th av.  
Hateh, Mrs Bertha N. CS 1079 Murray av.  
Hays, Frank J. CS 10 AM to 4 PM Mon Wed Fri  
612 Majestic blg. Tels Grand 1723; res Main 2763.  
Hays, Mrs Mary Catharine CS 231 Martin st.  
Hewitt, Mrs Julia CS 1146 Wells blg.

Johnson, Mrs Cora E. CS 10 AM to 4 PM Tues  
Thurs Sat 612 Majestic blg. Tel Grand 1723.

Jones, Mrs Ida May CS 1100 Pabst blg.  
Jones, William C. CS 1100 Pabst blg. Tels Main  
3655; res Lake 676.

Kuenzli, Mrs Rose A. CS 3234 Chestnut st. Tel  
West 1801.

Kurdt, George CS 833 25th st.

Learman, Mrs Ida C. CS 176 Garfield av.

Marble, Mrs Mary E. CS 227 13th st. Tel Grand 3180.  
Martin, Mrs Margaret C. CS 479 Marshall st.

Mason, George CS 1508 Teutonia pl.  
Mason, Mrs Ottilie E. CS 1508 Teutonia pl.  
McGlasson, Mrs Emma CS 212 22d st.  
McGlasson, Frank M. CS 1 to 6 PM 212 22d st.  
Tel West 3193.

Myers, Mrs Sara E. CS 651 Marshall st. Tel Main 3393.

Nebeker, Mrs Matilda W. CS 2700 Wells st. Tel West 1010.  
Nichols, Miss Emma C. CSB (teacher) 212 Cudahy  
apts, 459 Juneau pl. Tel Main 3937.

Partridge, Mrs Tillie W. CS 543 19th st.  
Phelps, Mrs Belle J. CS 567 Hartford av.  
Pipkorn, Miss Martha E. CS mornings 314 Clement av.  
Porter, William H. CS postal address 612 Majestic blg.

Rumpel, Miss Anna CS 713 Frederick av.

Sabin, Miss Stella F. CS 2, 221 Martin st.  
Saeger, Mrs Marie E. CS 705 Marshall st.  
Sawyer, Mrs Jennie E. CSD (teacher) 497 Lafayette pl.  
Schoen, Mrs Rosa CS 1155 2d st.  
Schoenke, Mrs Minnie CS 878 38th st.  
Schutte, Mrs Anna M. CS 838 Island av.  
Schutte, Henry A. CS 838 Island av.



## MILWAUKEE

Tobey, Miss Emelyn M. CSD (teacher) 632 Summit av. Tel Lake 866.  
 Traver, Mrs Jennie B. CS 1146 Wells blg.  
 Trayser, Miss Rose CS 403 Webster pl.

Underwood, Francis G. CS 9 AM to 12 M 415 Kane pl. Res 305 Prospect av. Tel Lake 2312.

Van Ness, Mrs Jennie C. CS 733 Racine st.

Wakefield, Miss Emma A. CS 542 12th st.

Ward, Mrs A. Elise CS 696 Prospect av.

Weatherbee, Mrs Imogene CS 802 Murray av.

Whalen, Miss Ella Fay CS 10 AM to 6 PM Tues Thurs Sat 1146 Wells blg. Tel Main 3241.

Wiens, Mrs Ida H. CS 2728 Wells st.

Woodford, Fred Truman CSB 380 Kane pl. Tel Lake 57.

## MONROE

Hayman, Mrs Marian K. CS postal address.

## NEENAH

Horn, Miss Emilie C. CS 115 W Wis. av.

## OCONOMOWOC

Ferry, Mrs Mary M. CS.

## OSHKOSH

Frazier, Mrs Kathryn R. CS 104 Franklin av.

Hines, Mrs Mary Chapman CS 183 Main st.

Willett, Miss Mary I. CS 183 Main st.

## PLYMOUTH

Fischer, Mrs Sophie A. CS 324 Smith st.

## PORTAGE

Foogman, Miss Anna B. CS 226 W Carroll st.

## RACINE

Armstrong, Mrs Belle A. CS 927 Main st.

Bishop, Mrs Julia A. CSB (teacher) 913 Main st. Tel.

Cheesman, Mrs Mary Johnson CS 1229 Wis. st. Tel.

Flegel, Mrs Jean C. CS 831 Villa st.

Light, Mrs Carrie P. CS 1.30 to 4.30 PM except Sat Robinson blg. Res 1030 Wash. av.

Mead, Francis R. CS 107 8th st.

Mead, Mrs Nellie W. CS 1400 Main st.

## RICE LAKE

Tremper, Mrs Alice A. CS Tel 516.

## SCHOFIELD

Graves, Miss Mary E. CSD.

## SEYMOUR

Muehl, Mrs Julia CS Faactory st.

## SHEBOYGAN

Campbell, Mrs Mary A. CS Lake View.

Hahn, Miss Emma E. CS 327 Niagara av.

Johnson, Mrs Francille O. CS 502 Niagara av. Tel

Rietz, Mrs Katie CS 610 N 6th st. Tel.

Schissler, Miss Anna L. C. CS 1214 13th st.

Vollert, Mrs Antonie M. CS 402 Superior av.

## SUPERIOR

Riches, Mrs Ottilie S. CS 1807 Hughitt av.

Scheidecker, Mrs Margaret CS 718 G av.

Spring, Mrs Daisy C. CS 1514 Ogden av. Old tel Broad 816 M.

## TOMAH

McMullin, Mrs Kathryn L. CS Tel 230.

## WATERTOWN

Swift, Mrs Mary C. CS 611 2d st, S.

## WAUPACA

Lea, Mrs Adell M. CS 414 S Main st.

## WAUPUN

Meiklejohn, Mrs Alice CS Tel 873.

## WAUSAU

Arehie, Mrs Ina E. CS 407 McClellan st.

Scholfeld, Miss Margaret Ann CS 410 McClellan st. Tel 1406.

Warren, Mrs Mabel Carr CS 511 10th st. Tel 1478.

## WAUWATOSA

Cocroft, Mrs Rosella CS 187 W Main st. Tel 294 X.

Haney, Mrs Mary H. CS 456 2d av. Tel 243 X.

## WHITEWATER

Stephens, Mrs Grace F. CS 901 Main st.

Stephens, Mrs Myra D. CS 9 AM to 1 PM.

## WYOMING

## CASPER

Couse, Mrs Sarah J. CS Tel 346.

## CHEYENNE

Stone, Mrs Emma P. CS 701 E 20th st. Tel 611 J.

## SOUTH AMERICA

## ARGENTINA

## BUENOS AIRES

Chandler, Mrs Avah S. CS 1097 Callao. Tel Juneal 997.

## CHILE

## SANTIAGO

Minturn, Mrs Alice G. CS postal address 1288 Compania.



# Christian Science Nurses

The nurses whose cards appear in these columns are members of The Mother Church, The First Church of Christ, Scientist, in Boston, U. S. A., and they are amenable to its discipline. It is expected that nurses will read carefully Instructions on pages i and ii of this periodical.

## ENGLAND

### LONDON

LONDON  
Williams, Miss Annie E. CS 13 Baronsmead rd,  
Barnes, SW.

### MIDDLESEX

HANWELL  
Hawtin, Miss Daisy Mary CS 33 Elthorne pk rd.  
Tel Ealing 1496.

ISLEWORTH  
Browne, Miss Lillian M. CS Omega, London rd.

## CANADA

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